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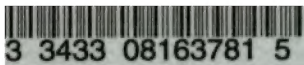
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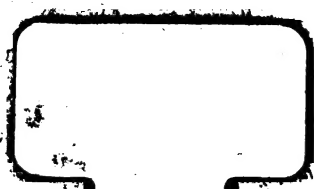
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AN

ELEMENTARY GRAMMAR

OF

THE GREEK LANGUAGE,

CONTAINING A SERIES OF

GREEK AND ENGLISH EXERCISES

FOR TRANSLATION,

WITH THE REQUISITE VOCABULARIES,

AND AN

APPENDIX

ON THE HOMERIC VERSE AND DIALECT.

BY

DR. RAPHAEL KÜHNER,

CONRECTOR OF THE LYCEUM, HANOVER.

FROM THE GERMAN BY

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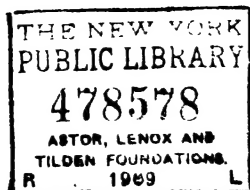
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P 800
PREFACE.
—

RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. Among his early classical teachers were Döring, Rost, and Wüstemann. At the University of Göttingen, he enjoyed the instructions of Mitscherlich, Dissen, and Ottfried Müller, men of great distinction in classical philology. For more than twenty years, he has been a teacher in the Lyceum at Hanover, one of the principal German gymnasia, and has consequently had the most favorable opportunities, as a practical teacher, to understand the wants of students and to be able to meet them.

In addition to several other important works, Dr. Kühner has published three Greek Grammars :

1. A Copious Greek Grammar, containing 1150 octavo pages, which has been translated by W. E. Jelf, M. A., of the University of Oxford.
2. A School Greek Grammar, which has been translated and published in this country.
3. An Elementary Greek Grammar, the original of the present work, from the second edition of which a very faithful translation was made by John H. Millard, St. John's College, Cambridge, the Greek and English exercises and the accompanying Vocabularies, however, having been omitted.

The grammatical principles of the present work, so far as they extend, are the same as those contained in the Larger Grammar already published in this country, the latter being designed to carry forward the student in the same course which he had commenced in the former. The work enjoys the highest reputation among classical scholars both in Europe and America. It is based on a thor-

ough acquaintance with the laws and usages of the language. The author has evidently studied the genius of the Greek, and has thus prepared himself to exhibit its forms and changes, and general phenomena, in an easy and natural manner. His rules and statements are comprehensive, embracing under one general principle a variety of details. The analysis of the forms can hardly be improved. The prefixes and suffixes, the strengthening and euphonic letters, are readily distinguished from the root of the word. The explanation of the Verb in particular, is so clear and satisfactory, that, after a little practice, the student can take the root of any verb, and put it into any given form, or take any given form and resolve it into its elements. The rules of Syntax, too, are illustrated by so full a collection of examples, that the attentive student cannot fail to understand their application.

The work is designed to be sufficiently simple for beginners, and also to embrace all the more general principles of the language. The plan is admirably adapted to carry the student forward understandingly, step by step, in the acquisition of grammatical knowledge. As soon as the letters and a few introductory principles, together with one or two forms of the verb, have been learned (the sections marked with a [†] being omitted), the student begins to translate the simple Greek sentences into English, and the English into Greek. As he advances to new forms or grammatical principles, he finds exercises appropriate to them, so that whatever he commits, whether forms or rules, is put in immediate practice. The advantage of this mode of study is evident. The practical application of what is learned is at once understood; the knowledge acquired is made definite; the forms and rules are permanently fixed in the mind, and there is a facility in the use of them whenever they may be needed. The student, who attempts to commit any considerable portion of the Grammar without illustrative examples, finds it difficult to retain in his memory what he has learned. There is a confusion and indistinctness about it. One form often runs into another, and one rule is confounded with another. But if each successive principle is carefully studied, and then immediately put in

practice, in translating the Greek and English exercises, and is afterwards frequently reviewed, there will, in the end, be an immense saving of time, the student will be prepared to advance with pleasure from the less to the more difficult principles, and in the subsequent part of his course, he will experience no difficulty in regard to grammatical forms and rules. One of the most serious hindrances to the rapid and profitable advancement in the Greek and Latin Languages, is a want of an intimate acquaintance with their elementary principles.

The plan of the author proposes that the vocabularies accompanying the exercises, be committed to memory. In doing this, the student should be made to understand the value of the ear, as well as of the eye, the advantage to be derived from the former being altogether too much neglected in the acquisition of a foreign language. When the student first sees a new word, let him fix the form distinctly in his mind, and associate with it its meaning, so that the meaning may afterwards readily recall the word, or the word the meaning. Then, too, let him pronounce the word, and associate its meaning with its sound, so that when the word is again heard, the meaning may at once suggest itself. The child acquires its knowledge of language almost wholly by the ear; and if the student in his efforts to learn a new language, would imitate the child in this respect, his progress would undoubtedly be much more rapid. This method would require that the words be often pronounced, their definitions being at the same time carefully associated with them. This will in no way be so successfully accomplished as by requiring the vocabularies to be committed to memory. If the student knows that, when the Greek words are pronounced by his teacher, he must give the definition, or that, when the definition is given him, the corresponding Greek will be required, his attention will be more carefully and perseveringly directed to the forms and sounds of the words in his exercises; he will soon have at his command an extensive vocabulary of the words in more common use, and will save much time, which is so often lost in turning again and again to the same word in the lexicon. Such a process,

too, will be of great service in cultivating the habit of fixed and close attention. In addition to the exercises contained in the book, it will awaken new interest in the class, if the teacher give exercises of his own, either in Greek or English, and require these to be translated at once by the members of the class. It will be profitable, also, for any one of the class to propose exercises for the others to translate. On this subject generally, however, the experienced teacher will be able to point out the best course to his pupils.

In preparing the present work, it has been the aim of the translator to adapt it to the wants of students in this country. He has occasionally, therefore, made slight changes in the original, where it seemed desirable. Occasionally, too, he has given explanations of his own in the body of the book, where he supposed the wants of the younger pupils might require them. But all the principles of the Grammar and nearly all the arrangement are retained as they were given by the author. The translator has endeavored to make such a book as the author himself would have done, under similar circumstances.

The English exercises in the Etymological Part of the Grammar, were taken from the Greek Delectus of the late Dr. Alexander Allen, London, as they had been translated by him from the Elementary Grammar of Kühner. The exercises in the Syntax were translated by Mr. John N. Putnam, of the Theological Seminary, Andover.

In conclusion, the translator would acknowledge his special obligations to Mr. R. D. C. Robbins, Librarian, Theological Seminary, Andover, and to Mr. A. J. Phipps, Instructor in Phillips Academy, for the highly valuable assistance they have rendered in correcting the proofs.

ANDOVER, MAY 1, 1846.

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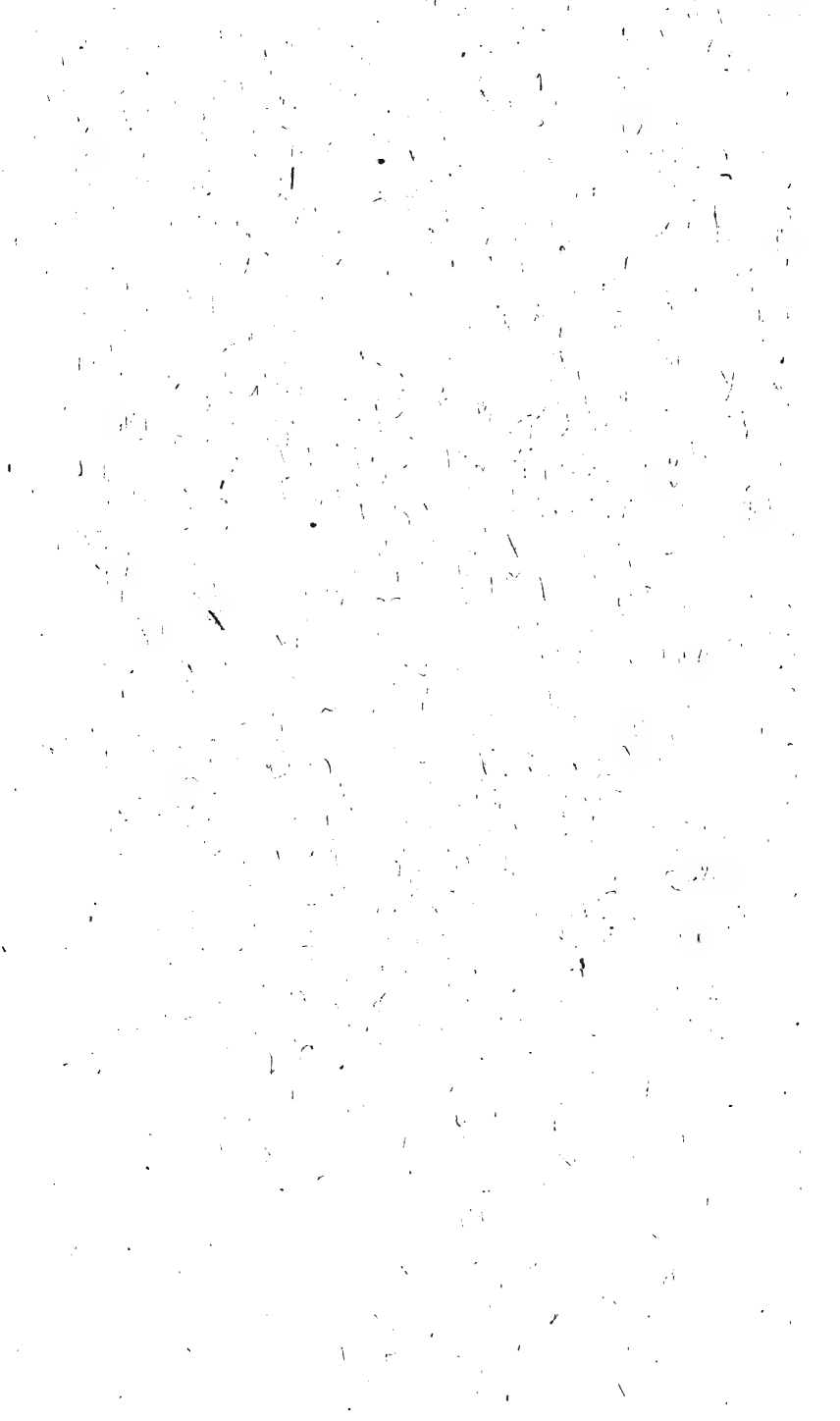
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ELEMENTARY GREEK GRAMMAR.

ETYMOLOGY.

CHAPTER I.

THE LETTERS AND THEIR SOUNDS.

§ 1. *Alphabet.*

THE Greek language has twenty-four letters, viz.

FORM.	SOUND.	NAME.
<i>A</i> α	a	Ἄλφα Alpha
<i>B</i> β	b	Βῆτα Beta
<i>Γ</i> γ	g	Γάμμα Gamma
<i>Δ</i> δ	d	Δίλτα Delta
<i>E</i> ε	e short	Ἐψιλόν Epsilon
<i>Z</i> ζ	z	Ζῆτα Zeta
<i>H</i> η	e long	Ἡτα Eta
<i>Θ</i> θ	th	Θῆτα Theta
<i>I</i> ι	i	Ἰῶτα Iota
<i>K</i> κ	k	Κάππα Kappa
<i>Λ</i> λ	l	Λάμδα Lambda
<i>M</i> μ	m	Μῦ Mu
<i>N</i> ν	n	Νῦ Nu
<i>Ξ</i> ξ	x	Ξῖ Xi
<i>O</i> ο	o short	Ὀμικρόν Omicron
<i>Π</i> π	p	Πῖ Pi
<i>P</i> ρ	r	Ρῶ Rho
<i>Σ</i> σ	s	Σίγμα Sigma
<i>T</i> τ	t	Ταῦ Tau
<i>Υ</i> υ	u	Ἑψιλόν Upsilon
<i>Φ</i> φ	ph	Φῖ Phi
<i>X</i> χ	ch	Χῖ Chi
<i>Ψ</i> ψ	ps	Ψῖ Psi
<i>Ω</i> ω	o long	Ὠμέγα Omega

REMARK. Sigma (σ) takes the form ς at the end of a word; e. g. σεισμός. This small ς may be used also in the middle of compound words, when the first part of the compound ends with Sigma; e. g. προσφέρω, δυσγενής.

§ 2. Pronunciation* of particular Letters.

α has the sound of *a* in *fan*, when it is followed by a consonant in the same syllable, e. g. χαλ-ός; the sound of *a* in *fate*, when it stands before a single consonant which is followed by two vowels, the first of which is ϵ or ι , e. g. ἀναστάσεως, στρατιώτης; also when it forms a syllable by itself, or ends a syllable not final, e. g. ἄγ-α-θή, κα-τά; it has the sound of *a* in *father*, when it is followed by a single ρ , if in the same syllable, and also when it ends a word, except when the word is a monosyllable, in which case it has the sound of *a* in *fate*, e. g. Βάρ-βα-ρος, γάρ, ἀγαθή, τά.

γ before γ , κ , χ and ξ has the sound of *ng* in *angle*, e. g. ἄγγελος, ἀγγ-ελος, Ἀγχίσης, Anchises, συγκόπη, syncope, λάρυγξ, larynx; γ before vowels always has the hard sound, like *g* in *get*.

ϵ has the sound of short *e* in *met*, when it is followed by a consonant in the same syllable, e. g. μέγ-ας, μετ-ά; the sound of long *e* in *me*, when it ends a word, or a syllable followed by another vowel, or when it forms a syllable by itself, e. g. γε, θέ-ω, προς-έ-θηκε.

η has the sound of *e* in *me*, e. g. μονή.

ι has the sound of *i* in *mine*, when it ends a word or syllable, e. g. ἐλπί-σι, δτι; the sound of *i* in *pin*, when it is followed by a consonant in the same syllable, e. g. πρίν, κίν-δυνος.

ξ in the middle of a word has the sound of *x*, e. g. πρᾶξις; at the beginning of a word, the sound of ζ , e. g. ξένος.

\omicron has the sound of short *o* in *not*, when it is followed by a consonant in the same syllable, e. g. λόγ-ος, κύ-ρος; the sound of long *o* in *go*, when it ends a word, or a syllable followed by another vowel, e. g. τό, ἰπό, θο-ός.

σ has the sharp sound of *s* in *son*; except it stands before μ , in the middle of a word, or at the end of a word after η or ω , where it has the sound of ζ , e. g. σκηνή, νόμισμα, γῆς, κάλως.

τ followed by ι never has the sound of *sh*, as in Latin, e. g. Γαλατία=Galatia, not Galashia.

υ has the sound of *u* in *tulip*, e. g. τύχη.

χ has the hard sound of *ch* in *chasm*, e. g. ταχύς.

ω has the sound of long *o* in *note*, e. g. ἄγω.

§ 3. Division of the Vowels.—Diphthongs.

ϵ and \omicron are always short vowels; η and ω always long; α , ι and υ either long or short.

The short vowels are indicated by ($\acute{\text{~}}$), the long by ($\bar{\text{~}}$), e. g. ᾶ, ᾱ. The mark ($\u0300$) shows that the vowel may be either long or short, e. g. ᾱ̃.

* For rules on the division of syllables, see § 17.

The diphthongs are :

αι	pronounced like ai	in aiale, e. g. αἰξ
ει	"	" ei " sleight, " δεινός
οι	"	" oi " oil, " κοινός
υι	"	" whi " whine, " νιός
αυ	"	" au " laud, " ταῦς
ευ and ην	"	" eu " feudal, " ἐπλευσα, ἡνῆσον
ου and ων	"	" ou " sound,* " οὐρανός, ὠνός;

also α, η and ω, i. e. $\bar{\alpha}$, $\bar{\eta}$ and $\bar{\omega}$ with an Iota subscript. These three diphthongs, which are called *improper* diphthongs, we pronounce like α, η and ω without an Iota subscript.

REM. 1. The following examples will show how the Romans sounded these diphthongs, and how they are represented in English; αι is expressed by the diphthong ae, ει by i and ē, υ by y, οι by oe, ου by u, e. g.

Φαῖδρος, Phaedrus,	Εὐρος, Eurus,	Θράκες, Thraces,
Γλαῦκος, Glaucus,	Βοιωτία, Boeotia,	Θρήσσα, Thressa,
Νεῖλος, Nilus,	Μοῦσα, Mūsa,	τραγῳδός, tragoedus.
Λυκεῖον, Lycæum,	Ελλείθυια, Ilithyia,	

REM. 2. With the capital letters, the Iota subscript of α, η and ω is placed in a line with the vowel; e. g. Αι=α, Ηι=η, Ωι=ω.

REM. 3. When two vowels, which regularly form a diphthong, are to be pronounced separately, it is indicated by two points called *diæresis*, placed over the second vowel (ι, υ); e. g. εἰ, οἰ, αῖ.

§ 4. Division of the Consonants.

1. The consonants are divided, first, according to the organs by which they are formed, into :

Palatals, γ κ χ
 Linguals, δ τ θ ρ λ ρ σ
 Labials, β π φ μ.

Exercise for Reading. γε. γη. και. χι. χι.—δε. δαι. δη. τα. τε. το. τω. τφ. του. ταυ. τη. θι. θει. λω. γαλα. νυ. νει. νειν. νη. ρω. ρα. ρει. ρειν. σα. σον. σενω.—βου. βουν. βητα. βαλλω. πι. πον. πω. παν. φι. φερω. φεν. φυγη. μυ. μη. μοι.

2. Consonants are divided again, according to the greater or less influence of the organs of speech in their formation, into :

(a) Semi-vowels, viz. λ μ ν ρ, which are called Liquids, and the sibilant σ;

(b) Mutes, viz. β γ δ π κ τ φ χ θ. These nine mutes are divided.

* By some, however, pronounced like ou in group.

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials ;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes, and three Pi-mutes ;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes, and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	θ	Tau-mutes
Labials	π	β	φ	Pi-mutes.

3. From the coalescence of the Mutes with the sibilant σ, three double consonants originate,—

ψ from πσ βσ φσ

ξ from κσ γσ χσ

ζ from δσ.

Exercise for Reading. λαμβδα. λαμβανω. μυ. μελος. μαλα. νυ. νυκτες. νυσσω. ρενσις. ριπτω. σιγμα. σεω. καππα. καινα. κοινον. γαρ. γραν. χθων.—τον. την. τοιν. τεμνω. τρανμα. δελτα. δεινότης. θεα. θητα. θανμα. θανμασια.—παντα. πρωτα. ποιω. πανομεν. βητα. βαινω, βαλλω. βλαπτομεν. φενγω. φονεω. φειδομαι.—ψι. ψανω. ψαλλω. ψαλτηρ. ψυχη. ξι. ξενος. ξανθος. ξαινω. ζητα. ζητησις.

§ 5. *Breathings.*

1. Every vowel is pronounced with a Breathing; this is either a smooth or rough Breathing. The smooth is indicated by the mark (´), the rough by (´̣). One of these marks is placed over every vowel which begins a word; e. g. ὄον, ἱστορία. The rough breathing corresponds to the English and Latin *h*. The smooth breathing is connected with every vowel, which has not the rough.

2. In diphthongs, the mark of the breathing is placed over the second vowel; e. g. νίος, εὐθύς, ἀντίκα.. But when the improper diphthongs α, η, φ, are capital letters, the breathing is placed over the first vowel; e. g. Αἴδης, pronounced like ἄδης, *Hades*.

3. The liquid ρ is pronounced with the rough breathing, and hence has the mark of the breathing at the beginning of the word; e. g. ῥαβδος. When two ρ's occur in the middle of a word, the first

is pronounced with the smooth breathing, the last with the rough. The first has the mark of the smooth, the last that of the rough
e. g. *Πνέψος*.

Exercise for Reading. ἄλφα. αὖξανω. αἶθρη. αἶμα. ἔμον. ἔκω.
εἶτα. εἶμα. εὖρει. εὕρισκω. ὀλιγον. οἶτον. οἶον. οἶον. ἦτα. ἠύξον.
ἦκων. ἰωτα. ἰνα. ἱπποῖ. ὑπο. υἱοῖ. ἰωκη. ἄδω. ὤδιθ.

§ 6. *Mark of Crasis and Elision (Coronis—Apostrophe.)*

1. The mark of Crasis and Elision is the same as the smooth breathing.

2. When two words come together, the one ending, and the other beginning, with a vowel, these two vowels frequently coalesce and form one long syllable. This coalescence is called *Crasis*, and the mark by which it is indicated, *Coronis*. The Coronis is placed over the syllable formed by Crasis, and when this syllable is a diphthong, over the second vowel. But the Coronis is omitted, when a word begins with a vowel or diphthong formed by crasis; e. g. τὸ ὄνομα = τοῦτομα, τὸ ἔπος = τοῦπος, τὰ ἀγαθὰ = τὰγαθὰ, ὁ οἶνος = ῥῆνος.

REM. In Crasis the Iota subscript (§ 3) is written only when the ι belongs to the last of the coalescing vowels; e. g. καὶ εἶτα = κῆτα; but καὶ ἔπειτα = κῆπειτα.

3. *Elision* is to be distinguished from Crasis. It consists in the omission of a vowel before a word beginning with a vowel. The mark by which Elision is indicated, is called *Apostrophe*; e. g. ἀπὸ οἴκον = ἀπ' οἴκον. The Apostrophe is omitted in compound words; e. g. ἀπέφερον from ἀπο-έφερον.

† § 7. *Movable Consonants at the end of a word.*

1. Another means of avoiding the concurrence of two vowels in two successive words, is by appending a ς (called ς ἐφελκυστικόν, *suffixed*) to certain final syllables, viz.

(α) to the Dat. Pl. in σι, to the two adverbs, πέρους, *the last year*, παντάπασι, *universally*, and all adverbs of place in σι; e. g. πᾶσιν ἔλεξα; ἡ Πλαταιῶσιν ἡγεμονία;

(β) to the third Pers. Sing. and Pl. in σι; e. g. τύπτουσιν ἐμέ, τίθησιν ἐν τῇ τραπέζῃ; so also to ἐστί;

(γ) to the third Pers. Sing. in σ; e. g. ἔτυπτεν ἐμέ;

(δ) to the numeral εἴκοσι, although even before vowels the ς is often omitted; e. g. εἴκοσιν ἄνδρες and εἴκοσι ἄνδρες;

NOTE. In Attic prose, *ν* *ἐφελυστικόν* regularly stands at the end of complete sections, and sometimes before the longer punctuation-marks, where no vowel follows.

2. The word *οὕτως* (*thus*) always retains its full form before a vowel, but drops its final *σ* before another consonant; e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*. So also *ἄχρῖς* and *μέχρῖς*.

3. In like manner the Prep. *ἐξ* (*ex*) retains its full form before vowels and at the end of a sentence, but before consonants takes the form *ἐκ*; e. g. *ἐξ εἰρήνης*, *εἰρήνης ἐξ*, but *ἐκ τῆς εἰρήνης*; so also in composition; e. g. *ἐξελαύνειν*, but *ἐκτελεῖν*.

4. So the negative *οὐκ* (*not*) becomes *οὐ* before a consonant; e. g. *οὐκ αἰσχροός*, but *οὐ καλός*; and before a rough breathing it becomes *οὐχ*; e. g. *οὐχ ἡδύς*; yet not before the aspirate *ρ*; e. g. *οὐ ῥίπτω*.

† § 8. *Change of Consonants in Inflection and Derivation.*

1. A Tau-mute (*τ δ θ*) before another Tau-mute is changed into *σ*; e. g.

<i>ἐπείθ-θην</i>	from	<i>πείθω</i>	becomes	<i>ἐπείσθην</i>
<i>πείθ-τέος</i>	"	<i>πείθω</i>	"	<i>πείστέος</i>
<i>ῥεῖδ-θην</i>	"	<i>ῥεῖδω</i>	"	<i>ῥεῖσθην</i> .

2. A Pi-mute (*π β φ*) before *μ* is changed into *μ*,

a Kappa-mute (*κ γ χ*) " *μ* " " *γ*,

a Tau-mute (*τ δ θ*) " *μ* " " *σ*; e. g.

(a) Pi-mute:	<i>λέλειπ-μαι</i>	from	<i>λείπω</i>	becomes	<i>λέλειμμα</i>
	<i>τέτριβ-μαι</i>	"	<i>τρίβω</i>	"	<i>τέτριμμα</i>
	<i>γέγραφ-μαι</i>	"	<i>γράφω</i>	"	<i>γέγραμμα</i>
(β) Kappa-mute:	<i>πέπλεκ-μαι</i>	"	<i>πλέκω</i>	"	<i>πέπλεγμα</i>
	<i>λέλεγ-μαι</i>	"	<i>λέγω</i>	remains	<i>λέλεγμαι</i>
	<i>βέβρεχ-μαι</i>	"	<i>βρέχω</i>	becomes	<i>βέβρεγμα</i>
(γ) Tau-mute:	<i>ἤνυτ-μαι</i>	"	<i>ἄνυτω</i>	"	<i>ἤνυσμαι</i>
	<i>ῥεῖδ-μαι</i>	"	<i>ῥεῖδω</i>	"	<i>ῥεῖσμαι</i>
	<i>πέπειθ-μαι</i>	"	<i>πείθω</i>	"	<i>πέπεισμαι</i>
	<i>κεκόμυθ-μαι</i>	"	<i>κομίζω</i>	"	<i>κεκόμισμαι</i> .

3. A Pi-mute (*π β φ*) with *σ* is changed into *ψ*,

a Kappa-mute (*κ γ χ*) with *σ* is changed into *ξ*,

a Tau-mute (*τ δ θ*) disappears before *σ*; e. g.

(a) Pi-mute:	<i>λείπω</i>	from	<i>λείπω</i>	becomes	<i>λείψω</i>
	<i>τρίβω</i>	"	<i>τρίβω</i>	"	<i>τρίψω</i>
	<i>γράφω</i>	"	<i>γράφω</i>	"	<i>γράψω</i>
(β) Kappa-mute:	<i>πλέκω</i>	"	<i>πλέκω</i>	"	<i>πλέξω</i>
	<i>λέγω</i>	"	<i>λέγω</i>	"	<i>λέξω</i>
	<i>βρέχω</i>	"	<i>βρέχω</i>	"	<i>βρέξω</i>
(γ) Tau-mute:	<i>ἄνυτω</i>	"	<i>ἄνυτω</i>	"	<i>ἄνυτσω</i>
	<i>ῥεῖδω</i>	"	<i>ῥεῖδω</i>	"	<i>ῥεῖσσω</i>
	<i>πείθω</i>	"	<i>πείθω</i>	"	<i>πείσσω</i>
	<i>ἐλπιδω</i>	"	<i>ἐλπίζω</i>	"	<i>ἐλπῖσσω</i> .

REMARK 1. The Prep. *εκ* before *σ* is an exception ; e. g. *ἐκούζω*, not *ἐξούζω*.

4. *N* before a Pi-mute (*π β φ ψ*) is changed into *μ*,

N before a Kappa-mute (*κ γ χ ξ*) is changed into *γ*,

N before a Tau-mute (*τ δ θ*) is not changed ; e. g.

<i>ἐν-πειρία</i>	becomes	<i>ἐμπειρία</i>	<i>συν-καλέω</i>	becomes	<i>συγκαλέω</i>
<i>ἐν-βάλλω</i>	"	<i>ἐμβάλλω</i>	<i>συν-γιγνώσκω</i>	"	<i>συγγιγνώσκω</i>
<i>ἐν-φρων</i>	"	<i>ἐμφρων</i>	<i>σύν-χρονος</i>	"	<i>σύγχρονος</i>
<i>ἐν-ψύχος</i>	"	<i>ἐμψύχος</i>	<i>συν-ξέω</i>	"	<i>συγξέω</i> ;
but <i>συντείνω</i> , <i>συνδέω</i> , <i>συνθέω</i> .					

REM. 2. The enclitics form an exception ; e. g. *δνπερ*, *τόνγε*, not *δμπερ*, *τόγγε*

5. *N* before a Liquid is changed into the same Liquid ; e. g.

<i>συν-λογίζω</i>	becomes	<i>συνλογίζω</i>	<i>συν-μετρία</i>	becomes	<i>συμμετρία</i>
<i>ἐν-μένω</i>	"	<i>ἐμμένω</i>	<i>συν-ρίπτω</i>	"	<i>σὺρρίπτω</i> .

REM. 3. The preposition *ἐν* before *ρ* is an exception ; e. g. *ἐνρίπτω*, not *ἐρρίπτω*.

6. *N* is dropped before *σ* and *ζ* ; the preceding vowel, short by nature, remains short after the omission of *ν* before *σ* ; e. g.

συν-ζυγία becomes *σὺζυγία*, *δαίμων-σι* becomes *δαίμοσι*.

REM. 4. Exceptions : *Ἐν*, e. g. *ἐνσπείρω*, *ἐντεύγγνυμι* ; *παλίν*, e. g. *παλίνσκιος* ; some forms of inflection and derivation in *-σαι* and *-σις* ; e. g. *πέφανσαι* from *φαίνω*, and some few substantives in *-ως* and *-ων*. The *ν* of *σύν* in composition, is changed into *σ* before another *σ* followed by a vowel ; e. g. *συνσώζω*, instead of *συνσώζω* ; but when *σ* is followed by a consonant, *ν* is dropped ; e. g. *σύν-στημα* becomes *σύστημα*.

7. But when *ν* is joined with a Tau-mute, both mutes disappear before *σ*, and, as a compensation, the short vowel is lengthened before *σ*, namely, *ε* into *ει*, *ο* into *ου*, *ᾱ*, *ι*, *υ* into *ᾱ*, *ι*, *υ* ; e. g.

<i>τυφθέντ-σι</i>	becomes	<i>τυφθείσι</i>	<i>λέοντ-σι</i>	becomes	<i>λέουσι</i>
<i>σπένδ-σω</i>	"	<i>σπείσω</i>	<i>ἐλμινδ-σι</i>	"	<i>ἐλμισι</i>
<i>πάντ-σι</i>	"	<i>πᾶσι</i>	<i>δεικνύντ-σι</i>	"	<i>δεικνῶσι</i>
<i>τύψαντ-σι</i>	"	<i>τύψαισι</i>	<i>Ξενοφώντ-σι</i>	"	<i>Ξενοφῶσι</i> .

8. A Pi-mute (*π β φ*) or a Kappa-mute (*κ γ χ*) before a Tau-mute, must be of the same order as the Tau-mute, i. e. smooth, middle or rough. Hence only a smooth Mute (*π κ*) can stand before the smooth Mute *τ* ; only a medial (*β γ*) before the medial *δ* ; only an aspirate (*φ χ*) before the aspirate *θ* ; consequently, *πτ* and *κτ* ; *βδ* and *γδ* ; *φθ* and *χθ* ; e. g.

<i>β</i>	before <i>τ</i>	becomes <i>π</i>	as : from	<i>τρίβω</i>	<i>τέτριβ-ται</i>	=	<i>τέτριπται</i>
<i>φ</i>	"	<i>τ</i>	"	<i>π</i>	"	"	<i>γράφω</i>
<i>γ</i>	"	<i>τ</i>	"	<i>κ</i>	"	"	<i>λέγω</i>
<i>χ</i>	"	<i>τ</i>	"	<i>κ</i>	"	"	<i>βρέχω</i>
<i>π</i>	"	<i>δ</i>	"	<i>β</i>	"	"	<i>κύπτω</i>
<i>φ</i>	"	<i>δ</i>	"	<i>β</i>	"	"	<i>γράφω</i>
<i>κ</i>	"	<i>δ</i>	"	<i>γ</i>	"	"	<i>πλέκω</i>
					<i>γέγραφ-ται</i>	=	<i>γέγραπται</i>
					<i>λέλεγ-ται</i>	=	<i>λέλεκται</i>
					<i>βέβρεχ-ται</i>	=	<i>βέβρεκται</i>
					<i>κύβ-δα</i>	=	<i>κύβδα</i>
					<i>γράβ-δην</i>	=	<i>γραμβδην</i>
					<i>πλέκ-δην</i>	=	<i>πλέγδην</i>

χ	before δ	becomes γ	as :	from βρέχω	βρέχ-θην	= βρέχθην
π	"	θ	"	φ	"	"
π	"	θ	"	φ	"	"
β	"	θ	"	φ	"	"
β	"	θ	"	φ	"	"
κ	"	θ	"	χ	"	"
κ	"	θ	"	χ	"	"
γ	"	θ	"	χ	"	"
γ	"	θ	"	χ	"	"
				λέγω	ἐλέγ-θην	= ἐλέχθην.

REM. 5. The preposition *ἐκ* does not undergo this change; e. g. *ἐκδοῦναι*, *ἐκθεῖναι*, etc., not *ἐγδοῦναι*, *ἐχθεῖναι*.

9. The smooth mutes (π κ τ) before a rough breathing, are changed into the cognate aspirates (φ χ θ), not only in inflection and derivation, but also in two separate words. The medials (β γ δ), however, are thus changed only in the inflection of the verb; in other cases they remain unchanged; hence:

ἀπ' οὐ = ἀφ' οὐ, ἐπήμερος (from ἐπί, ἡμέρα) = ἐφήμερος
 ἐπυφαίνω (from ἐπί, ὑφαίνω) = ἐφυφαίνω, τέτυπα = τέτυφα
 οὐκ οσίως = οὐχ οσίως, δεκήμερος (from δέκα, ἡμέρα) = δεχήμερος
 ἀντ' ὧν = ἀνθ' ὧν (from ἀντί), ἀντέλλω (from ἀντί, ἔλλω) = ἀνδέλλω
 εἰλογ-ά = εἰλοχα, but λέγ' ἑτέραν, not λέχ' ἑτέραν
 τέτριβ-ά = τέτριφα, but τρίβ' οὕτως, not τριφ' οὕτως.

REM. 6. This change also takes place in Crasis; e. g. *θᾶτερα* from τὰ ἔτερα (§ 6. 2). When two smooth mutes precede an aspirate, they must both be changed into aspirates (No. 8); e. g. *ἐφθήμερος*, instead of *ἐπτήμερος* (from ἐπτά, ἡμέρα), *νύχθ' ὀλην*, instead of *νύκτ' ὀλην*.

10. If, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

φε-φίληκα	from φιλέω	is changed into	πεφίληκα
χέ-χῦκα	" χέω	"	κέχυκα
θέ-θῦκα	" θύω	"	τέθυκα
θί-θημι	stem ΘΕ	"	τίθημι.

The two verbs, *θύειν*, to sacrifice, and *τιθέναι* (stem ΘΕ), to place, also follow this rule, in the passive endings which begin with θ; e. g. *ἐθ-θην*, *τυ-θήσομαι*, *ἐτέ-θην*, *τε-θήσομαι*, instead of *ἐθύ-θην*, *ἐθέ-θην*.

11. In words whose stem begins with τ and ends with an aspirate,* the aspiration is transferred to the smooth τ, when the aspirate before the final syllables beginning with σ, ρ and μ, must be changed into an unaspirated consonant (according to No. 3. 8. 2.); by this transfer, τ is changed into the aspirate θ. Thus:

τρέφ-ω is changed into (θρέπ-σω) θρέψω, θρεπ-τήρ, (θρέμμα) θρέμμα
 ταφή, ΤΑΦ-ω into θάψω, θάπ-τω, (τέθαπ-μαι) τέθαμμαι
 τρύφος, ΤΡΥΦ-ω into θρύψω, θρύπ-τω (τέθρυπ-μαι) τέθρυμμαι

* Some other Grammarians regard the words to which this principle applies, as having two aspirates in the root; but as it is not euphonic for two successive syllables to begin with an aspirated letter, the first must be smooth, as long as the second remains, and when the second disappears, the first becomes rough again; hence *έχω* (properly *έχω*), but Fut. *έξω*.—TR.

τρέχω into (*τρέχ-ομαι*) *τρέβομαι*;—*τρεχ-ός* into *τρέξ, θρέξιν*.

ταχύς has *θάσσω* in the Comparative. (But *τεύξω* from *τεύχω, τρύξω* from *τρύχω*, remain unchanged).

REM. 7. Where the passive endings of the above verbs, *τρέφω, θάπτω* (stem *ΤΛΦ*), *θρύπτω* (stem *ΤΡΥΦ*), begin with *θ*, the aspiration of the two final consonants *φθ*, changes *τ*, the initial consonant of the stem, into *θ*; e. g.

ἐθρέφ-θην, θρεφ-θήναι, θρεφ-θήσεσθαι
ἐθύφ-θην, θαφ-θείς, θαφ-θήσομαι, τεθύφ-θαι.

REM. 8. In the imperative-ending of the first Aor. Pass., where both syllables would begin with *θ*, viz. *-θηθι*, not the first, but the last aspirate is changed into the corresponding smooth mute, thus: *-θητι*; e. g. *τύθητι*, not *τύθθητι*.

12. *P* is doubled,—(a) when the augment is prefixed; e. g. *ἔρ-ρον*; (b) in composition, when *ρ* is preceded by a short vowel; e. g. *ἄρρηκτος, βαθυρόος*; but *εὐ-ρωστος* (from *εὐ* and *ρώστυμι*).

CHAPTER II.

SYLLABLES.

§ 9. Quantity of Syllables.

1. A syllable is short by nature, when its vowel is short, viz. *e, o, ā, i, ū*, and when a vowel or single consonant follows a short vowel; e. g. *ἔνδμιᾶ, ἔπυθέτο*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, viz. *η, ω, ā, ī, ū*, or a diphthong; e. g. *ἥρως, κρίνω, γέφυρα, ἰσχύρους, παιδεύης*; hence contracted syllables are always long; e. g. *ᾠκων* (from *ἀέκων*), *βότρως* (from *βότρως*).

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant (*ζ ξ ψ*) follow the short vowel; e. g. *ἔκαστέλλω, εὐψάντες, κόραξ* (*κόραϊκος*), *εὐράπεζα*.

REMARK. But when a short vowel stands before a mute and liquid, it regularly remains short; e. g. *ἄτεκνος, ἀπέπλος, ἄκμή, βδρυς, διδράχμος*. In two cases, however, a short vowel before a mute and liquid is made long,—(a) in composition; e. g. *ἑκνέμω*; (b) when one of the medials (*β γ δ*) stands before one of the three liquids, *λ μ ν*; e. g. *βίβλος, εὐδδμος, πέπλεγμαι*.

§ 10. Accentuation.

1. The accentuation of a word of two or more syllables, consists in pronouncing one syllable with a stronger* or clearer tone than

* In our pronunciation of the Greek, however, we do not observe the written accent; but the Greeks undoubtedly distinguished the syllable on which the written accent stands, by a greater stress of voice.—TR.

the other; e. g. *destrúctible, immórtal*. A monosyllabic word also, must be accented, so as to form, in connected discourse, an independent sound. The Greek language has the following marks of accentuation:

- (a) The acute (´), to denote the sharp tone; e. g. *λόγος*;
- (b) The circumflex (˘), to denote the protracted tone; e. g. *σῶμα*;
- (c) The grave (`), to denote a softened acute on the final syllables of words in connected discourse (§ 12, 1.). The grave is also used instead of the acute to distinguish certain words; e. g. *τίς, any one, and τίς, who?*

REM. 1. The accent stands upon the second vowel of diphthongs; and, at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it; e. g. *ἄπαξ, αὔλειος, ἂν εἴπης, εὖρος, αἶμα*. But with capital letters, the accent is placed after the breathing, over the first vowel of the diphthongs α, η, φ; e. g. *Ἄιδης*. With the diaeresis (§ 3. Rem. 3.), the acute stands between, and the circumflex over, the points; e. g. *ᾰῖδης, κληῖδι*.

2. The acute stands on one of the last three syllables, whether this is long or short; e. g. *καλός, ἀνθρώπου, πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position; e. g. *ἄνθρωπος*, but *ἀνθρώπου*.

3. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature; e. g. *τοῦ, σῶμα*; it stands upon the penult, however, only when the ultimate is short, or long by position only; e. g. *τεῖχος, χρῆμα, πρᾶξις, αἶλαξ* (Gen. -ᾱκος), *καλαῦρον, κατῆλιψ, Δημῶναξ*.

REM. 2. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute; e. g. *τετυφώς, κακός, θήρ*;
- (b) Paroxytones, when the penult has the acute; e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute; e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex; e. g. *κακῶς*;
- (e) Properispomēna, when the penult has the circumflex; e. g. *πᾶγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented; e. g. *πράγματα, πᾶγμα*.

† § 11. *Change and Removal of the Accent by Inflection and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according

to the preceding rules, there is generally also a change or removal of the accent.

(a) By lengthening the final syllable,

(α) A Proparoxytone, as *πόλεμος*, becomes a Paroxytone; e. g. *πολέμουν*;

(β) A Properispomenon, as *ταῖχος*, a Paroxytone; e. g. *ταίχους*;

(γ) An Oxytone, as *θεός*, a Perispomenon; e. g. *θεοῦ*. Yet this change is limited to particular instances. See § 26, 5, (a).

(b) By shortening the final syllable,

(α) A dissyllabic Paroxytone with long penult, as *φεύγω*, becomes a Properispomenon; e. g. *φεῦγε*, but *τᾶττε*, *τᾶττε*;

(β) A polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone; e. g. *βουλεύω*, *βούλευε*.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word; e. g. *φεύγω*, *ἔφηνον*. By the accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word; e. g. *τύπτω*, *τυπτόμεθα*, *τυφθησόμεθα*.

REM. 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply:

(1) When neither of two syllables to be contracted is accented, the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction; e. g. *φίλει* = *φιλεῖ*, but *φιλέει* = *φιλεῖ*, *γένει* = *γένει*, *γενίων* = *γενῶν*.

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented:

(a) The contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require; e. g.

ἀγαπάμαι = *ἀγαπῶμαι*
ἑσταότος = *ἐστῶτος*
ἐλήεσσα = *ἐλήεσσα*

φιλεόμενος = *φιλοόμενος*
ορθόδονσι = *ορθοῦσι*
τιμαόντων = *τιμώντων*;

(b) The contracted syllable, when it is the ultimate, takes:

(α) The acute, when the last of the syllables to be contracted has the acute; e. g. *ἑσταός* = *ἐστώς*;

(β) The circumflex, when the first of the syllables to be contracted, is accented; e. g. ἡχοῖ — ἦχοι.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

† § 12. *Change and Removal of the Accent in connected Discourse.*

1. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed; e. g. Εἰ μὴ μητρυνὴ περικαλλὴς Ἡερίβοια ἦν. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought; e. g. Ὁ μὲν Κύρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον.

Exceptions. The interrogatives τίς, τί, *quis? quid?* always remain oxytoned.

2. In Crasis (§ 6. 2), the accent of the first word is omitted, and the word formed from the two, has the accent of the second word; e. g. τὰ ἀγαθὰ = ῥάγαθά, τοῦ οὐρανοῦ = τοῦρανοῦ, τῇ ἡμέρᾳ = θῆμέρα, τὸ ὄνομα = τοῦνομα; yet, according to the general rule (§ 10. 3), the long vowel formed by Crasis takes the circumflex instead of the acute, when the second word was a dissyllabic paroxytone, with a short final syllable; e. g. τὸ ἔπος = τοῦπος, τὰ ἄλλα = τάλλα, τὸ ἔργον = τοῦργον, τὰ δπλα = θῶπλα.

3. In Elision (§ 6. 3), the accent of the elided vowel goes back as an acute upon the preceding syllable; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, ἀλλά, οὐδέ, μηδέ, or one of the enclitics, τινά and ποτέ, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided; e. g.

πολλὰ ἐπαθον	=	πόλλ' ἐπαθον	παρὰ ἐμοῦ	=	παρ' ἐμοῦ
δεινὰ ἐρωτᾷς	=	δείν' ἐρωτᾷς	ἀπὸ ἐαυτοῦ	=	ἀφ' ἐαυτοῦ
φημὶ ἐγώ	=	φήμ' ἐγώ	ἀλλὰ ἐγώ	=	ἀλλ' ἐγώ
αἰσχροὶ ἔλεξας	=	αἰσχρ' ἔλεξας	οὐδὲ ἐγώ	=	οὐδ' ἐγώ
ἐπὶ τὰ ἦσαν	=	ἐπτ' ἦσαν	τινὰ ἔλεγε	=	τιν' ἔλεγε.

† § 13. *Atonics or Proclitics.*

Some small words are termed Atonics or Proclitics, which, in connected discourse, are so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, in, εἰς (ἐς), into, ἐκ (ἐξ), ex, ὡς, ad;
- (c) the conjunctions, ὡς, as, that, so that, when, εἰ, if;
- (d) οὐ (οὐκ, οὐχ), not; but at the end of a sentence and with the meaning *No*, it has the accent; e. g. οὐ (οὐκ).

† § 14. *Enclitics.*

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in certain cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word; e. g. φίλος *τις*, πόλεμός *τις*. They are:

(a) The verbs εἰμί, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pers. Sing. εἰ, *thou art*, and φῆς, *thou sayest*;

(b) The following forms of the three personal pronouns:

I. P. S. μου	II. P. S. σοῦ	III. P. S. οὗ	Dual. σφῶν	Pl. σφίσι(ν)
μοί	σοί	οἱ		
μέ	σί	ἐ		

(c) The indefinite pronoun, *τις*, *τι*, through all the cases and numbers, together with the abridged forms τοῦ and τῷ, and the indefinite adverbs πῶς, πῶ, πῇ, πού, ποθί, ποθέν, ποί, ποτέ; the corresponding interrogative words, on the contrary, are always accented; e. g. τίς, τί, πῶς, etc.;

(d) The particles, τέ, τοί, γέ, νῦν, πέρ, θήν, and the inseparable particle, δέ, both when it expresses the direction *whither*; e. g. Ἐρεβόδε, *to Erebus*, and also when it serves to strengthen a word; e. g. τοσόδε.

† § 15. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 12. 1), again becomes acute; e. g.

θῆρ <i>τις</i> for θῆρ <i>τις</i>	καλός <i>ἐστιν</i> for καλός <i>ἐστίν</i>
καί <i>τινες</i> " καί <i>τινές</i>	ποταμός <i>γε</i> " ποταμός <i>γέ</i>
καλός <i>τε</i> " καλός <i>τέ</i>	ποταμοί <i>τινες</i> " ποταμοί <i>τινές</i> .

2. A Perispomenon unites with the following enclitic without further change of the accent; e. g.

φῶς <i>τι</i> for φῶς <i>τι</i>	φιλεῖ <i>τις</i> for φιλεῖ <i>τις</i>
φῶς <i>ἐστιν</i> " φῶς <i>ἐστίν</i>	καλοῦ <i>τινος</i> " καλοῦ <i>τινός</i> .

REMARK. Long syllables in enclitics are considered in respect to the accentuation as short; hence οἰντινῶν, ὄντινων are viewed as separate or compound words, like καλῶν *τινῶν*.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable; e. g.

φίλος <i>μου</i> for φίλος <i>μου</i> , but φίλος <i>ἐστίν</i> , φίλοι <i>φασίν</i> ,
ἄλλος <i>πῶς</i> " ἄλλος <i>πῶς</i> , " ἄλλος <i>ποτέ</i> , ἄλλων <i>τινῶν</i> .

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable.

ἄνθρωπος <i>τις</i> for ἄνθρωπος <i>τις</i>	σῶμά <i>τι</i> for σῶμα <i>τι</i>
ἄνθρωποι <i>τινες</i> " ἄνθρωποι <i>τινές</i>	σῶμά <i>ἐστιν</i> " σῶμα <i>ἐστίν</i> .

REMARK. When several enclitics occur together, each throws back its accent on the preceding; e. g. *εἰ πέρ τίς σέ μοί φησί ποτε*.

† § 16. *Enclitics Accented.*

1. The enclitics at the beginning of a sentence, retain their accent; e. g. *Φημί ἐγὼ τοῦτο*.—*Τινὲς λέγουσιν*.—*Εἰσὶ θεοί*.—But instead of *ἐστί(ν)* at the beginning of a sentence, the form *ἔστι(ν)* is used; also, if it stands in connection with an Inf. for *ἔξεστί(ν)*, and after the particles *ἄλλ, εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, ποῦ*, also after the pronoun *τοῦτ'*; e. g. *Ἔστι θεός*.—*Ἔστι σοφὸς ἀνὴρ*.—*Ἔστιν οὕτως*.—*Ἔστιν ἰδεῖν, ἰδεῖν ἔστιν, licet videre*.—*Εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν*.

2. *Φημί* and the other persons of the Ind., retain the accent, if they are separated from the preceding word by a punctuation-mark; e. g. *Ἔστιν ἀνὴρ ἀγαθός, φημί*.

3. The enclitic personal pronouns, *σοῦ, σοί, σέ, οἱ, σφίσι(ν)*, retain their accent:

(a) When an accented Prep. precedes; e. g. *παρὰ σοῦ, μετὰ σέ, πρὸς σοί*. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer, regularly accented forms are chosen; e. g.

<i>παρ' ἐμοῦ</i> not <i>παρά μου,</i>	<i>πρὸς ἐμοί</i> not <i>πρὸς μοι,</i>
<i>κατ' ἐμέ</i> “ <i>κατά με,</i>	<i>περὶ ἐμοῦ</i> “ <i>περί μου.</i>

REMARK. The unaccented prepositions are united to the enclitic forms; e. g. *ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι*.

(b) After copulative or disjunctive conjunctions; e. g. *ἐμὲ καὶ σέ, ἐμὲ ἢ σέ*, as generally, when the pronouns are emphatic, e. g. in antitheses.

(c) The forms *οὐ, οἱ, ἐ*, are accented only when they are used as reflexive pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests, disappears by Elision; e. g. *καλὸς δ' ἔστιν*, but *καλὸς δέ ἐστιν*—*πολλοὶ δ' εἰσίν*, but *πολλοὶ δέ εἰσιν*.

† § 17. *Division of Syllables.*

PRELIMINARY REMARK. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent.*

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

1. In dissyllables, a single consonant following *α* or *ι* in the penult, is joined to the final syllable; e. g. *ἀ-γω, πα-ρά, μά-λα, ἰ-να, ἰ-τός, ἰ-χωρ*.

2. In dissyllables, a single consonant following *ε* or *ο*, is joined to the first syllable; e. g. *λέγ-ος, τέλ-ος*.

* The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

3. The double consonants ξ and ψ are joined to the vowel preceding them; e. g. τᾶξ-ω, διψ-ος, πρᾶξ-ις, ἀντιταξ-όμενος. But ζ is joined to the vowel following it, except when it stands after ε or ο, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. νομί-ζω, νόμω-ζε, ἀρκά-ζω; but τράπεξ-α, ὄξ-ος, νομίζ-ομεν, ἀρκάζ-ομεν.

4. A single consonant (except in the penult) before or after the vowels α and ι having the accent, and also a single consonant before or after ε and ο having the accent, is joined to these vowels; e. g. ἄγ-αθός, ποτ-αμός, βα-σιλ-έα, ἰ-πολ-αβών, ὀ-πότ-ερος, τίθ-ομεν.

Exception. A single consonant after an accented syllable, and followed by two vowels, the first of which is ε or ι, is joined to the vowel after it; e. g. στρα-τια, ἰαστά-σεως, στρα-τιώτης.

5. A single consonant after a long vowel or υ is joined to the vowel following; e. g. φω-νή, χρή-μα, ἥ-κω, δμι-λος, ὀπα-δός; ἀργυ-ρος, μυ-ρίας, ἀθυ-μία, φθ-γόντες, φθ-γομεν.

Exception. A single consonant following long α or ι in the antepenult, and having the accent, is joined with the vowel preceding; e. g. ἀποκρίν-ατο, ἐσημύν-αμεν.

6. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ἰσ-τάται, τέθ-νηκα, θαρ-βαλέως, κλυτοτέχ-νης.

Exception. A mute and liquid are sometimes joined to the following vowel; e. g. ἐτί-τρωσκον.

7. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel, if not, the last only; e. g. ἀν-θρῶπος, ἀν-δρία, but ἐτίρφ-θην.

8. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. ἐκ-βαίνω, συν-εκ-φύωσις, πρόθ-εις, ἀνάβ-ασις, but ὑπο-φῆτης, not ὑποφ-ῆτης; so παρα-βαίνω.

† § 18. Punctuation-marks.

The colon and semicolon are indicated by a period at the top of the line; e. g. εὐ ἔλεξας· πάντες γὰρ ὡμολόγησαν. The interrogation-point is like our semicolon; e. g. τίς ταῦτα ἐποίησεν; The period, comma and exclamation-point are like ours.

CHAPTER III.

§ 19. Some general views of the Verb.

1. The verb expresses action; e. g. *to bloom, to strike*. In Greek there are three classes of verbs, viz. active, passive and middle. The middle has a *reflexive* signification, i. e. it expresses an action which proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. *τύπτομαι, I*

strike myself, βουλεύομαι, *I advise myself*, ἀμύνομαι, *I defend myself*. In most of the tenses, the middle and passive forms are the same ; e. g. *κύνπομαι*, *I strike myself* and *I am struck*.

2. At present only those forms of the verb are given which are necessary for translating the exercises that occur before the entire verb is presented.

Mode.	Num-ber and Person.	Present Active.	Num-ber and Person.	Present Middle or Passive.
INDICA-TIVE.	S. 1.	βουλεύ-ω, I advise.	S. 1.	βουλεύ-ομαι, I advise my- self, or am advised.
	2.	βουλεύ-εις, thou ad- visest.	2.	βουλεύ-ῃ, thou advisest thy- self, or art advised.
	3.	βουλεύ-ει, he, she, or it advises.	3.	βουλεύ-εται, he advises him- self, or is advised.
	P. 1.	βουλεύ-ομεν, we ad- vise.	P. 1.	βουλεύ-ομεθα, we advise ourselves, or are advised.
	2.	βουλεύ-ετε, ye advise.	2.	βουλεύ-εσθε, ye advise your- selves, or are advised.
	3.	βουλεύ-ουσι(ν), they advise.	3.	βουλεύ-ονται, they advise themselves, or are advised.
IMPERA-TIVE.	S. 2.	βούλευ-ε, advise thou.	S. 2.	βουλεύ-ου, advise thyself, or be advised.
	P. 2.	βουλεύ-ετε, advise ye.	P. 2.	βουλεύ-εσθε, advise your- selves, or be advised.
INFINIT.		βουλεύ-ειν, to advise.		βουλεύ-εσθαι, to advise one- self, or be advised.

REMARK. On the ν ἐφελκυστικόν in βουλεύουσιν, see § 7, 1. (b).

3. Also the following forms of the irregular verb εἰμί, *to be*, may be learned :

ἐστί(ν), he, she, or it is

εἰσί(ν), they are

ἴσθι, be, ἔστω, let him, her, or it be

ἦν, he, she, or it was

ἦσαν, they were

ἔστε, be ye.

I. Vocabulary* and Exercises for Translation.

ἄεί, always.	εἰ, if.	καί, and, even.
ἀληθεύω, to speak the truth.	ἐπομαι, w. dat. to follow, [ly. accompany.	κακῶς, badly, cowardly.
ἀνδρείως, manfully, brave-	ἐσθίω, w. gen. and acc. to eat, corrode.	καλῶς, well.
ἀριστεύω, to be the best, excel.	ἔχει, it has itself, it is.	κολακέω, to flatter.
βιοτεύω, to live.	ἡδέως, pleasantly, cheer- fully, with pleasure.	μύχομαι, w. dat. to fight, contend.
βλακεύω, to be lazy.	θαυμάζω, to wonder, ad- mire.	μή, not, always placed be- fore the Imperative and Subjunctive.
γράφω, to write, enact.	μετρίως, moderately.	δύρομαι, to mourn, la- ment.
διώκω, to pursue, strive af- ter.		

* All the vocabularies are designed to be committed to memory before trans-
lating the exercises.

οὐ (οὐκ, οὐχ), not. [cate. πιστεύωμαι, to be believed. χαίρω, *w. dat.*, to rejoice, to
 παιδεύω, to bring up, edu- σπεύδω, to hasten, exert rejoice at, or over, de-
 παίζω, to play, joke, play at. oneself. light in.
 πίνω(ι), *w. gen. and acc.*, to φεύγω, to flee, flee from, ψέγω, to blame.
 drink. shun.

RULE OF SYNTAX. The verb agrees with its subject-nominative, in number and person. In Greek, as in Latin, the subject of the first and second person of the verb, need not be expressed except for emphasis, it being sufficiently indicated by the ending of the verb.

Ἄελ ἀλήθευε. Χαίρε. Ἐπον. Μὴ ὀδύρεσθε. Ἡδέως βιοτεύω. Καλῶς παιδεύομαι. Καλῶς γράφεις. Εἰ κακῶς γράφεις, ψέγγ. Εἰ κολακεύει, οὐκ ἀληθεύει. Εἰ κολακεύει, οὐ πιστεύεται. Φεύγομεν. Εἰ φεύγομεν, διωκόμεθα. Κακῶς φεύγετε. Εἰ βλακεύετε, ψέγεσθε. Εἰ ἀνδρείως μάχεσθε, θανμάζεσθε. Εἰ κολακεύουσιν, οὐκ ἀληθεύουσιν. Οὐ καλῶς ἔχει φεύγειν. Καλῶς ἔχει ἀνδρείως μάχεσθαι. Εἰ διώκῃ, μὴ φεύγε. Ἀνδρείως μάχου. Εἰ βλακεύουσι, ψέγονται. Εἰ ἀληθεύεις, πιστεύῃ. Ἄελ ἀριστεύετε. Μετρίως ἐσθιε καὶ πίνε καὶ παίζε.

I speak the truth. If I speak the truth, I am believed. Rejoice (*pl.*). Mourn thou not. Thou livest pleasantly. He writes well. It is (has itself) well, to speak the truth. Always speak (*pl.*) the truth. Follow (*pl.*). He is well brought up. Flatter thou not. If thou flatterest, thou art not believed. To be believed, is (has itself) well. If we are lazy, we are blamed. If ye speak the truth, ye are believed. If they fight bravely, they are admired. If they flee, they are pursued. Be thou always the best.

CHAPTER IV.

THE SUBSTANTIVE AND ADJECTIVE.

§ 20. *Nature and division of the Substantive.*

A substantive is used to express a thing or object. There are two classes of substantives: (a) the names of persons, as *man*, *woman*; (b) the names of things, as *earth*, *garden*.

§ 21. *Gender of Substantives.*

The gender of substantives, which is three-fold, as in Latin, is determined partly by their *signification*, and partly by their *ending*. The last mode of determining the gender will be treated under the several declensions. With respect to the *signification*, the following general rules apply:

1. Names of males, of nations, winds, months, mountains, and most rivers, are masculine.

2. Names of females, of countries, islands, most cities, most trees, and plants, are feminine.

3. The names of the letters and fruits, infinitives, diminutives in *-on*, except the proper names of females, e. g. ἡ *Λεόντιον*, all indeclinable words, and finally, every word used as the mere symbol of a sound, e. g. τὸ μήτηρ, the word *mother*, are neuter.

4. The names of persons, which have only one form for the Masc. and Fem., are of common gender; e. g. ὁ ἡ θεός, *god* and *goddess*.

§ 22. Number, Case and Declension.

1. The Greek has three numbers, the Singular, the Plural, and the Dual, which denotes *two*.

2. It has five Cases, namely:

(1) Nominative, the case of the subject;

(2) Genitive, the whence-case;*

(3) Dative, the where-case;

(4) Accusative, the whither-case;

(5) Vocative, the case of direct address.

REM. 1. The Nom. and Voc. are called *direct cases*, the others, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in Greek three different ways of inflecting substantives and adjectives, distinguished as the First, Second and Third Declensions.

* REM. 2. In parsing a substantive, the beginner may accustom himself to answer the following questions: *what case? what number? what declension? what gender? from what nominative*, e. g. is ἀνθρώποις?

QUESTIONS:

What case?

What number?

What declension?

What gender?

From what nominative?

ANSWERS:

Dative case;

Plural number;

Second declension;

Masculine gender;

From the Nom. ἀνθρώπος;

e. g. σώματος is the Gen. Sing. of the third declension, neuter gender, from the nominative σῶμα, *body*.

* See a fuller statement under the Cases in the Syntax, § 156 seq.—TR.

§ 23. *Nature and Gender of the Adjective.*

1. The adjective expresses a quality, which is considered either as already belonging to an object, e. g. the *red* rose, or one which is merely attributed to an object, e. g. the rose is *red*. In both instances, in Greek, as in Latin, the adjective agrees with its substantive in Gender, Number and Case; e. g. ὁ ἀγαθὸς ἄνθρωπος, *bonus* homo, ὁ ἄνθρωπος ἀγαθὸς ἐστίν, *homo bonus est*; ἡ καλὴ Μοῦσα, *pulchra* Musa, ἡ Μοῦσα καλὴ ἐστίν, *Musa pulchra est*; τὸ καλὸν ἔαρ, *pulchrum* ver, τὸ ἔαρ καλὸν ἐστίν, *ver pulchrum est*.

2. Hence the adjective, like the substantive, has three genders. Yet all adjectives do not have separate forms for the three genders; many have but two separate endings, viz. one for the masculine and feminine gender, the other for the neuter; e. g. ὁ ἥσυχος ἀνὴρ, *a* quiet man, ἡ ἥσυχος γυνή, *a* quiet woman, τὸ ἥσυχον τέκνον, *a* quiet child; several, indeed, have only one ending, which commonly indicates only the masculine and feminine genders, seldom the neuter gender; e. g. ὁ φεγγὰς ἀνὴρ, *an* exiled man, ἡ φεγγὰς γυνή, *an* exiled woman.

3. The declension of adjectives, with few exceptions, is like that of substantives.

§ 24. *General view of the Prepositions.*

PRELIMINARY REMARK. Before proceeding to the declensions, a general view of the prepositions will be given, as a knowledge of these is indispensable in translating.

I. *Prepositions with one case.*

(a) With the Genitive:

ἀντί, ante, before, for, instead of,
 πρό, pro, before, for,
 ἀπό, ab, from, by,
 ἐκ (ἐξ before a vowel), ex, out of, from,
 ἐνεκα, for the sake of, on account of.

Here belong several adverbs which, like prepositions, govern the Gen., viz. πρόσθεν and ἔμπροσθεν, before, ὀπίσθεν, behind, ἔνθεν and χωρίς, without, πλὴν, except.

(b) With the Dative:

ἐν, Lat. in with Abl. in, upon,

σύν, cum, with, and the adverb
 ἅμα, together with.

(c) With the Accusative:

ἀνά, on, upon, up, through,
 εἰς, Lat. in with Acc., into, to,
 ὡς, to, ad.

II. *Prepositions with Genitive and Accusative.*

διά, through, by; with Acc. often, on account of,
 κατά, de, down, with Acc. often, through,
 ὑπέρ, super, over, above; with Gen. often, for.

III. *Prepositions with Gen., Dat. and Accusative.* παρά, *by, near*; with Gen. *from* (properly from being near some one);
 ἀμφί and περί, *around, about*; with Gen. *with* Acc. *to* (properly into the presence of some one),
 often, *for*,
 ἐπί, *upon, at*; with Acc. often, *towards*, πρὸς, *before*; with Acc. often, *to*,
 against, ἀπό, *sub, under*.
 μετά, *with*; with Acc. often, *after*.

§ 25. First Declension.

The first declension has four endings, ᾶ, ῆ (or ᾱ), ᾱς and ῆς; α and η are feminine, ᾱς and ῆς masculine gender.

ENDINGS.

	Singular.				Plural.		Dual.
Nom.	ᾶ	α	or	η	ᾱς	or ῆς	αῖ
Gen.	ῆς	ας		ης		ου	αιν
Dat.	ῃ	ῇ		ῃ	ῃ	ῃ	αιν
Acc.	ᾱν	αν		ην	ᾱν	ην	αῖ
Voc.	ᾶ	α		η.	α	η, ᾶ.	α.

§ 26. I. Feminine Nouns.

1. (a) The Nom. ends in -ᾶ or -ᾷ, and the α remains in all the cases, if it is preceded by ρ, σ or ι (α pure); e. g. χώρα, *land*, ἰδέα, *form*, σοφία, *wisdom*, χρεία, *utility*, εὐνοία, *good-will*. These make the Gen. in -ᾱς, Dat. in -ᾷ. Here belong also some substantives in -ᾶ; e. g. ἀλαλά, and some proper names; e. g. Ἀνδρομέδᾶ, Αἰγύπτῃ, Φιλομήλᾳ, Gen. -ᾱς, Dat. -ᾷ.

(b) The Nom. ends in -ᾷ, which remains only in the Acc. and Voc.; in the Gen. and Dat., the -α is changed into -η, if it is preceded by λ, λλ, σ, σσ (ττ), ζ, ξ, ψ.

(c) In other instances, the Nom. ends in -η, which remains through all the cases of the Sing.

2. When -α is preceded by σ or α, in some words -έα is contracted into -ῆ, and -άα into -ᾶ. Then the final syllable remains circumflexed in all the cases.

PARADIGMS.

a. η through all the cases.

Sing. Nom.	ἡ	Justice.	Honor.	Opinion.	Fig-tree.
Gen.	τῆς	δικ-ης	τιμῆς	γνώμης	συκ-ῆς
Dat.	τῇ	δικ-ῃ	τιμῇ	γνώμῃ	συκ-ῇ
Acc.	τὴν	δικ-ην	τιμὴν	γνώμην	συκ-ὴν
Voc.	ὦ	δικ-η	τιμῇ	γνώμη	συκ-ῇ
Plur. Nom.	αἱ	δικ-αι	τιμαί	γνώμαι	συκ-αἱ
Gen.	τῶν	δικ-ῶν	τιμῶν	γνώμων	συκ-ῶν
Dat.	ταῖς	δικ-αῖς	τιμαῖς	γνώμαις	συκ-αῖς
Acc.	τάς	δικ-άς	τιμάς	γνώμας	συκ-άς
Voc.	ὦ	δικ-αι	τιμαί	γνώμαι	συκ-αἱ
Dual N. A. V.	τὰ	δικ-α	τιμά	γνώμα	συκ-α
G. and D.	ταῖν	δικ-αῖν	τιμαῖν	γνώμαιν	συκ-αῖν.

b. α through all the cases.

c. ᾱ G. ης.

	(a) long α.				(b) short α.		
	Shadow.	Country.	Mina.		Hammer.	Muse.	Lioness.
S. N.	ἡ	σκι-ᾱ	χώρα	μν-(ᾱ)ᾱ	σφῦρᾱ	Μοῦσᾱ	Λαῖνᾱ
G.	τῆς	σκι-ᾱς	χώρας	μν-ᾱς	σφύρας	Μούσης	λαΐνης
D.	τῇ	σκι-ᾱῃ	χώρῃ	μν-ᾱῃ	σφύρῃ	Μούσῃ	λαΐνῃ
A.	τὴν	σκι-ᾱν	χώραν	μν-ᾱν	σφύραν	Μούσᾱν	λαΐναν
V.	ὦ	σκι-ᾱ	χώρα	μν-ᾱ	σφῦρᾱ	Μοῦσᾱ	Λαῖνᾱ
P. N.	αἱ	σκι-αῖ	χώραι	μν-αῖ	σφῦραι	Μοῦσαι	Λαῖναι
G.	τῶν	σκι-ῶν	χωρῶν	μν-ῶν	σφῦρῶν	Μουσῶν	λαϊνῶν
D.	ταῖς	σκι-αῖς	χωραῖς	μν-αῖς	σφύραις	Μούσαις	λαΐναις
A.	τάς	σκι-ας	χώρας	μν-ᾱς	σφύρας	Μούσας	λαΐνας
V.	ὦ	σκι-αῖ	χώραι	μν-αῖ	σφῦραι	Μοῦσαι	Λαῖναι
Dual	τὰ	σκι-α	χώρα	μν-α	σφῦρα	Μούσα	λαΐνα
	ταῖν	σκι-αῖν	χωραῖν	μν-αῖν	σφύραιν	Μούσαιν	λαΐναιν.

REMARK. The feminine of all adjectives of three endings, is like the declension of the above paradigms; e. g. ἡ καλὴ τιμή, the glorious honor; ἡ χρυσεῖα στολή, the golden robe, τῆς χρυσεῖς στολῆς; ἡ δίκαια γνώμη, the just opinion, τῆς δίκαιας γνώμης; ἡ ἐχθρὰ χώρα, the hostile land, τῆς ἐχθρᾶς χώρας.

3. The quantity of the endings is given in § 25. The feminine ending -α, is always long in adjectives; e. g. ἐλεύθερος ἐλευθέρᾱ ἐλεύθερον, free.

4. With regard to the accentuation, it is to be observed that:

(a) The plural ending -αι, is considered short in respect to the accent; hence λαῖναι (not λαΐναι), Μοῦσαι (not Μούσαι);

(b) The accent remains on the accented syllable of the Nom., as long as the laws of accentuation permit.

Exceptions. (a) The vocative δέσποτα from δεσπότης, lord;

(β) In adjectives in -ος, -η (-α), the feminine is accented on the same syllable as the masculine, through all the cases, where the nature of the final syllable permits. Hence the nominative plural feminine of βέβαιος, ἐλεύθερος, ἀν-

θρόνῳ, is accented on the antepenult, viz. βέβαιαι, βέβαιαι, ἐλεύθεροι, ἐλεύθεραι, ἀνθρώποι, ἀνθρώποι, although the feminine Sing., on account of the long ending -η and -ā, is a paroxytone, viz. βεβαία, ἐλευτέρα, ἀνθρώπη;

(γ) In the Gen. Pl. of the first Dec., the final syllable -ων is circumflexed; e. g. λαινῶν from λείνα, νεανῶν from νεανία. But to this there are the following exceptions: (1) Feminine adjectives and participles in -ος, -η (-ā), -ον, are accented like the Gen. of masculines; e. g. τῶν καλλίστων Μουσῶν, from κάλλιστος, καλλίστη, κάλλιστον; but other feminine adjectives and participles, are circumflexed in the Gen. Pl.; e. g. βαρὺς, βαρεῖα, βαρύ, Gen. Pl. βαρέων, βαρεῖων; —(2) The substantives χρήστης, usurer, ἀφύη, anchovy, ἐτῆσαι, monsoons, and χλοῦνης, wild-boar, which in the Gen. Pl. remain Paroxytones, thus χρήστων, ἀφύων.

5. The accent of the Nom. is changed according to the quantity of the final syllable, as follows:

(a) Oxytones become *Perispomena*, in the Gen. and Dat. of all three numbers e. g. τιμῆς, -ῆ, -ῶν, -αῖς, -αῖν; this is true also of the second declension.

(b) Paroxytones with a *short* penult, remain paroxytones through all the cases, except the Gen. Pl., which is always circumflexed on the final syllable; on the contrary, paroxytones with a *long* penult, become *properispomena*, when the ultimate is *short*, which is the case in the Nom. Pl.; e. g. γνώμη, γνῶμαι, but γνωμῶν; Ἀτρείδης, Ἀτρεΐδαι, but Ἀτρειδῶν; on the contrary, δίκη, δίκαι, but δικῶν;

(c) *Properispomena* become paroxytones, if the ultimate becomes long; e. g. Μοῦσα, Μούσης;

(d) *Proparoxytones* become paroxytones, if the ultimate becomes long; e. g. λείνα, λαινῆς.

II. Vocabulary.

Ἄδικία, Gen. -ας, ἡ, injustice.	ἐπαγγέλλομαι, to promise.	πενία, -ας, ἡ, poverty.
ἀδολεσχία, -ας, ἡ, loquaciousness, prating.	ἐπάγω, to bring on.	πλεονεξία, -ας, ἡ, avarice.
ἀληθινή, -ῆς, vera, true.	ἡδονή, -ῆς, ἡ, pleasure.	πολλάκις, often.
ἀπέχομαι, w. gen., to abstain from, keep oneself from.	θεραπεύω, to esteem, honor, worship.	συνήθεια, -ας, ἡ, intercourse, society.
ἀρετή, -ῆς, ἡ, virtue.	κακία, -ας, ἡ, vices.	τείρω, <i>tero</i> , to wear out, weaken, tire, plague.
βία, -ας, ἡ, violence.	καρδία, -ας, ἡ, the heart.	τίκτω, to beget.
βοήθεια, -ας, ἡ, help.	καταφύγη, -ῆς, ἡ, a refuge.	τρυφή, -ῆς, ἡ, excess, luxurious indulgence, effeminacy.
γίγνομαι, to become, arise, be.	λῆμη, -ης, ἡ, disgrace.	φιλία, -ας, ἡ, friendship.
διαβολή, -ῆς, ἡ, calumny.	λόπη, -ης, ἡ, sorrow.	χαλεπή, -ῆς, molesta, burdensome, troublesome, oppressive.
δίκη, -ης, ἡ, justice, right, a judicial sentence.	λύρα, -ας, ἡ, a lyre.	χρεία, -ας, ἡ, need, intercourse.
εἰκω, w. dat., to give way to, to yield to.	μέριμνα, -ης, ἡ, care.	
	μοῦσα, -ης, ἡ, a muse.	
	ὁ, ἡ, τό, the.	
	πέιθομαι, w. dat., to believe, trust, obey.	

RULES OF SYNTAX. 1. Transitive verbs govern the Accusative.
2. Verbs and adjectives expressing the relation of *to* or *for* in English, govern the Dative.

Εἶκε τῇ βίῃ. Ἡ λύρα τὰς μερίμνας λυεῖ. Ἀπέχου τῆς κακίας.¹ Ἡ φίλια ἐπαγγέλλεται καταφυγὴν καὶ βοήθειαν. Ἀπέχου τῶν ἡδονῶν, Ἡ μέριμνα τὴν καρδίαν ἐσθίει. Θεραπεύετε τὰς Μούσας. Μὴ πείθου διαβολαῖς.² Ἡ δίκη πολλάκις τῇ ἀδικίᾳ εἶκει. Πολλάκις χαλεπῇ πενίᾳ³ τειρόμεθα. Τὴν ἀδολεσχίαν φεύγετε. Ἡ κακία λύπην ἐπάγει. Τρυφὴ ἀδικίαν καὶ πλεονεξίαν τίκτει. Φεύγε τὴν τρυφὴν ὡς λύπην. Δι' ἀρετῆς καὶ συννηθείας καὶ χρείας ἀληθινὴ φίλια γίνεταί.

Abstain ye from violence. Flee thou from vice. Cares corrode the heart. Flee thou from pleasures. Trust ye not to calumny. The Muses are honored. Do not give way (*pl.*) to pleasure. Virtue begets true friendship. The heart is corroded by cares (*dat.*). Sorrow is brought on by vice.

III. Vocabulary.

ἄγω, to lead, bring, conduct.	δόξα, -ης, ἡ, report, fame, reputation.	πᾶσα, -ης, every, all.
ἀπλῆ, -ῆς, simple.	ἐσθλή, -ῆς, good, noble.	πίπτω, to fall.
ἀργυρέα, ἀργυρᾶ, -ᾱς, argentea, silver (<i>adj.</i>).	ἐκθύνω, to make straight, rectify.	πολλή, -ῆς, much, many.
ἄστραπῆ, -ῆς, ἡ, lightning.	ἐνκόλως, quickly.	πορφυρέα, πορφυρᾶ, -ᾱς, purple (<i>adj.</i>).
ἀτιμία, -ας, ἡ, dishonor.	εὐνομία, -ας, ἡ, good administration.	ρᾶδιως, easily.
βασίλεια, -ας, ἡ, a queen.	εἶχω, to have, hold, contain.	σκολιά, -ᾱς, crooked, perverted.
βασίλεια, -ας, ἡ, kingdom.	κατέχω, to hold back, restrain.	στολή, -ῆς, ἡ, a robe.
βλάβη, -ης, ἡ, injury.	λαμπρά, -ᾱς, splendid, brilliant.	τῆχη, -ης, ἡ, fortune, <i>pl.</i> (generally) misfortunes.
βροντή, -ῆς, ἡ, thunder.	μεγάλη, -ης, magna, great.	φέρω, <i>fero</i> , to bear, bring.
γλῶττα, -ης, ἡ, the tongue, a language.	μεταβολή, -ῆς, ἡ, change.	χρυσέα, χρυσῇ, -ῆς, aurea, golden.
δαίτα, -ης, ἡ, a mode of		

Τῇ κακίᾳ¹ πᾶσα ἀτιμία ἐπεται. Ῥαδίως φέρε τὴν πενίαν. Βροντὴ ἐκ λαμπρᾶς ἀστραπῆς γίνεταί. Ἡ ἀρετὴ ἐσθλὴν δόξαν ἔχει. Εὐνομία ἐνθύνει δίκας σκολιάς. Δικὴ δίκην τίκτει καὶ βλάβη βλάβην. Ἀπλὴν δαίταν ἄγε. Κάτεχε τὴν γλῶτταν. Ἡ τύχη πολλὰς μεταβολὰς ἔχει. Πενίαν φέρετε. Αἱ λαμπραὶ τύχαι ἐνκόλως πίπτουσιν. Φέρε τὰς τύχας. Ἡ ἀρετὴ οὐκ εἶκει ταῖς τύχαις. Ἀπέχεσθε χαλεπῶν μερμυδῶν. Ἡ βασίλεια μεγάλην βασιλείαν ἔχει. Ἡ στολή ἐστὶ πορφυρᾶ. Χρυσᾶς καὶ ἀργυρᾶς στολὰς ἔχομεν.

Flee from cares. Vice begets dishonor. Good reputation follows virtue. The perverted sentence is rectified by good administration. The lightning is brilliant. Good reputation arises from virtue. Yield not to misfortunes. From splendid fortunes often arise splendid cares.

¹ § 157.

² § 161, 2. (a), (d).

³ § 161, 3.

§ 27. II. *Masculine Nouns.*

The Gen. of masculine nouns ends in *-ov*; those in *-ας* retain the *α* in the Dat., Acc. and Voc., and those in *-ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾱ*, (1) all in *-της*; e. g. *τοξότης*, Voc. *τοξοτά*, *προφήτης*, Voc. *προφήτᾱ*; (2) all substantives in *-ης* composed of a substantive and a verb; e. g. *γεωμέτρης*, Voc. *γεωμέτρᾱ*, *μυροπώλης*, a *salve-seller*, Voc. *μυροπωλᾱ*; (3) national names in *-ης*; e. g. *Πέρσης*, a *Persian*, Voc. *Πέρσᾱ*.—All other nouns in *-ης* have the Voc. in *-η*; e. g. *Πέρσης*, *Perses*, Voc. *Πέρση*.—The plural of masculine nouns does not differ from that of feminine.

REM. 1. Several masculine nouns in *-ας* have the Doric Gen. in *α*, namely, *πατραλοίας*, *μητραλοίας*, *patricide*, *matricide*, *δρυιθοθήρας*, *fowler*; also several proper names; e. g. *Ἀντίβας*, *-α*, *Σύλλας*, *-α*; finally, contracts in *-ᾱς*; e. g. *βορβᾱς*, from *βορέας*.

PARADIGMS.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	πολίτης	Ἑρμ(έας)ῆς	νεανίας	δρυιθοθήρας	βορβᾱς
G.	πολίτου	Ἑρμοῦ	νεανίου	δρυιθοθήρᾱ	βορβᾱ
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	δρυιθοθήρᾳ	βορβᾱ
A.	πολίτην	Ἑρμῆν	νεανίαν	δρυιθοθήραν	βορβᾱν
V.	πολίτᾱ	Ἑρμῇ	νεανίᾱ	δρυιθοθήρᾱ	βορβᾱ.
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	δρυιθοθήραι	
G.	πολιτῶν	Ἑρμῶν	νεανίων	δρυιθοθήρῶν	
D.	πολίταις	Ἑρμαῖς	νεανίαις	δρυιθοθήραις	
A.	πολίτας	Ἑρμαῖς	νεανίας	δρυιθοθήρας	
V.	πολίται	Ἑρμαῖ	νεανίαι	δρυιθοθήραι	
Dual.	πολίτα	Ἑρμᾱ	νεανία	δρυιθοθήρα	
	πολίταιν	Ἑρμαῖν	νεανίαιν	δρυιθοθήραιν	

REM. 2. Adjectives of one ending in *-ης* and *-ας*, are declined in the same manner; e. g. *ἐθελοντής* *πολίτης*, a *willing citizen*, *ἐθελοντοῦ* *πολίτου*, *ἐθελονταὶ* *πολίται*; *μονίας* *νεανίας*, a *lonely youth*, *μονίου* *νεανίου*, *μονίᾳ* *νεανίᾳ*.

IV. *Vocabulary.*

Ἀδολέσχης, *-ου, ὁ*, a *prater*.

ἀκούω, to *hear*.

ἀκροατής, *-ου, ὁ*, an *auditor*.

βλάπτω, *w. acc.*, to *injure*.

δεσπότης, *-ου, ὁ*, a *master*.

εὐνομία, *-ας, ἡ*, *good order, decorum*.

ἡσυχία, *-ας, ἡ*, *quiet, still-*

ness; with *ἀγειν*, to be *quiet*.

θάλαττα, *-ης, ἡ*, the *sea*.

θεατής, *-ου, ὁ*, a *spectator*.

μανθάνω, to *learn, study*.

μέλει, *w. dat. of the person*

and gen. of the thing, it

concerns.

ναῦτης, *-ου, ὁ*, *nauta*, a

sailor.

δρέγομαι, w. gen., to *strive after*.

πρέπει, w. dat., it is *be-*
coming, it becomes.

προσῆκει, w. dat., it is *be-*
coming, it becomes.

σοφία, -ας, ἡ, *wisdom*.

τέχνη, -ης, ἡ, *art*.

τρυφητής, -ου, ὁ, *luxurious*,
riotous, voluptuous.

RULE OF SYNTAX. One substantive governs another in the Genitive, when the latter signifies a different thing from the former. The substantive in the Gen. defines or explains more particularly the one by which it is governed.

Μάνθανε, ὦ νεανία, τὴν σοφίαν. Παλίτῃ πρέπει εὐκοσμία. Νεανίου σοφίαν θαυμάζω. Φεύγε, ὦ πολῖτα, τὴν ἀδικίαν. Τὴν ὀρνιθοθήρα τέχνην θαυμάζομεν. Ἀκροαταῖς καὶ θεαταῖς προσήκει ἡσυχίαν ἄγειν. Φεύγετε, ὦ ναῦται, βοῦβῶν. Βοῦβῶς αὐτάς πολλὰκις βλάπτει. Ὁρέγεσθε, ὦ πολῖται, τῆς ἀρετῆς.¹ Συβαρίζεται τρωφῆται ἦσαν. Ναύταις μέλει τῆς θαλάττης.² Φεύγε, ὦ Πέρση. Σπαρτιάται μεγάλην δόξαν ἔχουσιν. Φεύγω νεανίαν τρωφῆτήν. Ἀδολεσχῶν ἀπέχου. Ἄκουε, ὦ δέσποτα.

Learn, O youths, wisdom! Good order becomes citizens. We admire the wisdom of youths. Shun, O citizens, injustice! To the Spartans there was great fame (i. e. they had great fame). Keep yourself from voluptuous youths. Flee from praters. Keep yourself from a prater. It becomes an auditor and a spectator to observe (ἄγω) stillness. Flee from a voluptuous youth.

V. Vocabulary.

Δικαιοσύνη, -ης, ἡ, justice.	κλέπτης, -ον, ὁ, a thief.	στρατιώτης, -ον, ὁ, a soldier, a warrior.
ἐπιμέλομαι, w. gen., to care for, take care of, take care.	κρίτης, -οῦ, ὁ, a judge.	
ἐραστής, -οῦ, ὁ, a lover, a friend.	ναυαγία, -ας, ἡ, shipwreck.	τεχνίτης, -ον, ὁ, an artist.
θαυμαστή, -ῆς, admiranda, wonderful.	οἰκέτης, -ον, ὁ, a servant.	
	πιστεύω, w. dat., to trust, rely upon.	τρέφω, to nourish, support, keep, bring up.
	πιστεύομαι, to be trusted, be believed.	ψεύστης, -ον, ὁ, a liar.

Ἡ τῶν Σπαρτιατῶν ἀρετὴ θαυμαστὴ ἐστίν. Φεύγε, ὦ Πέρση. Κριταῖς πρέπει δικαιοσύνη. Ἔστι τῶν στρατιωτῶν³ περὶ τῶν πολιτῶν μάχεσθαι. Φεύγε ψεύστας. Ἔστι δεσπότου ἐπιμέλεσθαι⁴ τῶν οἰκετῶν. Μὴ πίστευε ψεύστη. Τεχνίτην τρέφει ἡ τέχνη. Ἐκ ψευστῶν γίνονται κλέπται. Σπαρτιάται δόξης καὶ τιμῆς ἐρασταὶ ἦσαν. Ἐκ βοῦβῶ πολλὰκις γίνεταί ναυαγία. Θαυμάζομεν τὴν Ἑρμοῦ τέχνην.

The Persians flee. Justice becomes the judge. It is the duty of a soldier to fight for the citizens. Flee from a liar. Trust not liars. Art supports artists. We admire Hermes. Soldiers fight. Liars are not believed.

§ 28. Second Declension.

The second declension has two endings, -ος and -ον; nouns in -ος are mostly masculine, but often feminine; nouns in -ον are neuter. Feminine diminutive proper names in -ον are an exception; e. g. ἡ Γλυκέρια.

¹ § 158, 3. (b).
one, see § 158, 2.

² § 158, 6. I. (b).

³ ἔστι with the Gen., it is the duty of any
⁴ § 158, 6. I. (b).

ENDINGS.

	Singular.		Plural.		Dual.
Nom.	ος	ον	οι	αι	ω
Gen.		ου		ων	οιν
Dat.		ω		οις	οιν
Acc.		ον	ους	αι	ω
Voc.	ος and ε	ον.	οι	αι.	ω.

7 PARADIGMS.

S. N.	Word.	Island.	God.	Messenger.	Fig.
G.	τοῦ λόγ-ου	τῆς νῆσου	τοῦ θεοῦ	ἀγγέλου	τοῦ σῦκου
D.	τῷ λόγ-ω	τῇ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
A.	τὸν λόγ-ον	τὴν νῆσον	τὸν θεόν	ἀγγέλον	τὸ σῦκον
V.	ὦ λόγ-ε	ὦ νῆσε	ὦ θεός	ἀγγελε	ὦ σῦκον
P. N.	οἱ λόγ-οι	αἱ νῆσοι	οἱ θεοί	ἀγγελοι	τὰ σῦκα
G.	τῶν λόγ-ων	τῶν νήσων	τῶν θεῶν	ἀγγέλων	τῶν σύκων
D.	τοῖς λόγ-οις	ταῖς νήσοις	τοῖς θεοῖς	ἀγγέλοις	τοῖς σύκοις
A.	τοὺς λόγ-ους	τὰς νήσους	τοὺς θεούς	ἀγγέλους	τὰ σῦκα
V.	ὦ λόγ-οι	ὦ νῆσοι	ὦ θεοί	ἀγγελοι	ὦ σῦκα
D.	τὸ λόγ-ω	τὰ νήσω	τὸ θεῷ	ἀγγέλω	τὸ σύκῳ
	τοῖν λόγ-οιν	ταῖν νήσῳιν	τοῖν θεοῖν	ἀγγέλοιν	τοῖν σύκοιν.

REM. 1. The Voc. of words in -ος commonly ends in ε, though often in -ος; e. g. ὦ φίλε and ὦ φίλος; always ὦ θεός.

REM. 2. On the accentuation, the following observations are to be noted: The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. ἀδελφε from ἀδελφός, brother, is an exception. —The plural ending -οι, like -αι in the first declension [§ 26, 4. (a)], with respect to the accent, is considered short. The change of the accent is the same as in the first declension (§ 26, 5.), except in the Gen. Pl., where the accent retains the place, which it has in the Nominative. See the paradigms.

REM. 3. Adjectives in -ος, -η (αι), -ον, in the masculine and neuter, and those of two endings in -ος (Masc. and Fem.), -ον (Neut.), are declined like the preceding paradigms; e. g. ἀγαθός, ἀγαθή, ἀγαθόν, good, ὁ ἀγαθὸς λόγος, a good speech, τὸ ἀγαθὸν τέκνον, a good child, πᾶγκαλος, πᾶκαλον, very beautiful, ὁ πᾶγκαλος λόγος, a very beautiful speech, ἡ πᾶγκαλος μορφή, a very beautiful form, τὸ πᾶκαλον τέκνον, a very beautiful child. Adjectives of two endings in -ος, -ον are almost all compounds. Adjectives of three endings in -ος preceded by ε, ι or ρ, and those in -ος preceded by ρ, like nouns of the first declension, in -α pure and -ρα, have the Nom. Fem. in -α; e. g. χρῖσ-ος, χρῖσ-τα, χρῖσ-εν, ἐχθρός, -αῖ, -όν, δικρός, -αῖ, -όν.

REM. 4. It will be seen by the following paradigms, that, in adjectives in -ος, -η (-α), -ον, the masculine and neuter are declined like the second declension, and the feminine like the first.

PARADIGMS OF ADJECTIVES.

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φίλι-ος	φίλι-α	φίλι-ον, lovely
G.	ἀγαθ-οῦ	ἀγαθ-ῆς	ἀγαθ-οῦ	φίλι-ου	φίλι-ας	φίλι-ου
D.	ἀγαθ-ῷ	ἀγαθ-ῇ	ἀγαθ-ῷ	φίλι-ῳ	φίλι-αι	φίλι-ῳ
A.	ἀγαθ-όν	ἀγαθ-ήν	ἀγαθ-όν	φίλι-ον	φίλι-αν	φίλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φίλι-ε	φίλι-α	φίλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φίλι-ων	φίλι-ων	φίλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φίλι-οις	φίλι-αῖς	φίλι-οῖς
A.	ἀγαθ-ούς	ἀγαθ-άς	ἀγαθ-ά	φίλι-ους	φίλι-ας	φίλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
Dual.	ἀγαθ-ῶ	ἀγαθ-ᾶ	ἀγαθ-ῶ	φίλι-ῶ	φίλι-ᾶ	φίλι-ῶ
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν	φίλι-οῖν	φίλι-αῖν	φίλι-οῖν

VI. Vocabulary.

Ἀγαθόν, -οῦ, τό, a good thing, an advantage.	ἐχθρός, -οῦ, ὁ, an enemy.	οἶνος, -ου, ὁ, wine.
ἄγγελος, -ου, ὁ, a messenger.	θεός, -οῦ, ὁ, God, a god.	παρέχω, to grant, afford, offer.
ἄνθρωπος, -ου, ὁ, a man.	κῆκος, -ῆς, -όν, bad, wicked.	πιστός, -ῆς, -όν, faithful, trustworthy.
διδασκῆλος, -ου, ὁ, a teacher.	καλόν, -οῦ, τό, an evil.	καλός, -ῆς, -όν, beautiful, good; τὸ καλόν, goodness, beauty, or the beautiful.
δοῦλος, -ου, ὁ, a slave.	κῆκος, -ῆς, -όν, beautiful, good; τὸ καλόν, goodness, beauty, or the beautiful.	πολλοί, -αί, -ά, many.
ἐργον, -ου, τό, an action, a work, a business.	κινδύνος, -ου, ὁ, danger.	φίλος, -ου, ὁ, a friend, φίλος, -ῆς, -ον, dear.
ἐσθλός, -ῆς, -όν, good, noble, splendid.	λόγος, -ου, ὁ, a word, a report, reason.	φροντίζω, w. gen., to care for, trouble oneself about; w. acc., to reflect on, think about.
ἐταῖρος, -ου, ὁ, a companion, a friend.	μετέχω, w. gen., to take part in.	χαίρω, to rejoice.
εὐτυχία, -ας, ἡ, good for-	μίσγω, misceo, w. dat., to mix.	

RULE OF SYNTAX. A subject in the neuter plural usually takes a singular verb.

Δίωκε κατὰ ἔργα. Πείθου τοῖς τοῦ διδασκάλου λόγοις.¹ Παρ' ἐσθλῶν ἐσθλὰ μανθάνεις. Πιστὸς ἐταῖρος τῶν ἀγαθῶν καὶ τῶν κακῶν μετέχει.² Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουν.³ Οἱ ἄνθρωποι τοὺς θεοὺς θεραπεύουσιν. Πολλοῖς ἔργοις ἐπεται κινδύνος. Μίσγεται⁴ ἐσθλὰ κακοῖς. Ὁ κακὸς τοῖς θεοῖς καὶ τοῖς ἀνθρώποις ἐχθρὸς ἐστίν. Οἱ ἄνθρωποι τοῖς ἐσθλοῖς χαίρουσιν.⁵ Πάρεχε, ὦ θεός, τοῖς φίλοις εὐτυχίαν. Φέρε, ὦ δοῦλε, τὸν οἶνον τῷ νεανίᾳ. Ὁ οἶνος λῦει τὰς μερίμνας. Χαλεπῶ ἔργῳ δόξα ἔπεται.

Follow the words of your (the) teachers. God cares for men. Men worship God. Dangers accompany many actions. Grant, O God, happiness to my (the) friend! Keep yourself from the bad man. I rejoice over the noble youth. Trust not the word of a liar, my (O) dear young man.

¹ § 161, 2. (a), (d).² § 158, 3. (b).³ § 158, 6. I. (b).⁴ § 161, 2. (a), (a).⁵ § 161, 2. (c).

VII. Vocabulary.

ἄξιος, -ία, -ιον, <i>w. gen.</i> , worthy, worth.	θάνατος, -ου, <i>δ</i> , death.	νέος, -α, -ον, young, <i>δ νέος</i> ,
ἀπο-λύω, <i>w. acc. of the per-</i> <i>son and gen. of the thing</i> , to free from, release.	θεῖον, -ου, τό, the Deity.	-ου, the youth, the young man.
ἀργύρος, -ου, <i>δ</i> , silver.	θυμός, -οῦ, <i>δ</i> the mind, courage.	νόσος, -ου, <i>ή</i> , a disease, an illness.
βίος, -ου, <i>δ</i> , life, a liveli- hood.	θύρα, -ας, <i>ή</i> , a door.	οὐχ (before an aspirate in- stead of οὐκ), not.
βουλή, -ης, <i>ή</i> , counsel, ad- vice.	κλείω, to shut, fasten.	πόνος, -ου, <i>δ</i> , trouble, toil, hardship.
διχοστασία, -ας, <i>ή</i> , a quar- rel.	μαθητής, -οῦ, <i>δ</i> , a pupil, a learner.	σιγή, -ης, <i>ή</i> , silence.
εὐφραίνω, to rejoice, glad- den, cheer.	μέτρον, -ου, τό, a measure, moderation.	συχρόνος, -ου, <i>δ</i> , time.
	μοχλός, -οῦ, <i>δ</i> , a bolt, a lever.	χρυσός, -οῦ, <i>δ</i> , gold.
	μυρία, -άς, -ίων, innumera-	

Τὸ καλὸν ἐστὶ μέτρον τοῦ βίου, οὐχ *δ* χρόνος. Ὁ θάνατος τοὺς ἀνθρώπους ἀπολύει πόνων¹ καὶ κακῶν. Ὁ οἶνος εὐφραίνει τοὺς τῶν ἀνθρώπων θυμούς. Σὺν μυρίοις πόνοις τὰ καλὰ γίνεταί. Τὸ θεῖον τοὺς κακοὺς ἀγεῖ πρὸς τὴν δίκην. Πιστὸς φίλος χρυσοῦ καὶ ἀργύρου ἀξίος² ἐστὶν ἐν χαλεπῇ διχοστασίᾳ. Πολλὰ νόσοι ἐν ἀνθρώποις εἰσὶν. Βουλὴ εἰς ἀγαθὸν ἀγεῖ. Σιγὴ νέφ τιμὴν φέρει. Ἡ θύρα μοχλοῖς³ κλείεται. Ἡ τέχνη τοὺς ἀνθρώπους τρέφει. Ὁ φίλος μαθηταί, τῆς σοφίας καὶ τῆς ἀρετῆς ὀρέγεσθε.⁴

By death (*dat.*) men are freed from troubles and evils. By (*ἐπό, w. gen.*) the Deity the bad man is brought to justice. The bolt fastens the door. Art supports the man. My (*O*) dear pupil, strive after wisdom and virtue. Diseases weaken men. My friends, follow the words of the judges.

§ 29. Contraction of the Second Declension.

1. A small number of substantives, where *o* or *s* precedes the case-ending, are contracted in the Attic dialect.

PARADIGMS.

	Navigation.		Circumnavigation.		Bone.	
S. N.	ὁ πλόος	πλοῦς	ὁ περίπλοος	περίπλους	τὸ ὀστέον	ὀστοῦν
G.	πλόου	πλοῦ	περιπλόου	περίπλου	ὀστέου	ὀστοῦ
D.	πλόῳ	πλόῳ	περιπλόῳ	περίπλω	ὀστέῳ	ὀστώ
A.	πλόον	πλοῦν	περίπλοον	περίπλου	ὀστέον	ὀστοῦν
V.	πλόε	πλοῦ	περίπλοε	περίπλου	ὀστέον	ὀστοῦν
P. N.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
G.	πλόων	πλών	περιπλόων	περίπλων	ὀστέων	ὀστών
D.	πλόοις	πλοῖς	περιπλόοις	περίπλοις	ὀστέοις	ὀστοῖς
A.	πλόους	πλοῦς	περιπλόους	περίπλους	ὀστέα	ὀστᾶ
V.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
Dual.	πλόω	πλώ	περιπλόω	περίπλω	ὀστέω	ὀστώ
	πλόοιν	πλοῖν	περιπλόοιν	περίπλοιν	ὀστέοιν	ὀστοῖν.

¹ § 157.² § 158, 7. (γ).³ § 161, 3.⁴ § 158, 3. (b).

REMARK. Here belong, (a) Multiplicative adjectives in -όος (-οῦς), -ήη (-ῆ), -όον (-οῦν); e. g. ἀπλοῦς, -ῆ, -οῦν, *simple*;—(b) Adjectives of two endings in -οος (-ους) Masc. and Fem., and -οον (-οον) Neut.; e. g. ὁ ἡ εὖνους, τὸ εὖνουν, *well disposed*, which differ from the declension of substantives, only in not contracting the neuter plural in -οα; e. g. τὰ εὖνοα τέκνα;—(c) Adjectives in -εος (-οῦς), -έα (-ῆ), -εον (-οῦν), which denote a material; e. g. χρύσεος χρυσοῦς, χρυσέα χρυσῆ, χρύσειον χρυσοῦν, *golden*. When a vowel or ρ precedes the feminine ending -έα, -έα is not contracted into -ῆ, but into -ᾶ, (§ 26, 1); e. g.

ἑρέ-εος ἑρεοῦς, ἑρ-ε-έα ἑρεᾶ, ἑρέ-εον ἑρεοῦν, *woollen*.

ἀργύρ-εος ἀργυροῦς, ἀργ-υρ-έα ἀργυρᾶ, ἀργύρ-εον ἀργυροῦν, *silver*.

PARADIGMS.

S. N.	Golden.			Simple.		
	χρύσε-ος	χρυσέ-α	χρύσε-ον	ἀπλό-ος	ἀπλό-η	ἀπλό-ον
G.	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλῆ	ἀπλοῦν
D.	χρυσῷ	χρυσῇ	χρυσῷ	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
A.	χρυσοῦν	χρυσῇν	χρυσοῦν	ἀπλῶ	ἀπλῇ	ἀπλῶ
V.	χρυσοῦς	χρυσῇ	χρυσοῦν	ἀπλοῦν	ἀπλῇν	ἀπλοῦν
P. N.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
G.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν
D.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
A.	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ
V.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
Dual.	χρυσῷ	χρυσᾶ	χρυσῷ	ἀπλῷ	ἀπλᾶ	ἀπλῷ
	χρυσοῖν	χρυσαιν	χρυσοῖν	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν

Accentuation. The following are to be noticed as exceptions to the rules in § 11, 2: (a) πλώω = πλώ, ὁστέω = ὁστώ, instead of πλώ, ὁστώ; (b) compounds and polysyllabic proper names, which retain the accent on the penult, even when as a circumflex, it should be removed upon the contracted syllable; e. g. περιπλώω = περίπλου, instead of περιπλοῦ; εὐνόω = εὐνω, instead of εὐνώ; (c) τὸ κάνεον = κανοῦν, instead of κάνουν, *basket*, and also adjectives in -εος, -εον; e. g. χρύσεος = χρυσοῦς, χρυσέα = χρυσῆ, χρύσειον = χρυσοῦν, instead of χρύσεος, χρύσειον; finally, substantives in -εος = -οῦς; e. g. ἀδελφεός = ἀδελφιδούς, instead of ἀδελφιδούς, *brother*.

VIII. Vocabulary.

ἄδηλος, -ον, uncertain, unknown.	ἐκ-καλύπτω, to disclose.	καί-καί, both—and.
ἀλήθεια, -ας, ἡ, truth.	ἐπι-κουφίζω, to alleviate.	κάνεον = -οῦν, -έον = -οῦ,
ἄνοος = -ους, -οον = -οον, imprudent, irrational.	ἐρίζω, w. dat., to contend with.	τό, a basket. [ror.
ἀργύρεος = -οῦς, -έα = -ᾶ, -εον = -οῦν, silver, i. e. made of silver.	εὐνοος = -ους, -οον = -οον, well-wishing, well-disposed, kind.	κάτοπτρον, -ον, τό, a mirror.
ἄρτος, -ου, ὁ, bread.	θεράπαινα, -ης, ἡ, a female servant.	κύπελλον, -ον, τό, a goblet.
		λέγω, to say, call or name.
		νόος = νοῦς, -όου = -οῦ, ὁ, the understanding, the mind.

ὀλίγοι, -αι, -α, few.

ὀργή, -ῆς, ἡ, anger.

Ὀρέστης, -ου, ὁ, Orestes.

δοτέον = -οῦν, -έον = οὖ,

τό, a bone.

ὄχλος, -ος, ὁ, plebs, the

common people.

προς-φέρω, to bear or bring

ύπνος, -ου, ὁ, sleep, slum-

ber.

χάλινός, -ος, ὁ, a bridle.

χάλκεος = -οῦς, -έα = -ῆ,

-εον = -οῦν, brazen.

ψυχή, -ῆς, ἡ, the soul.

RULE OF SYNTAX. One substantive following another to explain it, and referring to the same person or thing, is put in the same case. This construction is called *Apposition*.

Ὁ λόγος ἐστὶ τὸ τοῦ νοῦ κάτοπτρον. Τὸν νοῦν ἔχουσιν οἱ ἄνθρωποι διδύσκαλον. Τὸν εὖνουν φίλον θεράπευε. Ὀλίγοι πιστὸν νοῦν ἔχουσιν. Ὁ πλοῦς ἐστὶν ἀσῆλος. Σὺν νῦν τὸν βίον ἄγε. Ὁ ὄχλος οὐκ ἔχει νοῦν. Μὴ ἐρίξε τοῖς ἄνοις.¹ Οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὖνοί² εἰσιν. Ὀρέγον φίλων εὖνων. Τὰ τοῦ Ὀρέστου δοτὰ ἐν Τεγῶ ἦν. Αἱ θεράπαιναι ἐν κανοῖς τὸν ἄρτον προσφέρουσιν. Οἱ θεοὶ καὶ καλὸν καὶ κακὸν πλοῦν τοῖς ναύταις³ παρέχουσιν. Ψυχῆς χαλινὸς ἀνθρώποις⁴ ὁ νοῦς ἐστίν. Πολλὰκις ὀργὴ ἀνθρώπων νοῦν ἐκκαλύπτει. Ἀπλοῦς ἐστὶν ὁ τῆς ἀληθείας λόγος. Λόγος εὖνους ἐπικουφίζει λύπην. Τὸ κύπελλον ἐστὶν ἀργυροῦν. Ὁ θάνατος λέγεται χαλκοῦς ὕπνος

The understanding is a teacher to men. The well-disposed friend is honored. Keep yourself from the irrational. Strive after a well-disposed friend. Bring bread in a basket. Honor, O young man, a simple mind! Flee from imprudent youths. Trust, O friend, well-disposed men! Young men are often imprudent. The goblet is golden.

§ 30. The Attic Second Declension.

Several words (substantives and adjectives) have the endings -ως, (Masc. and Fem.) and -ων (Neut.), instead of -ος and -ον, and retain the -ω through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the -ω an Iota subscript, where the regular form has -φ or -οι; thus, -ον and -α become -ω; -ος, -ον and -ους become -ως, -ων and -ως; -οι, -οις and -οι become -φ, -φς and -φν;—ω, -φ and -ων remain unchanged. The Voc. is the same as the Nominative.

PARADIGMS.

Sing.	N.	People.	Cable.	Hare.	Hall.
	N.	ὁ λε-ὼς	ὁ κάλ-ως	ὁ λαγ-ὼς	τὸ ἀνώγε-ων
	G.	λε-ῶ	κάλ-ω	λαγ-ῶ	ἀνώγε-ω
	D.	λε-ῷ	κάλ-φ	λαγ-ῷ	ἀνώγε-φ
	A.	λε-ὼν	κάλ-ων	λαγ-ὼν	ἀνώγε-ων
	V.	λε-ὼς	κάλ-ως	λαγ-ὼς	ἀνώγε-ων
Plur.	N.	λε-φ	κάλ-φ	λαγ-φ	ἀνώγε-ω
	G.	λε-ῶν	κάλ-ων	λαγ-ὼν	ἀνώγε-ων
	D.	λε-φς	κάλ-φς	λαγ-φς	ἀνώγε-φς
	A.	λε-ῶς	κάλ-ως	λαγ-ὼς	ἀνώγε-ω
	V.	λε-φ	κάλ-φ	λαγ-φ	ἀνώγε-ω
D. N. A. V.		λε-ῶ	κάλ-ω	λαγ-ῶ	ἀνώγε-ω
G. and D.		λε-φν	κάλ-φν	λαγ-φν	ἀνώγε-φν

¹ § 161, 2. (a), (γ).

² § 161, 5. (a).

³ § 161, 5.

	Singular.	Plural.	Dual.
N.	ὁ ἡ Ἰλεως, τὸ Ἰλεων	οἱ αἱ Ἰλεω, τὰ Ἰλεω	τὼ τὰ τὸ Ἰλεω
G.	τοῦ τῆς τοῦ Ἰλεω	τῶν Ἰλεων	τοῖν ταῖν τοῖν Ἰλεων
D.	τῷ τῇ τῷ Ἰλεω	τοῖς ταῖς τοῖς Ἰλεως	τοῖν ταῖν τοῖν Ἰλεων
A.	τὸν τὴν τὸ Ἰλεων	τοὺς τὰς Ἰλεως, τὰ Ἰλεω	τὼ τὰ τὸ Ἰλεω
V.	Ἰλεως, Ἰλεων	Ἰλεω, Ἰλεω	Ἰλεω.

REM. 1. Some words of the Masc. and Fem. gender reject the *ν* in the Acc. Sing., namely, ὁ λαγός, the hare, τὸν λαγόν and λαγῶ, and commonly ἡ ἔως, the dawn, ἡ ἀλός, a threshing-floor, ἡ Κέως, ἡ Κῶς, ὁ Ἄσως, ἡ Τέως, and the adjectives ἀγήρως, not old, ἐπίπλεως, full, ὑπέρχρως, guilty.

REM. 2. Accentuation. Proparoxytones retain the acute on the antepenult in all the cases of all numbers, the two syllables -εως and -εων, etc. being considered, as it were, but one; yet those with a long penult, as ἀγηρως, are paroxytones in the Dat. Sing. and Pl., and also in the Gen. and Dat. Dual; e.g. ἀγήρῳ, ἀγήρως, ἀγήρῳν. Oxytones in -ως, retain this accent even in the Gen.; e.g. λεῶ instead of λεῶ.

IX. Vocabulary.

Ἀγήρως, -ων, not getting old, unfading.	ἐνεδρεῖω, w. dat., to lie in wait for.	λαμβάνω, to take, receive, gain.
ἄετός, -οῦ, ὁ, an eagle.	ἐπαινος, -ου, ὁ, praise.	ναός, -ῶ, ὁ, a temple.
αἰχμάλωτος, -ον, captured.	εὔχομαι, to pray, beg.	πλείστος, -η, -ον, most.
ἀνδρείος, -α, -ον, manly, brave.	θηρευτής, -οῦ, ὁ, a huntsman, a sportsman.	ῥάδιος, -ία, -ιον, easy.
ἀνώγειν, -ω, τό, a hall, a room.	θηρεῖω, to hunt, catch.	σέβομαι, to honor, reverence.
ἀπάγω, to lead away.	Ἰλεως, -ων, merciful.	ταῶς, -ῶ, ὁ, a peacock.
βαίνω, to walk, go, proceed.	κάλως, -ω, ὁ, a rope.	υῖός, -οῦ, ὁ, a son.
	κτίζω, to found, build.	ὥσπερ, as, just as.
	λαγός, -ῶ, ὁ, a hare.	

Τοῖς θεοῖς¹ νεφ̄ κτίζονται. Οὐ ῥάδιόν ἐστιν ἐπὶ κάλων βαίνειν. Διώκομεν τοὺς λαγούς. Ἀνδρόγεως ἦν ὁ τοῦ Μίνω υἱός. Οἱ λαγῶ θηρεύονται ὑπὸ τῶν θηρευτῶν. Εὐχον τῷ Ἰλεω θεῷ. Οἱ ἄετοὶ τοῖς λαγῶς ἐνεδρεῖουσι. Σέβεσθε τοὺς Ἰλεως θεούς. Οἱ ἀνδρεῖοι ἀγηρων ἐπαινον λαμβάνουσι. Εἶχον τὸν θεὸν Ἰλεω ἐχειν. Οἱ θεοὶ τοῖς ἀγαθοῖς² Ἰλεψ̄ εἰσιν. Αἱ ἡδοναὶ ἀπάγουσι τὸν πλείστον λεῶν ὥσπερ αἰχμάλωτον. Οἱ Σάμιοι τῇ Ἑρᾷ³ καλοῦς ταῶς τρέφουσιν.

We build beautiful temples to the gods. To walk on a rope is not easy. The huntsmen hunt hares. God is merciful. Worship the merciful God. By the Samians beautiful peacocks are kept in honor of Hera (say, to Hera). Keep yourselves, O citizens, from the irrational multitude! Get out of the way of (εἰκω, w. gen.) the irrational multitude. The huntsman strives after (pursues) hares.

X. Vocabulary.

Ἀπαγορεύω, to call.	ἀρετή, -ῆς, ἡ, bravery, virtue.	βασίλεια, -ων, τά, a royal palace.
ἀρέσκω, w. dat., to please.		

γαμή, -ης, ἡ, a wife. ἑως, -ω, ἡ, the dawn. ποιητής, οὔ, ὁ, a poet.
 δειλός, -ή, -όν, timid, worth- θηρίον, -ον, τό, a wild ροδοδάκτυλος, -ον, rosy-
 less, bad. beast, an animal. fingered.
 ἐκ-φέρω, to bring forth, ἱερός, -ά, -όν, w. gen., sa- στήλη, -ης, ἡ, a pillar.
 produce. [ous. cred to.
 ἐπικινδύος, -ον, danger-

Οἱ τὰς τῆς Ἑρας ἱεροὶ ἦσαν. Θανμάζομεν Μενέλεων ἐπὶ τῇ ἀρετῇ. Οἱ ποιη-
 τὰν τὴν Ἑω ροδοδάκτυλον ἀπαγορεύουσιν. Ἡ ἀλήθεια πολλάκις οὐκ ἀρέσκει
 τῷ λεῷ. Ἐλένη ἦν ἡ Μενέλεω γαμή. Ἡ Βαθυλυνία ἐκφέρει πολλοὺς τᾶς.
 Ἐν τοῖς τῶν θεῶν νεῤῃς πολλὰι στήλαι ἦσαν. Οἱ λαγὼ δειλὰ θηρία εἰσίν. Ὁ
 περὶ τὸν Ἄθω πλοῦς ἦν ἐπικινδύος. Τὰ βασίλεια καλὰ ἀνέγωγε ἔχει.

Menelaus is admired for his bravery. In the royal palace are splendid rooms.
 Huntsmen catch peacocks. Peacocks are beautiful. Trust not the speech of
 the people, O citizens! The huntsman lies in wait for peacocks. Good citi-
 zens flee from the irrational multitude. Youths lie in wait for hares. The pil-
 lars of the temples are beautiful.

§ 31. Third Declension.

The third declension has the following Case-endings:

	Singular.		Plural.		Dual.
Nom.	ς	Neut. —	ες; Neut. ᾶ		ε
Gen.	ος		ων		ων
Dat.	ι		σιν(ν)		σιν
Acc.	ν and ᾶ	Neut. —	ᾶς; — ᾶ		ε
Voc.	mostly as the Nom.;	Neut. —	ες; — ᾶ.		ε.

These endings are appended to the unchanged stem of the word; e. g. ὁ θῆρ
 an animal, Gen. θηρός.

§ 32. Remarks on the Case-endings.

1. The pure stem is frequently changed in the Nom. of masculines and femi-
 nines. But this is found again by omitting the genitive ending -ος; e. g. ὁ κό-
 ραξ, a raven, Gen. κόρακ-ος.

2. Neuters exhibit the pure stem in the Nominative. Yet the euphony of the
 Greek language does not permit a word to end with τ. Hence, in this case, τ
 is either wholly rejected or is changed into its cognate σ; e. g.

Stem.	πεπερί	Nom.	τὸ πέπερι	Gen.	πεπέρι-ος or ε-ος
	σελας		τὸ σέλας		(σέλας-ος) σέλα-ος
	σώματ		τὸ (σώματ) σῶμα		σώματ-ος
	τέρατ		τὸ (τέρατ) τέρας		τέρατ-ος

3. The Accusative singular has the form in ν with masculines and feminines
 in -ις, -υς, -αυς and -ους, whose stem ends in -ι-, -υ-, -αυ- and -ου-; e. g.

Stem πολι	Nom. πόλις	Acc. πόλιν	Stem βορν	Nom. βόρην	Acc. βόρην.
ναυ	ναῦς	ναῦν	βου	βοῦς	βοῦν.

But the Acc. has the form in -α, when the stem ends in a consonant; e. g. φλέβ,
 φλέψ, φλέβα — κορακ, κόραξ, κόρακ-α — λαμπαδ, λαμπάς, λαμπάδ-α.

Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tan-mate, in prose, have only the form in *-ν*; e. g.

Stem	Nom.	Acc.
<i>ἐριδ</i>	<i>ἐρις</i>	<i>ἐριν</i>
<i>δρνιθ</i>	<i>δρνις</i>	<i>δρνιν</i>
<i>κόρνυθ</i>	<i>κόρνυς</i>	<i>κόρνυν</i>
<i>χάριτ</i>	<i>χάρις</i>	<i>χάριν</i>

4. The Voc. is either like the Nom. or the stem. See the Paradigms.

5. On *ν ἐφελκυστικόν*, see § 7. 1, (a).

§ 33. Gender, Quantity and Accentuation of the Third Declension.

I. *Gender*. The gender of the third declension will be best learned by observation. The following rules, however, may be observed:

(a) *Masculine*; (α) Substantives in *-αν*, *-υν*, *-ας* (Gen. *-ανος*, *-αντος*), *-ευς*, *-ην*, *-ειρ* (except *ἡ χεῖρ*, hand), *-υρ* (except *τὸ πῦρ*, fire), *-ους* (except *τὸ οὖς*, ear);—(β) those in *-ων*, *-ηρ*, *-ωρ*, *-ης* (Gen. *-ητος*), *-ως* (Gen. *-ωτος*), *-ψ*, with several exceptions.

(b) *Feminine*; (α) Substantives in *-άς* (Gen. *-άδος*), *-αυς*, *-ινς*, *-υνς*, *-ίς* and *-ύς* (Gen. *-ούς*); *-ότης*, *-ύτης*; *-εις* (except *ὁ κτεῖς*, comb);—(β) those in *-ις*, *-ιν*, *-υς*, *-ων* (Gen. *-ονος*), with several exceptions. Those in *-ξ* vary between the Masc. and Fem. gender.

(c) *Neuter*; All substantives in *-α*, *-η*, *-ορ*, *-ωρ*, *-ος*, *-ι*, *-αρ*, (except *ὁ ψάρ*, a darling), *-ας* (Gen. *-ατος*, *-αος*, except *ὁ λίθς*, a stone), and contracts in *-ηρ*.

II. *Quantity*. Words whose Nom. ends in *-ας*, *-ις*, *-υς*, *-αψ*, *-ιψ*, *-υψ*, *-ις* and *-υς*, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature; e. g. *ὁ θώραξ*, coat of mail, *-ακος*, *ἡ ῥέψ*, reed, *ῥιπός*, *ἡ ἀκτίς*, ray, *-ῖνος*, but *ἡ βῶλύξ*, clod, *-ἄκος*, *ἡ ἐλπς*, hope, *-ίδος*.

III. *Accentuation*. (a) The accent remains, through the several Cases, on the accented syllable of the Nom., as long as the laws of accentuation permit; e. g. *τὸ πῶμα*, deed, *πράγματος*, but *πραγμάτων*, *τὸ ὄνομα*, name, *ὀνόματος*, but *ὀνομάτων*, *ὁ ἡ χελιδών*, swallow, *χελιδόνος*, *Ξενοφών*, *-ώντος*, *-ώντες*, *-όντων*. The particular exceptions will be noticed in the paradigms. (b) Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, the short syllables *-ος*, *-ι* and *-σι*, taking the acute, and the long syllables *-ων* and *-οιν*, the circumflex; e. g. *ὁ μῆν*, *μηνός*, *μηνί*, *μνηοῖν*, *μηνῶν* *μησί(ν)*.

Exceptions. The following monosyllabic substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: *ἡ δάς*, torch, *ὁ δμῶς*, slave, *ὁ ἡ θῶς*, jackal, *τὸ οὖς*, Gen. *ώτός*, ear, *ὁ ἡ παῖς*, child, *ὁ σής*, moth, *ὁ ἡ Τρώς*, Trojan, *ἡ φῆς*, Gen. *φῆδος*, a burning, *τὸ φῶς*, Gen. *φωτός*, light; e. g. *ἀράδων*, *δάδοιν*, *θῶων*, *ῥτων*, *ῥτοιιν*, *παίδων*, *παίδοιν*, *σέων*, *Τρώων*, *φῆδων*, *φῶτων*. Moreover, notice should also be taken of *πᾶς*, all, Gen. *παντός*, Dat. *παντί*, but *πάντων*, *πᾶσι(ν)*, *ὁ Πᾶν*, Gen. *Πανός*, but *τοῖς Πᾶσι(ν)*.

A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 34. I. The Nominative exhibits the pure stem.

The case endings are appended to the unchanged Nominative. Stems which end in -ντ (Ξενοφῶντ) and -ρετ (ἡ δάμαρετ), must drop the τ according to § 32, 2; hence Ξενοφῶν, Gen. -ῶντ-ος, δάμαρ, Gen. -αρετ-ος.

	ὁ, Paeon.	ὁ, Age.	ὁ, Xenophon.	ὁ, Month.	τό, Nectar.
S. N.	παιῶν	αἰῶν	Ξενοφῶν	μήν	νέκταρ
G.	παιῶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	μην-ός	νέκταρ-ος
D.	παιῶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	μην-ί	νέκταρ-ι
A.	παιῶν-α	αἰῶν-α	Ξενοφῶντ-α	μήν-α	νέκταρ
V.	παιῶν	αἰῶν	Ξενοφῶν	μήν	νέκταρ
P. N.	παιῶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μήν-ες	νέκταρ-α
G.	παιῶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	μην-ων	νεκτάρ-ων
D.	παιῶ-σι(ν)*	αἰῶ-σι(ν)*	Ξενοφῶ-σι(ν)*	μη-σί(ν)*	νέκταρ-σι(ν)
A.	παιῶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	μήν-ας	νέκταρ-α
V.	παιῶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μήν-ες	νέκταρ-α
Dual.	παιῶν-ε	αἰῶν-ε	Ξενοφῶντ-ε	μήν-ε	νέκταρ-ε
	παιῶν-οιν	αἰῶν-οιν	Ξενοφῶντ-οιν	μην-οῖν	νεκτάρ-οιν.

REM. 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἄλων, *threshing-floor*, can be contracted in the Acc. Sing. after dropping ν, thus, Ἀπόλλω, Ποσειδῶ, ἄλω. The three substantives, Ἀπόλλων, Ποσειδῶν and σωτήρ, *preserver*, contrary to the rule [§ 33, III. (a)], have in the Voc. ὦ Ἀπολλων, Πόσειδον, σῶτερ.

REM. 2. The neuters belonging to this class all end in -ρ (-αρ, -ορ, -ωρ, -υρ); τὸ πῦρ (Gen. πῦρ-ός), *fire*, has ν long, contrary to § 32, 2.

XI. Vocabulary.

ἄδω, to sing, celebrate in song.	θάλλω, to bloom, be verdant.	πῦρ, πῦρός, τό, fire.
ἀνα-γινώσκω, to read.	θῆρ, θηρός, ὁ, a wild beast.	σπουδαῖος, -αῖά, -αῖον, zealous, diligent, earnest, serious.
αἰών, -ῶνος, ὁ, <i>aevum</i> , an age, a space of time, time, lifetime.	κῆθάρᾱ, -ας, ἡ, a lyre.	τέρπω, to delight.
βιβλίον, -ον, τό, a book.	κράτηρ, -ήρος, ὁ, a mixing bowl, goblet.	τέρπομαι, w.dat., to delight in, or be delighted at.
γινώσκω, to know, think, judge, try, perceive.	λειμών -ῶνος, ὁ, a meadow.	χείρ, χειρός, ἡ, the hand.
θᾶλῖα, -ας, ἡ, a feast.	νίπτω, to wash.	χορός, -οῦ, ὁ, a dance.
	παιάν, -ᾶνος, ὁ, a war-song, a song of victory.	ψήν, ψηνός, ὁ, a wasp.

Φεύγε τοὺς θῆρας. Χεῖρ χεῖρα νίπτει. Ἀπέχου τοῦ ψηνός. Οἱ λειμῶνες θάλλουσιν. Οἱ στρατιῶται ἄδουσι παιᾶνα. Ἐν πυρὶ χρυσὸν καὶ ἄργυρον γιγ-

* Instead of παιῶνσι, αἰῶνσι, Ξενοφῶντσι, μηνσί, § 8, 6 and 7.

ώσκομεν. Πολλοὶ παρὰ κρατῆρι γίνονται φίλοι ἐταῖροι. Οἱ ἄνθρωποι τέρπονται κινῶν¹ καὶ θαλίῃ καὶ χοροῖς καὶ παιαῖσιν. Οἱ Ἕλληνες τὸν Ἀπόλλω καὶ τὸν Ποσειδῶ σέβονται. Οἱ σπουδαῖοι μαθατὰ τὰ τοῦ Ξενοφῶντος βιβλία ἥδως ἀναγινώσκουσιν.

Flee from the wild beast. Wash your (the) hands. Keep yourself from wasps. The meadow is verdant. Soldiers delight in war-songs. War-songs are sung by (ἐπὶ, w. gen.) the soldiers. We delight in beautiful meadows. Flee from vile (κακός) wasps. Many are friends of the bowl. Poets pray to Poseidon.

§ 35. II. *The Nominative lengthens the short final vowel of the stem, e or o into η.*

According to § 82, 2. stems in *ετ* must drop *τ* in the Nom.; e. g. *λέων*, instead of *λέωντ*.

S. N.	ὁ, Shepherd.	ὁ, A Divinity.	ὁ, Lion.	ὁ, Air.	ὁ, Orator.
G.	ποιμήν	δαίμων	λέων	αἰθήρ	ρήτωρ
D.	ποιμέν-ος	δαίμον-ος	λέοντ-ος	αἰθέρ-ος	ρήτορ-ος
A.	ποιμέν-ι	δαίμον-ι	λέοντ-ι	αἰθέρ-ι	ρήτορ-ι
V.	ποιμέν-α	δαίμον-α	λέοντ-α	αἰθέρ-α	ρήτορ-α
P. N.	ποιμήν	δαίμων	λέον	αἰθήρ	ρήτορ
G.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ρήτορ-ες
D.	ποιμέν-ων	δαίμον-ων	λέοντ-ων	αἰθέρ-ων	ρήτορ-ων
A.	ποιμέ-σι(ν)*	δαίμο-σι(ν)*	λέονσι(ν)*	αἰθέρ-σι(ν)	ρήτορ-σι(ν)
V.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	αἰθέρ-ας	ρήτορ-ας
Dual.	ποιμέν-ε	δαίμον-ε	λέοντ-ε	αἰθέρ-ε	ρήτορ-ε
	ποιμέν-οιν	δαίμόν-οιν	λέοντ-οιν	αἰθέρ-οιν	ρήτορ-οιν.

REM. 1. Oxytoned substantives of this class retain in the Voc. the long vowel (η, ω); thus, ὦ ποιμήν. The Voc. δᾶερ from δαῖρ, *brother-in-law*, is an exception; its accent also differs from the fundamental rule [§ 33, III. (a)]. This difference occurs also in the Voc. of Ἀμφίον, -ίωνος, Ἀγαμέμνων, -ονος, viz. Ἀμφίον, Ἀγάμεμνον. Comp. § 34, Rem. 1.

REM. 2. Ἡ χεῖρ, *hand*, Gen. χεῖρ-ός, etc. has in the Dat. Pl. and Dual χερσί(ν) and χεροῖν.

REM. 3. The following in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκών, *image*, Gen. εἰκόνης and εἰκοῖς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκῶ, Acc. Pl. εἰκόνας and εἰκούς,—the irregular accentuation of εἰκῶ and εἰκούς should be noted; ἡ ἀηδών, *nightingale*, Gen. ἀηδόνης and ἀηδοῖς, Dat. ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνος, Dat. χελιδοῖ.

REM. 4. Here belong: (a) the two adjectives ὁ ἡ ἀπάτωρ, τὸ ἀπατωρ, *fatherless*, and ἀμήτωρ, ἄμητορ, *motherless*, Gen. -ορος;—(b) the adjective ὁ ἡ ἄρβην, τὸ ἄρβην, *male*, Gen. ἄρβενος;—(c) adjectives in -ων (Masc. and Fem.), -ον (Neut.); e. g. ὁ ἡ εὐδαίμων, τὸ εὐδαίμων, *fortunate*, and comparatives in -ων, -ον, or -ῶν, -ῶν. These comparatives, after dropping ν admit contraction in the

¹ § 161, 2. (c). * Instead of ποιμένσι, δαίμονσι,λέοντσι, see § 8, 6 and 7.

Acc. Sing. and in the Nom., Acc. and Voc. Pl. In the Voc. the accent differs from the rule [§ 33, III. (a)]. But compounds in -φων follow the rule; e. g. κρατερόφων, Voc. κρατερόφρον.

	Fortunate.	More hostile.	Greater.
S. N.	εὐδαίμων εὐδαιμον	ἐχθίων ἐχθιον	μείζων μείζον
G.	εὐδαίμονος	ἐχθίονος	μείζονος
D.	εὐδαίμονι	ἐχθίονι	μείζονι
A.	εὐδαίμονα εὐδαιμον	ἐχθίονα and ἐχθίω ἐχθιον	μείζονα and μείζω μείζον
V.	εὐδαιμον	ἐχθιον	μείζον
P. N.	εὐδαίμονες εὐδαίμονα	ἐχθίονες ἐχθίονα	μείζονες μείζονα
G.	εὐδαίμόνων	ἐχθίωνων	μείζονων
D.	εὐδαίμοσι(ν)	ἐχθίοσι(ν)	μείζοσι(ν)
A.	εὐδαίμονας εὐδαίμονα	ἐχθίονας ἐχθίονα	μείζονας μείζονα
V.	like the Nominative.	like the Nominative.	like the Nominative.
Dual	εὐδαίμονε εὐδαιμόνοιν.	ἐχθίονε ἐχθιόνοιν.	μείζονε μείζονοιν.

XII. Vocabulary.

ἄγαν, too much, too.	ἡγεμών, -όνος, ὁ, a leader.	πράττω, to do, act; w. adv., to fare.
ἀγέλη, -ης, ἡ, a herd, a flock.	κολαστής, -οῦ, ὁ, a punisher.	σῶφρων, -ον, sound-minded, wise, sensible.
ἀδίκος, -ον, unjust.	λιμήν, -ένος, ὁ, a harbour.	ὑπέρφρων, -ον, high-minded, haughty.
αἰθήρ, -έρος, ὁ, ἡ, æther, the heavens.	ναίω, to dwell.	φρήν, -ενός, ἡ, pl. φρένες, the understanding, the mind or spirit.
γέρων, -οντος, ὁ, an old man.	ὁδός, -οῦ, ἡ, a way; with [nity].	φυλάττω, to guard, look after, defend.
δαίμων, -ονος, ὁ, ἡ, a deity.	εἰκω, to retire from the way.	
ἄνθρωπος, -ου, ὁ, the people, the mob.	ὀλβιος, -ία, -ιον, and ὀλβιος, -ον, happy.	
εὖ, well, εὖ πράττω, w. acc., to do well to.	ποιμήν, -ένος, ὁ, a herdsman, a shepherd.	

Τὸν γέροντα εὖ πᾶντε. Σέβον τοὺς δαίμονας. Οἱ ποιμένες τὰς ἀγέλας φυλάττουσιν. Τὸν κακὸν φεύγε, ὡς κακὸν λιμένα. Ἄνευ δαίμονος ὁ ἄνθρωπος οὐκ ὀλβίος ἐστίν. Ὁ θεὸς ἐν αἰθέρι ναίει. Ἀεὶ χαλεπαὶ μέριμναι τείρουσι τὰς τῶν ἀνθρώπων φρένας. Ἐπὶ ἀγαθοῖς ἡγεμόσιν. Εἶκε, ὦ νεανία, τοῖς γέρονσι τῆς ὁδοῦ. Πολλάκις ἄνθρωπος ἡγεμόνα ἔχει ἀδικον νοῦν. Ὁ θεὸς κολαστής ἐστὶ τῶν ἀγαν ὑπερφρόνων. Ἐχε νοῦν σῶφρονα. Ὁ δαίμων, παρέχε τοῖς γέρονσι μεγάλην εὐτυχίαν. Οἱ θνητοὶ τοῖς λέοντιν ἐνεδρετόνουσιν

Do well (pl.) to old men. Reverence (pl.) the Deity. The flocks are guarded by the shepherd. Follow a good leader. Go, youth, out of the old man's way. The mob often follows bad leaders. The spirit (pl.) of man is worn out by (dat.) oppressive cares. Keep yourself from the bad man, as from a bad harbour. The flocks follow the shepherds. Ye (O) gods, guard the good old men.

§ 36. The following substantives in -ηρ belong to the preceding paradigms, viz. ὁ πατήρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Demeter* (*Ceres*) and ὁ ἀνὴρ, *man*, which differ from those of the above paradigms only in rejecting *α* in the Gen. and Dat. Sing., and in the Dat. Pl., and in inserting an *α* in the Dat. Pl. before the ending -σι, so as to soften the pronunciation. The word ἀνὴρ (stem ἀνερ), rejects *α* in all Cases and Numbers, except the Voc. Sing., but inserts a *δ*, to soften the pronunciation.

Sing. N.	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
G.	πατὴρ	μήτηρ	θυγάτηρ	ἀνὴρ
D.	πατρ-ός	μητρός	θυγατρός	ἀν-δ-ρός
A.	πατρ-ί	μητρί	θυγατρί	ἀν-δ-ρί
V.	πατέρ-α	μητέρα	θυγατέρα	ἀν-δ-ρα
	πάτερ	μήτερ	θύγατερ	ἀνερ
Plur. N.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
D.	πατρ-ᾶ-σι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀν-δ-ρ-ᾶ-σι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρας	ἀν-δ-ρας
V.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
D. N. A. V.	πατέρ-ε	μητέρε	θυγατέρε	ἀν-δ-ρε
G. and D.	πατέρ-οιν	μητέροιν	θυγατέροιν	ἀν-δ-ροῖν.

REMARK. Also the word ὁ ἄστήρ, -έρος, *a star*, which has no syncopated form, belongs to this class on account of the form of the Dat. Pl. ἄστράσι. The word ἡ Δημήτηρ has a varying accent, viz. Δήμητρος. Δημήτρι, Voc. Δημήτερ, but Acc. Δημητέρα.

XIII. Vocabulary.

Ἄθλον, -ον, τό, a prize, a reward. slave to, serve, work for. στέργω, to love, to be contented with.
 γαστήρ, -τρος, ἡ, the belly. ἐχθαίρω, to hate. χαρίζομαι, w. dat., to comply with, oblige, gratify.
 δουλεύω, w. dat., to be a σοφός, -ή, -όν, wise.

Στέργετε τὸν πατέρα καὶ τὴν μητέρα. Μὴ δοῦλετε γαστρί.¹ Χαίρε, ὦ φίλε νεανία, τῷ ἀγαθῷ πατρί² καὶ τῇ ἀγαθῇ μητρί. Μὴ κακῷ σὺν ἀνδρὶ βουλεύου. Τῇ Δημητρὶ³ πολλοὶ καὶ καλοὶ νεῶ ἦσαν. Ἡ ἀγαθὴ θυγάτηρ ἡδῶς πείθεται τῇ φίλῃ μητρί.⁴ Οἱ ἀγαθοὶ ἄνδρες θαυμάζονται. Πολλάκις ἐξ ἀγαθοῦ πατρὸς γίγνεται κακὸς υἱός. Ἐχθαίρω τὸν κακὸν ἄνδρα. Τοῖς ἀγαθοῖς ἀνδράσι μεγάλη δόξα ἐπεται. Ἡ τῆς Δημητρος θυγάτηρ ἦν Περσεφόνη. Ὡ φίλη θύγατερ, σέργε τὴν μητέρα. Ἡ ἀρετὴ καλὸν ἄθλον ἐστὶν ἀνδρὶ⁵ σοφῷ. Οἱ ἀγαθοὶ υἱοὶ τὰς μητέρας στέργουσιν. Οἱ Ἕλληνες Δημητέρα σέβονται. Πείθεσθε, ὦ φίλοι νεανίαί, τοῖς πατράσι καὶ ταῖς μητράσιν. Χαρίζου, ὦ πάτερ, τῇ θυγατρὶ.

¹ § 161, 2. (a), (δ).

² § 161, 2. (c).

³ § 161, 2. (d).

⁴ § 161, 2. (a), (δ).

⁵ § 161, 5.

Love, O youths, your (the) fathers and mothers! Consult not with bad men. Good daughters cheerfully follow their (the) mothers. We admire a good man. Obey, my dear youth, your (the) father and mother. Gratify, dear father, thy (the) good son. Pray to Demeter. Strive, O son, after the reputation of thy (the) father. The prize of wise men is virtue.

§ 37. *The Nominative appends σ to the stem.*

(a) The stem ends in a Pi or Kappa-mute— β , π , φ ; γ , $\gamma\gamma$, κ , χ . On the coalescence of these with σ so as to form ψ and ξ , see § 8, 3.

Sing.	N.	η , Storm.	δ , Raven.	δ , Throat.
	G.	λαῖλᾰψ	κόρᾰξ	λάρυγξ
	D.	λαῖλᾰπ-ος	κόρᾰκ-ος	λάρυγγ-ος
	A.	λαῖλᾰπ-ι	κόρᾰκ-ι	λάρυγγ-ι
	V.	λαῖλᾰπ-α	κόρᾰκ-α	λάρυγγ-α
Plur.	N.	λαῖλᾰψ	κόρᾰξ	λάρυγξ
	G.	λαῖλᾰπ-ες	κόρᾰκ-ες	λάρυγγ-ες
	D.	λαῖλᾰπ-ων	κόρᾰκ-ων	λάρύγγ-ων
	A.	λαῖλᾰψι(ν)	κόρᾰξι(ν)	λάρυγξι(ν)
	V.	λαῖλᾰπ-ας	κόρᾰκ-ας	λάρυγγ-ας
D. N. A. V.		λαῖλᾰπ-ες	κόρᾰκ-ες	λάρυγγ-ες
	G. and D.	λαῖλᾰπ-ε	κόρᾰκ-ε	λάρυγγ-ε
		λαῖλᾰπ-οιν	κόρᾰκ-οιν	λάρύγγ-οιν.

REMARK. Here belong adjectives in $-\xi$ (Gen. $-\gammaος$, $-\κος$, $-\χος$) and $-\psi$ (Gen. $-\πος$); e. g. δ ἡ ἀρπᾰξ, Gen. $-\alphaγος$, rapax, δ ἡ ἡλιξ, Gen. $-\ικος$, aequalis, δ ἡ μῶνυξ, Gen. $-\υχος$, one-horned; δ ἡ αἰγίλιψ, Gen. $-\ικος$, high.

XIV. *Vocabulary.*

Ἀγών, $-\ωνος$, δ , a contest.	κόραξ, $-\ακος$, δ , a crow, a raven.	δρτυξ, $-\υγος$, δ , a quail.
αἰξ, $-\γός$, δ , ἡ, a goat.		δρχηθμός, $-\ου$, δ , a dance.
ἀλεκτρύων, $-\όνος$, δ , ἡ, a cock.	κράζω, to creak.	ὄψ, ὀπός, ἡ, the voice.
δοιδή, $-\ῆς$, ἡ, a song.	μάστιξ, $-\ιγος$, ἡ, a scourge, a whip.	πολύπονος, $-\ου$, laborious.
δέ, but.	μέν—δέ, truly—but; on the one hand,—on the other: used in antitheses; μέν, seldom to be translated.	σῦριγξ, $-\ιγγος$, ἡ, a flute.
ἐλαύνω, to drive.		τέττιξ, $-\ιγος$, δ , a grasshopper. [tor.]
ἵππος, $-\ου$, δ , a horse.		φέναξ, $-\ακος$, δ , an impossible; φέρμιγξ, $-\ιγγος$, ἡ, a harp.
καί—καί, both—and, as well as.		ὦψ, ὠπός, ἡ, the countenance.
κόλαξ, $-\ακος$, δ , a flatterer.	μύρμηξ, $-\ηκος$, δ , an ant.	

Οἱ κόρακες κράζουσιν. Τὸς κόλακας φεῦγε. Ἀπέχου τοῦ φένακος.¹ Οἱ ἀνθρωποι τέρπονται φόρμιγγι² καὶ δρχηθμῷ καὶ φῶθ. Οἱ ἱπποὶ μάστιγι ἐλαύνονται. Αἱ φόρμιγγες τοὺς τῶν ἀνθρώπων θυμοὺς τέρπουσιν. Τέττιξ μὲν τέττιγι φίλος ἐστί, μύρμηκι δὲ μύρμηξ. Οἱ ποιμένες πρὸς τὰς σύριγγας ἀδουσιν. Παρὰ τοῖς Ἀθηναίοις καὶ δρτύγων καὶ ἀλεκτρύωνων ἀγῶνες ἦσαν. Οἱ ποιμένες τὰς

¹ § 157.

² § 161, 2. (c).

τῶν αἰγῶν ἀγέλας εἰς τοὺς λειμῶνας ἐλαύνουσιν. Μυρμήκων καὶ δορύγων βίος πολυπόνος ἐστίν. Πολλοὶ ἀγαθὴν μὲν ὥπα, κακὴν δὲ ὥπα ἔχουσιν.

The raven croaks. Flee from the flatterer. Keep yourselves from impostors. Men are delighted by the harp. The horse is driven with the whip. The shepherd sings to the flute. The life of the ant and of the quail is laborious. The shepherd guards the goats. Flutes delight shepherds.

§ 38. (b) The stem ends in a Tau-mute—δ, τ, κτ, θ, ϑ. On the Acc. Sing. in -α and -ν, see § 32, 3.

S. N.	ή, Torch.	ή, Helmet.	ό, ή, Bird.	ό, King.	ή, Tape-worm.
G.	λαμπάς*	κόρυς*	δρνίς*	ἀναξ*	ἐλμινς*
D.	λαμπάδ-ος	κόρυθ-ος	δρνιθ-ος	ἀνακτ-ος	ἐλμινθ-ος
A.	λαμπάδ-α	κόρυν	δρνιν	ἀνακτ-α	ἐλμινθ-α
V.	λαμπάς	κόρυς	δρνίς	ἀναξ	ἐλμινς
P. N.	λαμπάδ-ες	κόρυθ-ες	δρνιθ-ες	ἀνακτ-ες	ἐλμινθ-ες
G.	λαμπάδ-ων	κορύθ-ων	δρνιθ-ων	ἀνάκτ-ων	ἐλμίνθ-ων
D.	λαμπά-σι(ν)*	κόρυ-σι(ν)*	δρνι-σι(ν)*	ἀναξ(ν)*	ἐλμι-σι(ν)*
A.	λαμπάδ-ας	κόρυθ-ας	δρνιθ-ας	ἀνακτ-ας	ἐλμινθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	δρνιθ-ες	ἀνακτ-ες	ἐλμινθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	δρνιθ-ε	ἀνακτ-ε	ἐλμινθ-ε
	λαμπάδ-οιν	κορύθ-οιν	δρνιθ-οιν	ἀνάκτ-οιν	ἐλμίνθ-οιν.

REM. 1. The word *ό ή παῖς*, *child*, Gen. *παιδός*, has *παῖ* in the Vocative.

REM. 2. Here belong adjectives in -ις and -ι, Gen. -ιδος, -ιτος; e. g. *ό ή εὐχαρις*, τὸ εὐχαρι, Gen. -ιτος, *pleasing*; those in -ύς, Gen. -άδος; e. g. *ό ή φυγύς*, Gen. -άδος, *exiled*; those in -ής, Gen. -ήτος; e. g. *ό ή άργής*, Gen. -ήτος, *white*; those in -ός, Gen. -ώτος; e. g. *ό ή άγνώς*, Gen. -ώτος, *unknown*; those in -ις, Gen. -ιδος; e. g. *ό ή άνύλικς*, Gen. -ιδος, *weak*, *ή πατρίς*, Gen. -ιδος, *native land*; those in -ύς, Gen. -ύδος; e. g. *ό ή νέηλς*, Gen. -νδος, *lately come*.

XV. Vocabulary.

ἀπαλλάττω, <i>w. gen. of the</i>	κατα-κρύπτω, to conceal.	πένης, -ητος, ό, ή, poor.
ῥάγγ, to set free from.	κολάζω, to punish.	πλούσιος, -ια, -ιον, rich.
ἅπασα, -ης, every.	κοῦφος, -η, -ον, light, vain.	πλοῦτος, ό, riches, wealth.
γέλως -ωτος, ό, laughter.	μακαρίζω, to esteem happy.	φροντίς, -ίδος, ή, care, concern.
ἐγείρω, to awaken, excite.	νεότης, -ητος, ή, youth.	φιλοχρημοσύνη, -ης, ή, avarice.
ἐλμινς, -ινθος, ή, a worm.	νύξ, νυκτός, ή, night, νυκ-	χάρις, -ίτος, ή, favor, kindness, gratitude, elegance.
ἐλπίς, -ίδος, ή, hope.	τός, by night, in the night.	χρῆσις, -ίτος, ή, need-
ἐρις, -ίδος, ή, contention, strife.	δμοιότης, -ητος, ή, likeness.	χρημοσύνη, -ης, ή, need-
ἐρως, -ωτος, ό, love.	ness.	iness, poverty.
κακότης, -ητος, ή, wicked-	παῖς, παιδός, ό, ή, a child,	
ness, vice.	a boy.	

* Instead of *λαμπάδς*, *κόρυθς*, *δρνιθς*, *ἀνακτς*, *ἐλμινθς*; Dat. Pl. *λαμπάδσι*, etc., see § 8, 3.

Love, O youths, your (the) fathers and mothers! Consult not with bad men. Good daughters cheerfully follow their (the) mothers. We admire a good man. Obey, my dear youth, your (the) father and mother. Gratify, dear father, thy (the) good son. Pray to Demeter. Strive, O son, after the reputation of thy (the) father. The prize of wise men is virtue.

§ 37. *The Nominative appends σ to the stem.*

(a) The stem ends in a Pi or Kappa-mute— β , π , φ ; γ , $\gamma\gamma$, κ , χ . On the coalescence of these with σ so as to form ψ and ξ , see § 8, 3.

Sing.	N.	η , Storm.	δ , Raven.	δ , Throat.
	N.	λαῖλάψ	κόραξ	λάρυγξ
	G.	λαῖλάπ-ος	κόρακ-ος	λάρυγγ-ος
	D.	λαῖλάπ-ι	κόρακ-ι	λάρυγγ-ι
	A.	λαῖλάπ-α	κόρακ-α	λάρυγγ-α
	V.	λαῖλάψ	κόραξ	λάρυγξ
Plur.	N.	λαῖλάπ-ες	κόρακ-ες	λάρυγγ-ες
	G.	λαῖλάπ-ων	κοράκ-ων	λαρύγγ-ων
	D.	λαῖλάψι(ν)	κόραξι(ν)	λάρυγγι(ν)
	A.	λαῖλάπ-ας	κόρακ-ας	λάρυγγ-ας
	V.	λαῖλάπ-ες	κόρακ-ες	λάρυγγ-ες
D. N. A. V.		λαῖλάπ-ε	κόρακ-ε	λάρυγγ-ε
G. and D.		λαῖλάπ-οιν	κοράκ-οιν	λαρύγγ-οιν.

REMARK. Here belong adjectives in - ξ (Gen. -γος, -κος, -χος) and - ψ (Gen. -πος); e. g. δ ἡ ἀρπᾶξ, Gen. -ἄρος, rapax, δ ἡ ἡλίξ, Gen. -ῖκος, aequalis, δ ἡ μώνυξ, Gen. -ῦχος, one-horned; δ ἡ αἰγίλιψ, Gen. -ῖπος, high.

XIV. *Vocabulary.*

Ἄγων, -ῶνος, δ , a contest.	κόραξ, -ἄκος, δ , a crow, a raven.	δρτυξ, -ῦχος, δ , a quail.
αἶξ, -γός, δ , ἡ, a goat.		δρχηθμός, -οῦ, δ , a dance.
ἀλεκτρύων, -ῶνος, δ , ἡ, a cock.	κράζω, to creak.	ὄψ, ὀπός, ἡ, the voice.
δοιδή, -ῆς, ἡ, a song.	μάστιξ, -ιγος, ἡ, a scourge, a whip.	πολύποννος, -ον, laborious.
δέ, but.	μέν—δέ, truly—but; on the one hand,—on the other: used in antitheses; μέν, seldom to be translated.	σῦριγξ, -ιγος, ἡ, a flute.
ἐλαύνω, to drive.		τέττιξ, -ιγος, δ , a grass-hopper. [tor.
ἵππος, -ου, δ , a horse.		φέναξ, -ἄκος, δ , an imposter.
καί—καί, both—and, as well as.		φόρμιγξ, -ιγος, ἡ, a harp.
κόλαξ, -ἄκος, δ , a flatterer.	μύρμηξ, -ηκος, δ , an ant.	ὦψ, ὀπός, ἡ, the countenance.

Οἱ κόρακες κράζουσιν. Τοὺς κόλακας φεῦγε. Ἀπέχσθ τοῦ φένάκος.¹ Οἱ ἄνθρωποι τέρπονται φόρμιγγι² καὶ δρχηθμῷ καὶ ψῳδῇ. Οἱ ἵπποι μάστιξιν ἐλαύνονται. Αἱ φόρμιγγες τοὺς τῶν ἀνθρώπων θυμοὺς τέρπουσιν. Τέττιξ μὲν τέττιγι φίλος ἐστί, μύρμηκι δὲ μύρμηξ. Οἱ ποιμένες πρὸς τὰς σῦριγγας ἄδουσιν. Παρὰ τοῖς Ἀθηναίοις καὶ δρτύγων καὶ ἀλεκτρύωνων ἀγῶνες ἦσαν. Οἱ ποιμένες τὰς

¹ § 157.

² § 161, 2. (c).

τῶν αἰγῶν ἀγέλας εἰς τοὺς λειμῶνας ἐλαύνουσιν. Μυρμήκων καὶ ὀρνέγων βίος πολυπόνος ἐστίν. Πολλοὶ ἀγαθὴν μὲν ὥπα, κακὴν δὲ ὥπα ἔχουσιν.

The raven croaks. Flee from the flatterer. Keep yourselves from impos-
tors. Men are delighted by the harp. The horse is driven with the whip. The
shepherd sings to the flute. The life of the ant and of the quail is laborious.
The shepherd guards the goats. Flutes delight shepherds.

§ 38. (b) The stem ends in a Tau-mute—δ, τ, κτ, θ, ϑ. On
the Acc. Sing. in -α and -ν, see § 32, 3.

S. N.	ή, Torch.	ή, Helmet.	ό, ή, Bird.	ό, King.	ή, Tape-worm.
G.	λαμπάς-ος	κόρυθ-ος	ὀρνιθ-ος	ἀνακτ-ος	ἐλμινθ-ος
D.	λαμπάδ-ι	κόρυθ-ι	ὀρνιθ-ι	ἀνακτ-ι	ἐλμινθ-ι
A.	λαμπάδ-α	κόρυθ-α	ὀρνιθ-α	ἀνακτ-α	ἐλμινθ-α
V.	λαμπάς	κόρυθ	ὀρνιθ	ἀναξ	ἐλμινθ
P. N.	λαμπάδ-ες	κόρυθ-ες	ὀρνιθ-ες	ἀνακτ-ες	ἐλμινθ-ες
G.	λαμπάδ-ων	κόρυθ-ων	ὀρνιθ-ων	ἀνάκτ-ων	ἐλμίνθ-ων
D.	λαμπά-σι(ν)*	κόρυ-σι(ν)*	ὀρνι-σι(ν)*	ἀναξ-σι(ν)*	ἐλμινθ-σι(ν)*
A.	λαμπάδ-ας	κόρυθ-ας	ὀρνιθ-ας	ἀνακτ-ας	ἐλμινθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	ὀρνιθ-ες	ἀνακτ-ες	ἐλμινθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	ὀρνιθ-ε	ἀνακτ-ε	ἐλμινθ-ε
	λαμπάδ-οιν	κόρυθ-οιν	ὀρνιθ-οιν	ἀνάκτ-οιν	ἐλμίνθ-οιν.

REM. 1. The word *ό ή παις*, child, Gen. παιδός, has *παί* in the Vocative.

REM. 2. Here belong adjectives in -ις and -ι, Gen. -ιδος, -ιτος; e. g. *ό ή εὐ-
χαρις*, τὸ εὐχαρί, Gen. -ιτος, pleasing; those in -ίς, Gen. -άδος; e. g. *ό ή φυγίς*,
Gen. -άδος, exiled; those in -ής, Gen. -ήτος; e. g. *ό ή ἀργής*, Gen. -ήτος, white;
those in -ώς, Gen. -ώτος; e. g. *ό ή ἀγνώς*, Gen. -ώτος, unknown; those in -ις,
Gen. -ιδος; e. g. *ό ή ἀνάλκις*, Gen. -ιδος, weak, *ή πατρίς*, Gen. -ίδος, native land;
those in -ύς, Gen. -ύδος; e. g. *ό ή νέηλις*, Gen. -νός, lately come.

XV. Vocabulary.

Ἀπαλλάττω, w. gen. of the κατα-κρύπτω, to conceal. πένης, -ητος, ό, ή, poor.
thing, to set free from. κολάζω, to punish. πλούσιος, -ια, -ιον, rich.
ἐπάσα, -ης, every. κοῦφος, -η, -ον, light, vain. πλοῦτος, ό, riches, wealth.
γέλως -ωτος, ό, laughter. μακαρίζω, to esteem happy. φροντίς, -ίδος, ή, care, con-
ἐγείρω, to awaken, excite. νεότης, -ητος, ή, youth. cern.
ἐλμινθ, -ινθος, ή, a worm. νύξ, νυκτός, ή, night, νυκ- φιλοχρημοσύνη, -ης, ή, ava-
ἐλπίς, -ίδος, ή, hope. τός, by night, in the rice.
ἐρις, -ίδος, ή, contention, night. χάρις, -ιτος, ή, favor, kind-
strife. ὁμοιότης, -ητος, ή, like- ness, gratitude, elegance.
ἐρως, -ωτος, ό, love. πῆξ. χρησμοσύνη, -ης, ή, need-
κακότης, -ητος, ή, wicked- παῖς, παιδός, ό, ή, a child, iness, poverty.
ness, vice. a boy.

* Instead of λαμπάδς, κόρυθς, ὀρνιθς, ἀνακτς, ἐλμινθς; Dat. Pl. λαμπάδσι,
etc., see § 8, 3.

Οἱ ὄρνιθες ἄδουσιν. Χάρις χάριν τίκτει, ἔρις ἔριν. Μακαρίζομεν τὴν νεότητα. Χρησμοσύνη τίκτει ἑριδας. Πλοῦσοιι πολλάκις τὴν κακότητα πλούτω κατακρύπτουσιν. Ὡ καλὲ παῖ, εὖ πρῦττε τοὺς ἀνθρώπους. Ἡ φιλοχρημοσύνη μήτηρ κακότητος ἀπάσης ἐστίν. Οἱ πένητες πολλάκις εἰσὶν ἐνθαίμονες. Ἡ σοφία ἐν τοῖς τῶν ἀνθρώπων θυμοῖς θανυμαστοῦς τῶν καλῶν ἐρωτας ἐνεγείρει. Ὁ θάνατος τοὺς ἀνθρώπους φροντίδων ἀπαλλάττει. Ἡ φιλία δὲ ὁμοιότητος γίγνεται. Οἶνος ἐγείρει γέλωτα. Ἐν νυκτὶ βουλή τοῖς σοφοῖς γίγνεται. Οἱ σοφοὶ κολάζουσι τὴν κακότητα. Οἱ ἄνθρωποι πολλάκις κοφθαίς ἐλπίσι τέρπονται.

The bird sings. From favor arises favor; from contention, contention. By (*dat.*) wisdom a wonderful love (*pl.*) of the beautiful is awakened in the minds of men. By (*dat.*) the song of birds we are delighted. Wine dispels the cares of men. Flee, my (O) boy, from vice. From (*dat.*) likeness arises friendship. We delight in birds (*dat.*).

§ 39. The stems of neuters belonging to this class, end in *τ* and *κτ*. But as the laws of euphony admit neither *τ* nor *κτ* at the end of a word, *τ* and also *κτ*, are either omitted, or *τ* is changed into *σ*. Comp. § 33, 2. In the words, τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, from the stems *γονατ* and *δορατ*, *a*, the final vowel of the stem, is changed into *υ*, in the Nominative.

S. N.	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
G.	σῶμα	γόνυ	γάλα	τέρας	οὖς†
D.	σώματ-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ὠτ-ός
G.	σώματ-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ί
A.	σῶμα	γόνυ	γάλα	τέρας	οὖς
P. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτα
G.	σωμάτ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὠτ-ων
D.	σώμα-σι(ν)*	γόνα-σι(ν)*	γάλαξι(ν)*	τέρα-σι(ν)*	ὠ-σί(ν)*
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ὠτ-ε
	σωμάτ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὠτ-οιν.

XVI. Vocabulary.

* Ἀμάρτημα, -ᾱτος, τό, an error, an offence.	δόρυ, δόρατος, τό, a spear.	πρᾶγμα, -ᾱτος, τό, an action, a business, a thing, an exploit.
ἵπτομαι, <i>w. gen.</i> , to attach oneself to, touch.	ἐθίζω, to accustom.	
βαρύνω, to carry.	θεράπεία, -ας, ἡ, care, service.	ῥῆμα, -ᾱτος, τό, a word.
βοήθημα, -ᾱτος, τό, help.	ἰδρώς, -ῶτος, ὁ, sweat.	σπένδω, to pour libations, pour out.
γάλα, -ακτος, τό, milk.	ἱκέτης, -ου, ὁ, a suppliant.	
γεύομαι, <i>w. gen.</i> , to taste, enjoy.	μικρός, -ά, -όν, small.	ταυτολογία, -ας, ἡ, tautology, a repetition of what has been said before.
γυμνάζω, to exercise.	μῦθος, -ου, ὁ, a speech, a word, an account.	
διαμείβομαι, to exchange.	ποικίλος, -η, -ον, various, variegated.	φαῦλος, -η, -ον, bad.

* Instead σώμασι, γόνασι, γάλακσι, etc., see § 8, 3.

† Instead of ὠς.

χρήμα, -ἄρες, τό, a thing; χρηστός, -ή, -όν, useful, χωρισμός, -οῦ, ὁ, separation.
pl. property, money, good, brave. tion.
treasures.

Ἐν χαλεποῖς πράγμασιν ὀλίγοι ἐταῖροι πιστοὶ εἰσιν. Τῆς ἀρετῆς πλοῦτον οὐ διαμεμβόμεθα τοῖς χρήμασιν. Οἱ ἰκέται τῶν γονάτων¹ ἄπτονται. Ὁ θάνατός ἐστι χωρισμός τῆς ψυχῆς καὶ τοῦ σώματος. Ὁ πλοῦτος παρέχει τοῖς ἀνθρώποις² ποικίλα βοηθήματα. Μὴ πείθου κακῶν ἀνθρώπων βήμασιν.³ Μὴ δοῦλενε, ὦ καί, τῇ τοῦ σώματος θεραπείᾳ. Οἱ Ἕλληνες ταῖς Νύμφαις⁴ κρατῆρας γάλακτος σπένδουσιν. Ἐθίξε καὶ γέμναζε τὸ σῶμα σὺν πόνοις καὶ ἰδρῶτι. Οἱ ἀδολέσχαι τείρουσι τὰ ὕδατα ταυτολογίαις.⁵ Ὑπὸ τῆς ἐθίξε, ὦ καί, πρὸς τὰ χρηστὰ πράγματα. Οἱ φαῖλοι μύθοι τῶν ὧτων οὐχ ἄπτονται. Τοῖς ὧσιν⁶ ἀκοομεν. Μὴ ἐχθαίρει φίλον μικροῦ ἀμαρτήματος ἐνεκα. Γεύου, ὦ καί, τοῦ γάλακτος.⁷ Οἱ στρατιῶται δόρατα βαστάζουσιν.

In a difficult business there are few faithful friends. Exercise, O youths, your (the) body with labor and sweat! Strive, O boy, after noble actions. Many men delight in money. From a noble action arises reputation. We admire noble actions. Boys taste milk with pleasure. Soldiers fight with spears.

REMARK. The word τὸ τέρας usually admits contraction in the plural, after *τ* is dropped; e. g. τέρα, τεράν; τὸ γέρας, reward of honor, τὸ γῆρας, old age, τὸ κρέας, flesh, and τὸ κέρας, horn, reject the *τ* in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, however, κέρας has also the regular forms with *τ*.

Sing. N.	τὸ κέρας		τὸ κρέας	
G.	κέρατ-ος	and (κέρα-ος)	κέρως	(κέρα-ος) κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρα	(κέρα-ι) κέρα
A.	κέρας			κρέας
Plur. N.	κέρατ-α	and (κέρα-α)	κέρα	(κέρα-α) κέρα
G.	κεράτ-ων	and (κερά-ων)	κερῶν	(κέρα-ων) κρεῶν
D.	κέρα-σι(ν)			κρέα-σι(ν)
A.	κέρατ-α	and (κέρα-α)	κέρα	(κέρα-α) κέρα
D. N. A. V.	κέρατ-ε	and (κέρα-ε)	κέρα	(κέρα-ε) κέρα
G. and D.	κεράτ-οιν	and (κερά-οιν)	κερῶν	(κέρα-οιν) κρεῶν.

XVII. Vocabulary.

Ἀνδρία, -ας ἡ, bravery. εὐεξία, good condition. προ-τρέπω, to turn to, im-
πέλ. [pet.
γέρα, τό, a reward, a gift of honor. θεμέλιον, -ου, τό, a foundation. σάλπιγξ, -ιγγος, ἡ, a trumpet.
γῆρας, τό, old age. κέρας, τό, a horn. σημαίνω, to give a sign,
διάρροφή, -ῆς, ἡ, nourishment. κρέας, -έας = -έως, τό, or signal.
ment. flesh, meat. ὑπάρχω, to be at hand, or
δύσκολος, -ον, difficult, πέμπω, to send. to be had, be.
troublesome. πρόβατον, -ου, τό, a sheep. φάρμακον, -ου, τό, a remedy.
ἐλάφος, -ου, ὁ, ἡ, a stag.

¹ § 158, 3. (b). ² § 161, 5. ³ § 161, 2. (a), (d). ⁴ § 161, 3. ⁵ § 158, 5. (a).

Οἱ θεοὶ τοῖς ἀνθρώποις τέρα πέμπουσιν. Τῶν ἐν γῆρᾳ κακῶν φάρμακον ὁ θάνατός ἐστιν. Τὰ γέρα τοὺς στρατιώτας εἰς ἀνδρείαν προτρέπει. Ἐξ αἰγῶν καὶ προβάτων γάλα καὶ κρέα πρὸς διατροφήν ὑπάρχει. Κέρασι καὶ σάλπιγγιν οἱ στρατιῶται σημαίνουνσιν. Ποικίλων κρεῶν* γενομένα. Καλοῦ γήρως θεμέλιον ἐν παισὶν ἐστὶν ἢ τοῦ σώματος εὐεξία. Αἱ ἐλαφοὶ κέρα ἔχουσιν. Δύσκολός ἐστιν ὁ ἐν γῆρᾳ βίος.

By (*ὑπό*, *w. gen.*) the gods, prodigies are sent to men. Death abolishes the evils of old age. By (*dat.*) rewards, soldiers are impelled to bravery. Rejoice, O youth, at the reward. We admire the beautiful horns of the stag. Many evils accompany old age. Bear the troubles of old age.

§ 40. (c) The stem ends in *ν* or *ντ*.

Sing. N.	ῥίς, Nose.	ὀ, Dolphin.	ὀ, Giant.	ὀ, Tooth.
G.	ῥίν-ος	δελφίν-ος	γίγαντ-ος	ὀδόντ-ος
D.	ῥίν-ι	δελφίν-ι	γίγαντ-ι	ὀδόντ-ι
A.	ῥίν-α	δελφίν-α	γίγαντ-α	ὀδόντ-α
V.	ῥίν	δελφίς(ιν)	γίγαν	ὀδούς
Plur. N.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
G.	ῥίν-ων	δελφίν-ων	γίγαντ-ων	ὀδόντ-ων
D.	ῥι-σί(ν)*	δελφί-σι(ν)*	γίγα-σι(ν)*	ὀδοῦ-σι(ν)*
A.	ῥίν-ας	δελφίν-ας	γίγαντ-ας	ὀδόντ-ας
V.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
D. N. A. V.	ῥίν-ε	δελφίν-ε	γίγαντ-ε	ὀδόντ-ε
G. and D.	ῥίν-οιν	δελφίν-οιν	γίγαντ-οιν	ὀδόντ-οιν.

REM. 1. Here belong: (a) the two adjectives in *-ας*, *-αινα*, *-αν*, viz. μέλας, -αινα, -αν, black, and τάλας, -αινα, -αν, wretched;—(b) πᾶς, πᾶσα, πᾶν, all, every, and its compounds; e. g. ἅπας, ἅπασα, ἅπαν;—(c) ἑκόν, -ουσα, -όν, willing, -όντος, -ούσης, -όντος, and ἄκων, ἄκουσα, ἄκον, unwilling;—(d) adjectives in *-εις*, *-εσσα*, *-εν*, which are peculiar, inasmuch as the Dat. Pl., masculine and neuter, ends in *-εσι* instead of *-εισι*; e. g.

Sing. N.	Black.			All.		
G.	μέλας	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
D.	μέλανος	μελαίνης	μελάνος	παντός	πάσης	παντός
A.	μέλανι	μελαίνῃ	μέλανι	παντί	πάσῃ	παντί
V.	μέλανα	μέλαιναν	μέλαν	πάντα	πάσαν	πᾶν
Plur. N.	μέλανες	μέλαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν	μελάνων	πάντων	πασῶν	πάντων
D.	μέλασι	μελαίναις	μέλασι	πᾶσι	πάσαις	πᾶσι
A.	μέλανας	μελαίνας	μέλανα	πάντας	πάσας	πάντα
V.	μέλανες	μέλαιναι	μέλανα	πάντες	πᾶσαι	πάντα
D. N. A. V.	μέλανε	μελαίνα	μέλανε	πάντε	πάσα	πάντε
G. and D.	μελάνοιν	μελαίνοι	μελάνοιν.	πάντοιν	πάσαι	πάντοιν.

* § 161, 3.

* § 158, 5. (a).

* Instead of ῥίνος, δελφίνος, γίγαντος, ὀδόντος, ῥινσί, etc., see § 8, 6 and 7.

Singular.			Graceful.		Plural.		
N.	χαρίεις*	χαρίεσσα	χαρίεν	N.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαρίεντος	χαρίεσσης	χαρίεντος	G.	χαρίέντων	χαρίεσσών	χαρίέντων
D.	χαρίεντι	χαρίεσση	χαρίεντι	D.	χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)
A.	χαρίεντα	χαρίεσσαν	χαρίεν	A.	χαρίεντας	χαρίεσσάς	χαρίεντα
V.	χαρίεν	χαρίεσσα	χαρίεν	V.	χαρίεντες	χαρίεσσαι	χαρίεντα
Dual N. A. V.			χαρίεντε	χαρίεσσα	χαρίεντε		
G. and D.			χαρίέντοιιν	χαρίεσσαιν	χαρίέντοιιν.		

REM. 2. Adjectives compounded with *ὀδοῦς*, are declined like *ὀδοῦς*; e. g. ὁ *μονόδους*, τὸ *μονόδον*, one-toothed, Gen. *μονόδοντος*; adjectives in *-ας*, Gen. *-αντος*, like *γίγας*; e. g. ὁ *ἡ ἀκάμας*, untiring, Gen. *-αντος*.

XVIII. Vocabulary.

ἄκτις, -ῖνος, ἡ, a beam, a ray.	ἐκὼν, -οῦσα, -όν, willing.	ὀδοῦς, -έντος, ὁ, a tooth.
ἄκων -οῦσα, -ον, unwilling.	ἐλέφας, -αντος, ὁ, an elephant, ivory.	ὀσφραίνομαι, to smell.
ἐπᾶς, -άσα, -ᾶν, all together, every.	εὐπορος, -ον, w. gen., abundant in.	πᾶς, πᾶσα, πᾶν, every, all.
αὐτός, -ή, -ό, ipse, ὁ αὐτός, the same.	ἥλιος, -ον, ὁ, the sun.	ποτέ, once, sometimes.
βρῶμα, -ᾶτος, τό, food, victuals.	κωτίλος, -η, -ον, loquacious.	ῥίς, ῥινός, ἡ, the nostril, the nose.
γίγας, -αντος, ὁ, a giant.	λεαίνω, to make smooth, grind.	τάλας, -αῖνα, -ᾶν, wretched.
δελφίς, -ῖνος, ὁ, a dolphin.	μάχη, -ης, ἡ, a battle.	φιάνθρωπος, -ον, man-loving, philanthropic.
	μέλας, -αῖνα, -ᾶν, black, dark.	χαρίεις -εσσα, -εν, graceful.

Ὅτι πᾶσιν ἀνθρώποις ὁ αὐτὸς νοῦς ἐστίν. Τοῖς ὀδοῦσι¹ τὰ βρῶματα λεαίνομεν. Οἱ δελφίνες φιάνθρωποι εἰσιν. Ἐστὶν ἀνδρὸς² ἀγαθοῦ πάντα κακὰ φέρειν. Πολλὰ Διόβυης χῶραι εὐποροὶ εἰσιν ἐλέφαντος. Πάντες κωτίλον ἀνθρώπον ἐχθαίρουσιν. Τοῖς γίγασιν³ ποτε ἦν μάχη πρὸς τοὺς θεοῦς. Ταῖς τοῦ ἡλίου ἀκτίσι χαίρομεν. Πῖνῶν ἔργον ἐστὶν ὀσφραίνεσθαι.

The teeth grind the food. We smell with the nose (*dat.*). The gods once had a battle with the giants (To the gods there was once a battle against the giants). We admire the beautiful ivory. Trust not all men. The business of the teeth is, to grind the food. It is proper for (it is, *w. gen.*) every man to worship the Deity.

B. WORDS WHICH IN THE GENITIVE HAVE A VOWEL BEFORE THE ENDING -ΟΣ.

§ 41. I. Substantives in -εύς, -αῦς, -οῦς.

The stem of substantives in *-εύς*, *-αῦς*, *-οῦς* ends in *v*. The *v* remains at the end of a word and before consonants, but is omitted

* The dropping the *v* before *σ* lengthens *e* into *ει*.

¹ § 161, 3.

² § 158, 2.

³ § 161, 2. (d).

⁴ § 161, 2. (c).

in the middle between vowels. Those in -εύς have -έα in the Acc. Sing. and -έας in the Acc. Pl.; in the Gen. Sing., they take the Attic Gen. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl., admit contraction, which is not usual in the Acc. Plural. Those in -αῦς and -οῦς admit contraction only in the Acc. Plural.

S. N.	ὁ, King.	ὁ, A measure.	ὁ, ἡ, Ox.	ἡ, An old woman.
G.	βασιλεύς	χοεύς	βοῦς, bōs for bōns	γραῦς
D.	βασιλέ-ως	χο(έω)ῶς	βο-ός	γρα-ός
A.	βασιλεῖ	χοεῖ	βο-ι	γρα-ι
V.	βασιλέ-α	χο(έα)ᾶ	βοῦν	γραῦν
	βασιλεῦ	χοεῦ	βοῦ	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γρά-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ῶν	γρά-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ας	χο(έα)ᾶς	(βό-ας) βοῦς	(γρά-ας) γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γρά-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γρά-ε
	βασιλέ-οιν	χοέοιν	βο-οῖν	γρά-οῖν.

REMARK. Among the older Attic writers, the Nom. and Voc. Pl. of those in -εύς, end also in -ῆς; e. g. βασιλῆς, instead of βασιλεῖς.

XIX. Vocabulary.

Ἄρχω, w. gen., to begin, to command, rule.	εἰκάω, w. dat., to liken, compare.	ὀφθαλμός, -οῦ, ὁ, an eye.
ἀτιμάω, not to honor, despise.	ἐπιμέλεια, -ας, ἡ, care.	πολυλόγος, -ον, loquacious.
ἀχάριστος, -ον, unthankful, ungrateful.	θύω, to sacrifice.	πρό, w. gen., before.
Ἀχιλλεύς, Achilles. [ing.]	λερεῖς, -έως, ὁ, a priest.	τέ-καί, both—and, as well as.
βούλομαι, to wish, be willing.	λήρος, -ον, ὁ, loquacity.	φονεύω, to murder, kill.
γονεύς, -έως, ὁ, a parent, pl. parents.	νομεύς, -έως, ὁ, pastor, a herdsman, a shepherd.	χοεύς, χοῶς, ὁ, a measure for liquids, a pouring-vessel.
	νομή, -ῆς, ἡ, pasture.	

Οἱ βασιλεῖς ἐπιμέλειαν ἔχουσι τῶν πολιτῶν. Ἡ ἀγέλη τῶν νομῶν ἐπεταί.¹ Ὁ Ἐκτωρ ὑπὸ τοῦ Ἀχιλλέως φονεύεται. Οἱ λερεῖς τοῖς θεοῖς² βοῦς θύουσιν. Κύρος παῖς ἦν ἀγαθῶν γονέων. Οἱ ἀχάριστοι τοὺς γονέας ἀτιμάζουσιν. Πείθου, ὦ παῖ, τοῖς γονεῦσιν.¹ Τηλέμαχος ἦν Ὀδυσσεύς υἱός. Βούλου τοὺς γονέας πρὸ παντὸς ἐν τιμαῖς ἔχειν. Οἱ τῶν γραῶν λῆροι τὰ ὅσα τείρουσιν. Καλῶς ἄρχεις, ὦ βασιλεῦ. Αἱ γράες πολυλόγοι εἰσίν. Οἱ νομεῖς τὴν βοῶν ἀγέλην εἰς νομὴν ἄγουσιν. Ὁμηρος τοὺς τῆς Ἥρας ὀφθαλμοὺς τοῖς τῶν βοῶν εἰκάζει. Πάτροκλος φίλος ἦν Ἀχιλλέως. Κύρον, τὸν τῶν Περσῶν βασιλέα, ἐπὶ τε τῇ ἀρετῇ καὶ τῇ σοφίᾳ θαυμάζομεν.

The king cares for the citizens. The herds follow the herdsman. Oxen are sacrificed by (ὑπό, w. gen.) the priests to the gods. The old women by (their)

¹ § 161, 2. (a), (δ).

² § 161, 5.

prating (*dat.*) plague our (the) ears. Ye rule well, O kings! O priests, sacrifice an ox to the god! It is proper for (it is, *w. gen.*) a good herdsman to take care of the oxen. Children love their (the) parents.

§ 42. II. Words in -ης, -ες; -ως (*Gen.* -ωος) and -ως and -ω (*Gen.* -οος); -ας (*Gen.* -αος), -ος (*Gen.* -σος).

1. The stem of words of this class ends in σ. In respect to the remaining or omission of σ, the same rule is observed, as in regard to ν in the preceding class of substantives, viz. the σ remains at the end of a word and before consonants, but is omitted in the middle between vowels. In the *Dat. Pl.* a σ is omitted; e. g. ὁ θῶς, *jackal*, τοῖς θω-σί(ν).

(1) Words in -ης and -ες.

2. The endings -ης, -ες, belong only to adjectives (the ending -ης being masculine and feminine, and -ες neuter), and to proper names in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -πειθης, -σθένης and (-κλής) -κλῆς, having the termination of adjectives. The neuter exhibits the pure stem.

3. The words of this class suffer contraction, after the omission of σ, in all Cases, except the *Nom.* and *Voc. Sing.* and the *Dat. Pl.*; and those in -κλής, which are already contracted in the *Nom. Sing.* into -κλῆς, suffer a double contraction in the *Dat. Singular.*

	Singular.			Plural.		
N.	σαφής, clear.	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α)	σαφή
G.	(σαφέ-ος) σαφοῦς		(σαφέ-ων)	σαφῶν		
D.	(σαφέ-ϊ) σαφεῖ		σαφέ-σι(ν)			
A.	(σαφέ-α) σαφή	σαφές	(σαφέ-ας)	σαφεῖς	(σαφέ-α)	σαφή
V.	σαφές	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α)	σαφή
	Dual N. A. V.			σαφή		
	G. and D.			σαφῶν.		

	Singular.		Plural.		Dual.	
N.	ἡ τριήρης, trireme.	(τριήρε-ες)	τριήρεις	(τριήρε-ε)	τριήρη	
G.	(τριήρε-ος) τριήρους	τριήρέ-ων and τριήρων		(τριήρέ-οιν)	τριηροῖν	
D.	(τριήρε-ϊ) τριήρει	τριήρε-σι(ν)				
A.	(τριήρε-α) τριήρη	(τριήρε-ας)	τριήρεις			
V.	τριήρες	(τριήρε-ες)	τριήρεις			

	Singular.		
N.	Σωκράτης	(Περικλέης)	Περικλῆς
G.	Σωκράτους	(Περικλέε-ος)	Περικλέους
D.	Σωκράτει	(Περικλέε-ϊ)	(Περικλέει) Περικλεῖ
A.	Σωκράτη	(Περικλέε-α)	Περικλέα
V.	Σώκρατες	(Περικλέες)	Περικλείς.

REM. 1. The contraction in the Dual, viz. τριήρεε = τριήρη is worthy of notice, since here -εε is contracted into -η, and not as elsewhere, into -ει.

REM. 2. In adjectives in -ης, -ες, preceded by a vowel, -σα is commonly not

contracted into -η (as in *σοφία* = *σοφή*), but into -α (as in *Περικλέα* = *λέα*); e.g. *ἄκλεης*, without fame, Masc. and Fem. Acc. Sing., and Neut. Nom. Acc. and Voc. Pl. *ἄκλεα* = *ἄκλεᾶ*, *ὕγις*, healthy, *ὕγεια* = *ὕγιᾶ*.

REM. 3. Proper names with the above endings, and also Ἄρης, form the Acc. Sing. both according to the first and third declensions, and are therefore called *Heteroclites*; e.g. *Σωκράτεα* = *Σωκράτη*, and *Σωκράτην* according to the first declension. Yet with those in -κλής the Acc. in -κλήν is not usual in good Attic prose.

REM. 4. The Voc. of paroxytones differs, in its accentuation, from the rule in § 33, III. (a). In the contracted Gen. Pl., *τρίῃρης*, *αὐτάρκης*, *contented*, and compounds of *ἦθος*, are paroxytones, contrary to the rule [§ 11, 2. (2) (b) (β)].

XX. Vocabulary.

<i>Αἰσχρός</i> , -ᾶ, -όν, disgraceful.	<i>δουλεία</i> , -ας, ἡ, slavery.	<i>ποταμός</i> , -οῦ, ὁ, a river.
<i>ἀκράτης</i> , -ές, immoderate, incontinent, intemperate, wanting in self-command.	<i>ἐλεῖω</i> , to pity.	<i>σοφιστής</i> , -οῦ, ὁ, a teacher of eloquence, a sophist.
<i>ἀληθής</i> , -ές, true.	<i>ἐλώδης</i> , -ες, marshy.	<i>σωτηρία</i> , -ας, ἡ, safety, welfare.
<i>ἀτυχής</i> , -ές, unfortunate.	<i>Ἰνδική</i> , ἡ, India.	<i>τόπος</i> , -ου, ὁ, a place.
<i>Ἀστυάγης</i> , Astyages.	<i>κάλᾱμος</i> , -ου, ὁ, a reed.	<i>τραγῳδία</i> , -ας, ἡ, a tragedy.
<i>ἄφᾱνής</i> , -ές, unknown, obscure.	<i>λέγω</i> , to say.	
	<i>Μανδάνη</i> , Mandane.	
	<i>ὁμιλία</i> , -ας, ἡ, w. dat., intercourse (with any one).	

Αἱ τοῦ Σοφοκλέους τραγωδίαί καλαί εἰσιν. Τὸν Περικλέα ἐπὶ τῇ σοφίᾳ θαυμάζομεν. Τῷ Σωκράτει¹ πολλοὶ μαθηταὶ ἦσαν. Ἡ Ἰνδικὴ παρὰ τε τοὺς ποταμούς καὶ τοὺς ἐλώδεις τόπους φέρει καλᾶμους πολλοὺς. Λέγε αἰεὶ τὰ ἀληθῆ. Ἀναξαγόρας, ὁ σοφιστής, διδάσκαλος ἦν τοῦ Περικλέους. Ὁ Ἡράκλεις, τοῖς ἀτυχέσι σωτηρίαν παρέχε. Ἐπαμεινώνδας πατὴρ² ἦν ἀφανοῦς. Ἐλέαιρε τὸν ἀτυχῆ ἄνθρωπον. Μανδάνη ἦν θυγάτηρ Ἀστυάγου, τοῦ Μήδων βασιλέως. Ὁρέγεσθε, ὦ νεανίαι, ἀληθῶν λόγων. Οἱ ἀκρατεῖς αἰσχρὰν δουλείαν³ δουλεύουσιν. Μὴ ὁμιλίαν ἔχε ἀκρατεῖ ἀνθρώπῳ.⁴

Pericles had great wisdom (to Pericles there was great wisdom). Pity unfortunate men. Many young men were pupils of Socrates. The intemperate (man) serves a disgraceful slavery. We admire Sophocles for his (the) splendid tragedies. True words are believed. We pity the life of unfortunate men. Do not have intercourse with intemperate men.

§ 43. (2) Words in -ως (Gen. -ωος), and in -ως and -ω (Gen. -οος).

(a) -ως, Gen. -ωος.

S. N.	ὁ, ἡ θῶς, Jackal.	Pl. θῶ-ες	S. ὁ ἥρως, Hero.	Pl. ἥρω-ες
G.	θῶ-ός	θῶ-ων	ἥρω-ος	ἥρῳ-ων
D.	θῶ-ι	θῶ-σί(ν)	ἥρω-ι	ἥρῳ-σι(ν)
A.	θῶ-α	θῶ-ας	ἥρω-α and ἥρω	ἥρω-ας and ἥρωας
V.	θῶς	θῶ-ες	ἥρως	ἥρω-ες
D. N. A. V.	θῶ-ε, G. and D. θῶ-οιν.		D. ἥρω-ε, ἥρῳ-οιν.	

¹ § 161, 2. (d).

² § 158, 1.

³ § 159, 2.

⁴ § 161, 2. (a) (α).

(b) -ως and -ω, Gen. -ους = -ους.

Substantives of these endings are always feminine. The ending -ως is retained in the common language only in the substantive αἰδώς. The Dual and Pl. are formed like substantives in -ος of the second declension, thus, αἰδοί, ἡχοί, etc.

Sing. N.	ἡ αἰδώς (stem αἰδός), Shame.	ἡ ἡχώ (stem ἡχος), Echo.
G.	(αἰδό-ος) αἰδοῖς	(ἡχό-ος) ἡχοῖς
D.	(αἰδό-ι) αἰδοῖ	(ἡχό-ι) ἡχοῖ
A.	(αἰδό-α) αἰδῶ	(ἡχό-α) ἡχώ
V.	(αἰδό-ι) αἰδοῖ.	(ἡχό-ι) ἡχοῖ.

XXI. Vocabulary.

ἁγαθός, -ή, -όν, good.	λοπηρέας, -ά, -όν, sad, trou-	πρὸς-βλέπω, to look at.
αἰδώς, ἡ, shame, modesty,	blesome.	πρὸς-εἰμι, adsum, to be
reverence.	Αυσίας, Lysias.	present, be joined to.
δμῶς, δμῶς, ὁ, a slave.	λύρικος, -ή, -όν, lyric.	σέβας, τό, (only in Nom.
εὐεστός, -όος = -οῦς, ἡ, ὅψις, -εως, ἡ, the count-	enance, the visage.	and Acc.) respect, ce-
well-being, prosperity.	πάτριος, -ος, ὁ, an uncle	teem.
ιστοριογράφος, -ον, ὁ, an	(by the father's side).	ψεύδω, to belie, deceive;
historian.	πειθῶ, -όος = -οῦς, ἡ, per-	Mind. to lie.
κῆπος, -ου, ὁ, a garden.	suasiveness.	

Ὅμηρος φθεῖ πολλοὺς ἥρωας. Τὴν τῶν ἥρων ἀρετὴν θαυμάζομεν. Οἱ δμῶες βίον λυπηρὸν ἀγορεύουσιν. Ὁ τοῦ πατρὸς κῆπος καλὸς ἐστίν. Ὁρέγον, ὦ παῖ, αἰδοῖς. Αἰδῶς ἀγαθοῖς ἀνδράσιν ἐκτεταῖ. Τὸν Αὐσίαν ἐπὶ τῇ πειθοῖ καὶ χάριτι θαυμάζομεν. Τῇ αἰδοῖ πρόξεστι τὸ σέβας. Μὴ πρόςβλεπε τὴν Γοργοῦς ὕψιν. Ὡ ἡχοῖ, ψεύδεις πολλάκις τοὺς ἀνθρώπους. Πάντες ὀρέγονται εὐεστοῦς. Πρέπει νεανίᾳ αἰδῶ ἔχειν. Κλειὺ καὶ Ἑρατῶ Μοῦσαι εἰσιν. Τὴν μὲν Κλειὺ θεραπείουσιν οἱ ιστοριογράφοι, τὴν δὲ Ἑρατῶ οἱ λυρικοὶ ποιηταί.

Homer celebrates the hero Achilles in song. The bravery of the hero is wonderful. Slaves lead (to slaves there is) a troublesome life. The uncle has (to the uncle there is) a beautiful garden. All delight in prosperity. Admire, O young man, with reverence, the actions of good men! We admire the persuasiveness and elegance of Lysias. We are often deceived by Echo.

§ 44. (3) Words in -ας (Gen. -ας), and in -ος (Gen. -ος).

(a) -ας, Gen. -ας.

Only the neuters τὸ σέλας, light, and τὸ δέπας, goblet, belong to this class.

Sing. N.	τὸ σέλας, light.	Pl. σέλα-α and σέλα	Dual σέλα-ε
G.	σέλα-ος	σελά-ων	σελά-οιν.
D.	σέλα-ι and σέλα	σέλα-αι(ν)	
A.	σέλας	σέλα-α and σέλα	

(b) -ος, Gen. -εος = -ους.

Substantives of this class are likewise neuter. In the Nom., the stem-vowel of the last syllable, is changed into o.

Sing. N.	τὸ γένος	for γένες, genus.	τὸ κλέος	for κλέες, glory.
G.	(γένε-ος)	γένους	(κλέε-ος)	κλέους
D.	(γένε-ϊ)	γένει	(κλέε-ϊ)	κλέει
A.	γένος		κλέος	
Plur. N.	(γένε-α)	γένη	(κλέε-α)	κλέα
G.	γενέ-ων and γενῶν		(κλέε-ων)	κλεῶν
D.	γένε-σι(ν)		κλέε-σι(ν)	
A.	(γένε-α)	γένη	(κλέε-α)	κλέα
Dual.	(γένε-ε)	γένη	(κλέε-ε)	κλήη
	(γενέ-οιν)	γενοῖν	(κλεέ-οιν)	κλεοῖν.

REMARK. On the contraction in the Dual of -εε into -η instead of -ει, see § 42, Rem. 1; -εα in the plural preceded by a vowel, is contracted into -α, not into -η; e. g. κλέεα = κλέα. Comp. Περικλέα (§ 42, Rem. 2).

XXII. Vocabulary.

Ἄλλά, <i>sed</i> , but.	εἶδος, -εος = -ους, τό, the	κρίνω, <i>cerno</i> , to separate,
ἄνεμος, -ον, ὁ, the wind.	figure, the form.	judge, discern, choose.
ἄνθος, -εος = -ους, τό, a	ἔπος, -εος = -ους, τό, a	μήκος, -εος = -ους, τό,
flower.	[safe. word.	length.
ἀσφαλής, -ές, firm, secure,	ζημία, -ας, ἡ, injury, pun-	πονηρός, -ά, -όν, dishonest,
γένος, -εος = -ους, τό, race,	ishment, loss.	wicked.
descent.	θάλλος, -εος = -ους, τό,	σέλας, -ας, τό, splendor.
γῆ, γῆς, ἡ, the earth.	heat.	ὑψος, -εος = -ους, τό, height,
δειλός, -ή, -όν, cowardly,	θνητός, -ή, -όν, mortal.	elevation.
worthless.	κέρδος, -εος = -ους, τό,	χαλκός, -οῦ, ὁ, brass.
εαρινός, -ή, -όν, spring, i. e.	gain.	ψεύδος, -εος = -ους, τό,
belonging to the spring,	κλέος, -έος = -έους, τό,	a lie. [cold.
(ἐαρ) vernal.	fame, pl. famous actions.	ψῦχος, -εος = -ους, τό,

Ἡ γῆ ἀνθεσιν εαρινοῖς θάλλει. Τῶν κακῶν δειλὰ ἐπη φέρουσιν ἄνεμοι. Μὴ ἀπέχου ψυχούς καὶ θάλλους. Τὸ καλὸν οὐ μήκει χρόνου κρίνουμεν, ἀλλὰ ἀρετῇ. Οὐκ ἀσφαλές ἐστι πᾶν ὑψος ἐν θνητῷ γένει. Μὴ ψεύδη λέγε. Ἀπέχου πονηρῶν κερδῶν. Κέρδη πονηρὰ ζημίαν ἀεὶ φέρει.¹ Κάτοπτρον εἶδους χαλκός ἐστιν, οἶνος δὲ νοῦ. Οἱ ἄνθρωποι κλέους δρέγονται. Οἱ ἄνδρες κλέει χαίρουσιν. Οἱ ἀνδρεῖοι κλεῶν δρέγονται. Θανμάζομεν τὰ τῶν ἀνδρῶν κλέα.

Abstain from dishonest gain. We delight in spring flowers. Keep not yourself, O youth, from cold (*pl.*) and heat! (*pl.*). Flee from dishonest gains. Punishment follows the lie. We admire the Hellenes for (*ἐπί, w. dat.*) their (the) famous actions. Soldiers are impelled to noble actions by (*dat.*) the love for (*gen.*) fame. The famous actions of soldiers are admired.

¹ See rule of Syntax, p. 27.

§ 45. III. Words in -ις, -υς, -ι, -υ.

(1) Words in -ις, -υς.

Sing. N.	ὁ κίς, corn-worm. ὁ, ἡ σὺς, a boar, a sow. ὁ ἰχθύς, fish.	
G.	κί-ός	σὺ-ός
D.	κί-ι	σὺ-ί
A.	κὶν	σὺν
V.	κί	σὺ
Plur. N.	κί-ες	σὺ-ες
G.	κί-ων	σὺ-ων
D.	κί-σι(ν)	σὺ-σι(ν)
A.	κί-ας	σὺ-ας and σὺς
V.	κί-ες	σὺ-ες
D. N. A. V.	κί-ε	σὺ-ε
G. and D.	κί-οιν	σὺ-οιν

XXIII. Vocabulary.

ἄγκιστρον, -ον, τό, a hook. βάτραχος, -ου, ὁ, a frog. νέκρς, -ος, ὁ, a corpse, a
ἀγρέω, to catch. βότρυς, -υς, ὁ, a cluster dead body.
ἀμπελος, -ου, ἡ, a vine. of grapes. παγίς, -ίδος, ἡ, a trap, a
ἀνα-κύπτω, to peep up or look, -η, -ον, like, equal. στήλη, -ας, ἡ, a column, a
out, emerge. μῦς, -ός, ὁ, a mouse, a mouse. στάχυς, -ος, ὁ, an ear
βασιλεύω, w. gen., to be mouse. of corn.
king, rule.

Οἱ ἰχθύες ἐκ τοῦ ποταμοῦ ἀνακέντησαν. Οἱ θηρευταὶ τὰς σὺας ἀγρέουσιν.
Πάντες ἴσμεν νέκρς· ψυχὴν δὲ θεὸς βασιλεύει.¹ Ἡ ἀμπελος φέρει βότρυς. Ἡ
γῆ φέρει στάχυν καὶ βότρυς. Οἱ μῦες παγίσιν ἀγρέονται. Οἱ Σέροι σέβον-
ται τοὺς ἰχθύς ὡς θεοὺς. Τοῖς μύσιν μᾶλλον ποτὲ ἢ πρὸς τοὺς βατράχους. Ἀγ-
κίστροις ἐκδεδρεόμενον τοὺς ἰχθύς.

We catch fishes with hooks. The huntsman lies in wait for the boars. The
clusters (of grapes) and ears (of corn) are beautiful. The vine is abounding
(ἐπιπορὸς, w. gen.) in clusters of grapes. The frogs once had a battle with the
mice (To the frogs was once a battle against the mice).

§ 46. (2) Words in -ις, ἱ, υς, ῡ.

The stem-vowels *i* and *u* remain only in the Acc. and Voc. Sing.;
in the other Cases they are changed into *e*. In the Gen. Sing. and
Pl., masculine or feminine substantives end in -ως and -ως, —in
which case *o* has no influence on the place of the accent. Comp.
§ 30, Rem. 2.

¹ § 158, 7. (α).

² § 161, 2. (d).

Sing. N.	ἡ πόλις, city.	ὁ πῆχυς, cubit.	τὸ σῖναπι, mustard.	τὸ ἄστυ, city.
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
D.	πόλει	πήχει	σινάπει	ἄστει
A.	πόλιν	πήχυν	σίναπι	ἄστυ
V.	πόλι	πήχυν	σίναπι	ἄστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἄσται
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστέ-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἄσται
V.	πόλεις	πήχεις	σινάπη	ἄσται
Dual.	πόλε-ε πολέ-οιν	πήχε-ε πήχε-οιν	σινάπε-ε σινάπε-οιν	ἄστε-ε ἄστε-οιν.

REM. 1. Here belong adjectives in ῖς, -εῖα, -ῖ, the declension of which does not differ from that of substantives, except that the Gen. of the masculine singular has the common form -έος (not -εως), and that the neuter plural is always uncontracted. Thus:

Singular.				Plural.			
N.	γλυκός	γλυκεῖα	γλυκό	N.	γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέ-ος	γλυκεῖας	γλυκέ-ος	G.	γλυκέων	γλυκεῖων	γλυκέων
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	D.	γλυκέσι(ν)	γλυκεῖαις	γλυκέσι(ν)
A.	γλυκόν	γλυκεῖαν	γλυκό	A.	γλυκεῖς	γλυκεῖας	γλυκέα
V.	γλυκό	γλυκεῖα	γλυκό	V.	γλυκεῖς	γλυκεῖαι	γλυκέα
Dual N. A. V.				Dual N. A. V.			
G. and D.				G. and D.			
γλυκέε γλυκεῖα γλυκέε				γλυκέοιν γλυκεῖαιν γλυκέοιν.			

Here also belong adjectives in -ῦς, -ῦ, Gen. -εος, which are declined like γλυκός, -ῦ, except that the neuter plural in -εα is contracted into -η (as ἄσται); e. g. ὁ ἡ δίπληχυς, τὸ δίπληχυν, two cubits long, τὰ διπλήχη.

REM. 2. Some substantives in -ῖς, and also adjectives in -ῖς, -ι, e. g. ἰδρύς, ἰδρύ, skilled in, have a regular inflection; so also the word ἡ ἔγχευς, eel, in the singular.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγχευς, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγγέλυ-ος	οἷός
D.	πόρτι-ι	ἐγγέλυ-ι	οἷά
A.	πόρτιν	ἐγγέλυν	οἷν
V.	πόρτι	ἐγγέλυν	οἷς
Plur. N.	πόρτι-ες	ἐγγέλεις	οἷες
G.	πορτί-ων	ἐγγέλε-ων	οἷων
D.	πόρτι-σι(ν)	ἐγγέλε-σι(ν)	οἷσί(ν)
A.	πόρτι-ας	ἐγγέλεις	οἷας, rarer οἷς
V.	πόρτι-ες	ἐγγέλεις	οἷες
Dual.	πόρτι-ε πορτί-οιν	ἐγγέλε-ε ἐγγελέ-οιν	οἷε οἷοιν.

XXIV. Vocabulary.

Ἀρχή, -ῆς, ἡ, a beginning, command, pl. magis-

trates, authorities, offices of command.

ἀσέλγεια, -ας, ἡ, excess. βέβαιος, -α, -ον, firm, secure.

βροτός, -ή, -όν, mortal.	μόνος, -η, -ον, alone.	πύργος, -ου, ὁ, a tower.
βρώσις, -εως, ἡ, eating.	νόμος, -ου, ὁ, a law.	σπάνις, -εως, ἡ, neediness,
διάφορος, -ον, different.	ὀνησις, -εως, ἡ, advantage.	want.
δῶρον, -ου, τό, a gift.	πῆχυς, -εως, ὁ, the elbow,	στάσις, -εως, ἡ, a faction,
ἐνδεία, -ας, ἡ, want.	a cubit.	sedition.
ἐπιθυμία, -ας, ἡ, desire.	πόλεμος, -ου, ὁ, war.	σύνεσις, -εως, ἡ, under-
καρπός, -ου, ὁ, fruit.	πόλις, -εως, ἡ, a town, a	standing.
κόσμος, -ου, ὁ, an orna-	state, a city.	ὑβρις, -εως, ἡ, insolence,
ment, order, the world.	πόρτις, -ιος, ὁ, ἡ, a heifer.	haughtiness.
κῆμα, -ῆτος, τό, a pos-	πόσις, -εως, ἡ, drinking,	φύλαξ, -κος, ὁ, a guard, a
session. [session.	drink.	guardian.
κῆσις, -εως, ἡ, gain, pos-	πράξις, -εως, ἡ, an action.	φύσις, -εως, ἡ, nature.

Ἀσέλγεια τίκτει ἕβριν. Ἐν πόσει καὶ βρώσει πολλοὶ εἰσιν ἑταῖροι, ἐν δὲ σπουδαίῳ πράγματι ὀλίγοι. Ὁ πλοῦτος σπάνεως¹ καὶ ἐνδεΐας πῶς ἀνθρώπων λυεῖ. Ἐπου τῇ φύσει.² Αἱ ἀπὸ τοῦ σώματος ἐπιθυμίαι πολέμονες καὶ στάσεις καὶ μάχας παρέχουσιν. Ἐν ταῖς πόλεσιν αἱ ἀρχαὶ νόμων φύλακες εἰσιν. Ἀπέχεσθε, ὦ πολῖται, στάσεων.³ Ὁρέγεσθε καλῶν πράξεων.⁴ Διάφοροί εἰσιν αἱ τῶν βροτῶν φύσεις. Ἐξ ὑβρεως πολλὰ κακὰ γίνεταί. Κακοῦ ἀνδρὸς δῶρα ὄνησιν οὐκ ἔχει. Δόξα καὶ πλοῦτος ἀνευ συνέσεως οὐκ ἀσφαλῆ κτήματά εἰσιν. Οἱ καρποὶ γλυκεῖς εἰσιν. Ἀρετῆς βέβαιαί εἰσιν αἱ κτήσεις μόναι. Πολλὰ ἔσθη τέχνη ἔχει. Οἱ τοῦ ἀστεος πύργοι καλοὶ εἰσιν. Οἱ πύργοι τῷ ἀστεὶ⁴ κόσμος εἰσιν.

Riches free from neediness and want. In the state the magistrates are the guardians of the laws. Strive, O young man, after a noble action! The possession of virtue is alone secure. Good laws bring order to states. Soldiers fight for the safety of cities. Flee, O citizens, from factions!

§ 47. Irregular Nouns of the Third Declension.

1. Ἀθήρ, see § 36; γάλα, γόνυ, δόρυ, οὖς, § 39; χεῖρ, § 35, Rem. 2.
2. Γυνή (ἡ, woman), Gen. γυναικ-ός, Dat. γυναικ-ί, Acc. γυναικ-α, Voc. γύναι; Pl. γυναικες, γυναικῶν, γυναιξί(ν), γυναικας.
3. Ζεύς, Gen. Διός, Dat. Διί, Acc. Δία, Voc. Ζεῦ.
4. Θρίξ (ἡ, hair), Gen. τριχ-ός, Dat. Pl. θριξί(ν), see § 8, 11.
5. Κλεῖς (ἡ, key), Gen. κλειδ-ός, Dat. κλειδ-ί, Acc. κλειδ-α and (commonly) κλεῖν; Pl. Nom. and Acc. κλεῖς, also κλειδες, κλειδας.
6. Κύνω (ὁ, ἡ, dog), Gen. κυν-ός, Dat. κυνί, Acc. κύνα, Voc. κύον; Pl. κύνες, κυνῶν, κυσί(ν), κύνας.
7. Λᾶς (ὁ, stone), Gen. λαός, Dat. λαῖ, Acc. λαῖν, seldom λαᾶ; Pl. λαῖες, λάων, λάεσσι(ν).
8. Μάρτυς (ὁ, ἡ, witness), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, more seldom μάρτυν; Dat. Pl. μάρτυσι(ν).
9. Ναῦς (ἡ, navis), Gen. νεώς, Dat. νηῖ, Acc. ναῦν; Dual:

¹ § 157.

² § 161, 2. (a) (δ).

³ § 158, 3. (b).

⁴ § 161, 5.

Οἱ ὄρνιθες φθονοῦσιν. Χάρις χάριν τίκτει, ἔρις ἔριν. Μακαρίζομεν τὴν νεότητα. Χρησιμοσύνη τίκτει ἐριδας. Πλοῦστοι πολλάκις τὴν κακότητα πλούτῳ κατακρύπτουσιν. Ὡ καλὲ παῖ, εὖ πρῦττε τοὺς ἀνθρώπους. Ἡ φιλοχρημοσύνη μήτηρ κακότητος ἀπάσης ἐστίν. Οἱ πένητες πολλάκις εἰσὶν εὐδαίμονες. Ἡ σοφία ἐν τοῖς τῶν ἀνθρώπων θυμοῖς θαυμαστοῦς τῶν καλῶν ἔρωτας ἐνεργεῖ. Ὁ θάνατος τοὺς ἀνθρώπους φροντίζων ἀπαλλάττει. Ἡ φιλία δὲ ὁμοιότητος γίγνεται. Οἶνος ἐγείρει γέλωτα. Ἐν νυκτὶ βουλὴ τοῖς σοφοῖς γίγνεται. Οἱ σοφοὶ κολάζουσι τὴν κακότητα. Οἱ ἄνθρωποι πολλάκις κοῦφάκις ἐλπίσι τέρπονται.

The bird sings. From favor arises favor; from contention, contention. By (*dat.*) wisdom a wonderful love (*pl.*) of the beautiful is awakened in the minds of men. By (*dat.*) the song of birds we are delighted. Wine dispels the cares of men. Flee, my (O) boy, from vice. From (*dat.*) likeness arises friendship. We delight in birds (*dat.*).

§ 39. The stems of neuters belonging to this class, end in *τ* and *κτ*. But as the laws of euphony admit neither *τ* nor *κτ* at the end of a word, *τ* and also *κτ*, are either omitted, or *τ* is changed into *σ*. Comp. § 33, 2. In the words, τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, from the stems *γονατ* and *δορατ*, *α*, the final vowel of the stem, is changed into *υ*, in the Nominative.

S. N.	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
G.	σῶμα-ος	γόνυ-ος	γάλα-ος	τέρας-ος	οὖς†
D.	σώματ-ι	γόνυατ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ός
A.	σῶμα	γόνυ	γάλα	τέρας	οὖς
P. N.	σώματ-α	γόνυατ-α	γάλακτ-α	τέρατ-α	ὠτα
G.	σωμάτ-ων	γονύατ-ων	γαλάκτ-ων	τεράτ-ων	ὠτ-ων
D.	σῶμα-σι(ν)*	γόνα-σι(ν)*	γάλαξι(ν)*	τέρα-σι(ν)*	ὠσί(ν)*
A.	σώματ-α	γόνυατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
Dual.	σώματ-ε	γόνυατ-ε	γάλακτ-ε	τέρατ-ε	ὠτ-ε
	σωμάτ-οιν	γονύατ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὠτ-οιν.

XVI. Vocabulary.

* Ἀμάρτημα, -ἄτος, τό, an error, an offence.	δόρυ, δόρατος, τό, a spear.	πρᾶγμα, -ἄτος, τό, an action, a business, a thing, an exploit.
ἵπτομαι, <i>w. gen.</i> , to attach oneself to, touch.	ἐθίζω, to accustom.	
βαστάζω, to carry.	θεράπεια, -ας, ἡ, care, service.	ῥῆμα, -ἄτος, τό, a word.
βοήθημα, -ἄτος, τό, help.	ἰδρώς, -ῶτος, ὁ, sweat.	σπένδω, to pour libations, pour out.
γάλα, -ακτος, τό, milk.	ἱκέτης, -ον, ὁ, a suppliant.	
γεύομαι, <i>w. gen.</i> , to taste, enjoy.	μικρός, -ά, -όν, small.	ταυτολογία, -ας, ἡ, tautology, a repetition of what has been said before.
γυμνάζω, to exercise.	μῦθος, -ου, ὁ, a speech, a word, an account.	
διαμερίζομαι, to exchange.	ποικίλος, -η, -ον, various, variegated.	φαῦλος, -η, -ον, bad.

* Instead σώματσι, γόνυατσι, γάλακτσι, etc., see § 8, 3.

† Instead of ὠς.

χρήμα, -ῆτος, τό, a thing; χρηστός, -ή, -όν, useful, χωρισμός, -οῦ, ὁ, separation
pl. property, money, good, brave. tion.
treasures.

Ἐν χαλεποῖς πράγμασιν ὀλίγοι ἐταῖροι πιστοὶ εἰσιν. Τῆς ἀρετῆς πλοῦτον οὐ
διαμεριζόμεθα τοῖς χρήμασιν. Οἱ ἰκέται τῶν γονάτων¹ ἀπτονται. Ὁ θάνατός
ἐστὶ χωρισμός τῆς ψυχῆς καὶ τοῦ σώματος. Ὁ πλοῦτος παρέχει τοῖς ἀνθρώποις²
ποικίλα βοηθήματα. Μὴ πείθου κακῶν ἀνθρώπων βήμασιν.³ Μὴ δούλευε, ὦ
παῖ, τῇ τοῦ σώματος θεραπείᾳ. Οἱ Ἕλληνες ταῖς Νύμφαις⁴ κρατῆρας γάλακτος
ἐπίνδουσιν. Ἔθιξε καὶ γήμναζε τὸ σῶμα σὺν πόνοις καὶ ἰδρώτι. Οἱ ἀδολέσχαι
τίρουνσι τὰ ὤτα ταῖς ταυτολογίαις.⁵ Ψυχὴν ἐθίξε, ὦ παῖ, πρὸς τὰ χρηστὰ πράγ-
ματα. Οἱ φαῖλοι μῦθοι τῶν ὧτων οὐχ ἀπτονται. Τοῖς ὦσιν⁶ ἀκούομεν. Μὴ
ἐχθαίρε φίλον μικροῦ ἀμαρτήματος ἕνεκα. Γένου, ὦ παῖ, τοῦ γάλακτος.⁷ Οἱ
στρατιῶται δόρατα βαστάζουσιν.

In a difficult business there are few faithful friends. Exercise, O youths,
your (the) body with labor and sweat! Strive, O boy, after noble actions.
Many men delight in money. From a noble action arises reputation. We ad-
mire noble actions. Boys taste milk with pleasure. Soldiers fight with spears.

REMARK. The word τὸ τέρας usually admits contraction in the plural, after
τ is dropped; e. g. τερά, τερῶν; τὸ γέρας, reward of honor, τὸ γῆρας, old age, τὸ
κρέας, flesh, and τὸ κέρας, horn, reject the τ in all numbers, and then suffer con-
traction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except
the Dat. Pl.; besides these forms, however, κέρας has also the regular forms
with τ.

Sing. N.	τὸ κέρας			τὸ κρέας	
G.	κέρατ-ος	and (κέρα-ος)	κέρως	(κέρα-ος)	κρέως
D.	κέρατ-ι	and (κέρα-ϊ)	κέρᾳ	(κέρα-ϊ)	κέρᾳ
A.	κέρας			κρέας	
Plur. N.	κέρατ-α	and (κέρα-α)	κέρα	(κέρα-α)	κέρα
G.	κεράτ-ων	and (κερά-ων)	κερῶν	(κερά-ων)	κερῶν
D.	κέρα-σι(ν)			κέρα-σι(ν)	
A.	κέρατ-α	and (κέρα-α)	κέρα	(κέρα-α)	κέρα
D. N. A. V.	κέρατ-ε	and (κέρα-ε)	κέρα	(κέρα-ε)	κέρα
G. and D.	κεράτ-οιν	and (κερά-οιν)	κερῶν	(κερά-οιν)	κερῶν.

XVII. Vocabulary.

Ἀνδρία, -ας ἡ, bravery. εὐεξία, good condition. προ-τρέπω, to turn to, im-
γέρας, τό, a reward, a gift of honor. θεμέλιον, -ον, τό, a foun- pel. [pet.
pel. of honor. dation. σάλπιγξ, -γγος, ἡ, a trum-
γῆρας, τό, old age. κέρας, τό, a horn. σημαίνω, to give a sign,
διάρροφή, -ῆς, ἡ, nourish- κρέας, -έας = -έως, τό, or signal.
ment. flesh, meat. ἐπάρχω, to be at hand, or
δύσκολος, -ον, difficult, πέμπω, to send. to be had, be.
troublesome. πρόβατον, -ον, τό, a sheep. φάρμακον, -ον, τό, a remedy.
ἐλάφος, -ον, ὁ, ἡ, a stag.

¹ § 158, 3. (b). ² § 161, 5. ³ § 161, 2. (a), (δ). ⁴ § 161, 3. ⁵ § 158, 5. (a).

Οἱ θεοὶ τοῖς ἀνθρώποις τέρα πέμπουσιν. Τῶν ἐν γῆρᾳ κακῶν φάρμακον ὁ θάνατός ἐστιν. Τὰ γέρα τοῖς στρατιώταις εἰς ἀνδρείαν προτρέπει. Ἐξ αἰγῶν καὶ προβάτων γάλα καὶ κρέα πρὸς διατροφήν ὑπάρχει. Κέρας¹ καὶ σάλπιγγιν φι στρατιῶται σημαίνουν. Ποικίλων κρεῶν² γεγόμεθα. Καλοῦ γήρως θεμέλιον ἐν παισὶν ἐστὶν ἢ τοῦ σώματος εὐεξία. Αἱ ἐλαφοὶ κέρα ἔχουσιν. Δύσκολός ἐστιν ὁ ἐν γῆρᾳ βίος.

By (ὕπό, *w. gen.*) the gods, prodigies are sent to men. Death abolishes the evils of old age. By (*dat.*) rewards, soldiers are impelled to bravery. Rejoice, O youth, at the reward. We admire the beautiful horns of the stag. Many evils accompany old age. Bear the troubles of old age.

§ 40. (c) The stem ends in *ν* or *ντ*.

Sing. N.	ῥίς*	ὀ, Dolphin.	ὀ, Giant.	ὀ, Tooth.
G.	ῥίν-ος	δελφίν-ος	γίγαντ-ος	ὀδόντ-ος
D.	ῥίν-ι	δελφίν-ι	γίγαντ-ι	ὀδόντ-ι
A.	ῥίν-α	δελφίν-α	γίγαντ-α	ὀδόντ-α
V.	ῥίν	δελφίς(ιν)	γίγαν	ὀδούς
Plur. N.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
G.	ῥίν-ων	δελφίν-ων	γίγαντ-ων	ὀδόντ-ων
D.	ῥι-σί(ν)*	δελφί-σι(ν)*	γίγα-σι(ν)*	ὀδοῦ-σι(ν)*
A.	ῥίν-ας	δελφίν-ας	γίγαντ-ας	ὀδόντ-ας
V.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
D. N. A. V.	ῥίν-ε	δελφίν-ε	γίγαντ-ε	ὀδόντ-ε
G. and D.	ῥίν-οιν	δελφίν-οιν	γίγαντ-οιν	ὀδόντ-οιν.

REM. 1. Here belong: (a) the two adjectives in *-ας, -αινα, -αν*, viz. μέλας, -αινα, -αν, black, and ῥάλας, -αινα, -αν, watched;—(b) πᾶς, πᾶσα, πᾶν, all, every, and its compounds; e. g. ἅπας, ἅπασα, ἅπαν;—(c) ἐκόν, -ουσα, -όν, willing, -όντος, -ούσης, -όντος, and ἄκων, ἄκουσα, ἄκον, unwilling;—(d) adjectives in *-εις, -εσσα, -εν*, which are peculiar, inasmuch as the Dat. Pl., masculine and neuter, ends in *-εσι* instead of *-εισι*; e. g.

Sing. N.	μέλας	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
G.	μέλανος	μελαίνης	μελάνος	παντός	πάσης	παντός
D.	μέλανι	μελαίνῃ	μέλανι	παντί	πάσῃ	παντί
A.	μέλανα	μελαιναν	μέλαν	πάντα	πᾶσαν	πᾶν
V.	μέλαν	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
Plur. N.	μέλανες	μελαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν	μελάνων	πάντων	πασῶν	πάντων
D.	μέλασι	μελαίναίς	μέλασι	πᾶσι	πάσαις	πᾶσι
A.	μέλανάς	μελαίνας	μέλανα	πάντας	πᾶσας	πάντα
V.	μέλανες	μελαιναι	μέλανα	πάντες	πᾶσαι	πάντα
D. N. A. V.	μέλανε	μελαίνα	μέλανε	πάντε	πᾶσα	πάντε
G. and D.	μελάνοιν	μελαίναιν	μελάνοιν.	πάντοιν	πᾶσαιν	πάντοιν.

¹ § 161, 3.

² § 158, 5. (a).

* Instead of ῥίνς, δελφίνς, γίγαντς, ὀδόντς, ῥινσί, etc., see § 8, 6 and 7.

Singular.			Graceful.		Plural.		
N.	χαρίεις*	χαρίεσσα	χαρίεν	N.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαρίεντος	χαρίεσσης	χαρίεντος	G.	χαρίέντων	χαρίεσσών	χαρίέντων
D.	χαρίεντι	χαρίεσση	χαρίεντι	D.	χαρίεσι(ν)	χαρίεσσαις	χαρίεσι(ν)
A.	χαρίεντα	χαρίεσσαν	χαρίεν	A.	χαρίεντας	χαρίεσσας	χαρίεντα
V.	χαρίεν	χαρίεσσα	χαρίεν	V.	χαρίεντες	χαρίεσσαι	χαρίεντα
Dual N. A. V.			χαρίεντε	χαρίεσσα	χαρίεντε		
G. and D.			χαρίέντοιιν	χαρίεσσαιν	χαρίέντοιιν.		

REM. 2. Adjectives compounded with *ὀδούς*, are declined like *ὀδούς*; e. g. *ὁ ἡ μονόδους*, τὸ μονόδον, *one-toothed*, Gen. *μονόδοντος*; adjectives in *-ας*, Gen. *-αντος*, like *γίγας*; e. g. *ὁ ἡ ἀκάμας*, untiring, Gen. *-αντος*.

XVIII. Vocabulary.

ἄκτις, -ῖνος, ἡ, a beam, a ray.	ἐκόν, -ούσα, -όν, willing.	ὀδούς, -όντος, ὁ, a tooth.
ἄκων -ουσα, -ον, unwilling.	ἐλέφας, -αντος, ὁ, an elephant, ivory.	ὀσφραίνομαι, to smell.
ἅπας, -ἅσα, -ἅν, all together, every.	εὐπορος, -ον, <i>w. gen.</i> , abundant in.	πᾶς, πᾶσα, πᾶν, every, all.
αὐτός, -ή, -ό, ἴππε, ὁ αὐτός, the same.	ἥλιος, -ον, ὁ, the sun.	ποτέ, once, sometimes.
βρῶμα, -ᾶτος, τό, food, victuals.	κωτίλος, -η, -ον, loquacious.	ῥίς, ῥινός, ἡ, the nostril, the nose.
γίγας, -αντος, ὁ, a giant.	λεαίνω, to make smooth, grind.	τάλας, -αινα, -ᾶν, wretched.
δελφίς, -ῖνος, ὁ, a dolphin.	μάχη, -ης, ἡ, a battle.	φιλόανθρωπος, -ον, man-loving, philanthropic.
	μέλας, -αινα, -ᾶν, black, dark.	χαρίεις -εσσα, -εν, graceful.

Οὗ πᾶσιν ἀνθρώποις ὁ αὐτός νοῦς ἐστιν. Τοῖς ὀδοῦσι¹ τὰ βρώματα λεαίνομεν. Οἱ δελφίνες φιλόανθρωποι εἰσιν. Ἔστιν ἀνδρὸς² ἀγαθοῦ πάντα κακὰ φέρειν. Πολλοὶ Διβύνης χῶραι εὐποροὶ εἰσιν ἐλέφαντος. Πάντες κωτίλον ἀνθρώπον ἐχθαίρουσιν. Τοῖς γίγασσι³ ποτε ἦν μάχη πρὸς τοὺς θεοὺς. Ταῖς τοῦ ἡλίου ἀκτίσι χαίρομεν. Πῖνῶν ἔργον ἐστὶν ὀσφραίνεσθαι.

The teeth grind the food. We smell with the nose (*dat.*). The gods once had a battle with the giants (To the gods there was once a battle against the giants). We admire the beautiful ivory. Trust not all men. The business of the teeth is, to grind the food. It is proper for (it is, *w. gen.*) every man to worship the Deity.

B. WORDS WHICH IN THE GENITIVE HAVE A VOWEL BEFORE THE ENDING -ΟΣ.

§ 41. I. Substantives in -εύς, -αῦς, -οῦς.

The stem of substantives in *-εύς*, *-αῦς*, *-οῦς* ends in *v*. The *v* remains at the end of a word and before consonants, but is omitted

* The dropping the *v* before *σ* lengthens *ε* into *ει*.

¹ § 161, 3.

² § 158 2.

³ § 161, 2. (d).

⁴ § 161, 2. (c).

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, *false*, Gen. -έος, shorten the ending -ης into -ις; e. g. κλέπτ-ης, Gen. -ου, *thievish*, Com. κλεπτ-ίς-τερος, Sup. κλεπτ-ίς-τατος; ψευδίστερος, ψευδίστατος.

XXVII. Vocabulary.

Ἀγάλλω, to adorn; Mid. ἐθνος, -εος = -ους, τό, a nation, a people.	πτωχός, -ή, -όν, begging, w. dat., to pride oneself in, be proud of, delight in.	very poor.
αἰρετός, -ή, -όν, choice, eligible; Comparative, preferable to.	Λακεδαιμόνιος, -ου, δ, a Lacedaemonian.	σιωπή, -ής, ή, silence.
βίαιος, -α, -ον, violent.	νομίζω, to think, deem.	τίμιος, -α, -ον, honored, esteemed, valuable.
δίκαιος, -α, -ον, Attic δικαίος, -ον, just.	οὐδείς, οὐδεμία, no one; οὐδέν, nothing.	χελιδών, -όνος, ή, a swallow.
	πατρίς, -ίδος, ή, native country.	χρήσιμος, -η, -ον, useful, advantageous.

RULE OF SYNTAX. The expression denoting comparison, which in English is subjoined to the Comparative by *than*, is subjoined in Greek, by ή, *than* (quam), or, what is more usual, by the Gen. without ή, when that expression must have stood in the Nom. or Acc. after ή if expressed. Hence the rule: *The Comparative governs the Gen. when ή is omitted.*

Ἀριστείδης πτωχότατος ἦν, ἀλλὰ δικαιοτάτος. Οἱ Κύκλωπες βαιοτάτοι ἦσαν. Καλλίας πλουσιώτατος ἦν Ἀθηναίων. Οὐδέν σιωπῆς ἐστὶ χρησιμώτερον. Σιγή ποτ' ἐστὶν αἰρετώτερά λόγον. Οὐκ ἐστὶ σοφίας τιμώτερον. Σοφία πλοῦτον κτήμα τιμώτερόν ἐστιν. Ἡ Λακεδαιμονίων δίαιτα ἦν ἀπλουστάτη. Οἱ γεραίτεροι ταῖς τῶν νέων τιμαῖς¹ ἀγάλλονται. Οὐδέν πατρίδος τοῖς ἀνθρώποις² φίλτερον. Οἱ Ἴνδοι παλαιότατον ἔθνος³ νομίζονται. Ὡ νεανίαι, ἔστε ἡσυχάτατοι. Οἱ Σπαρτιατικοὶ νεανίαὶ ἐρρωμενέστεροι ἦσαν τῶν Ἀθηναίων. Πολλοὶ τῶν χελιδόνων εἰσι λαλίστεροι. Οἱ δοῦλοι πολλάκις ψευδίστατοι καὶ κλεπτίστατοί εἰσιν.

The father is wiser than the son. The most valuable possession is that of virtue. The life of Socrates was very simple. No one of the Athenians was more just than Aristides. The eldest are not always the wisest. Men are quieter than boys. The Lacedaemonians were very strong. Old women are often very loquacious. The raven is very thievish.

III. Adjectives of the third Declension:

Those in -ύς, -εῖα, -ύ, — -ης, -εος (Gen. -εος), — -ας, -αν, and the word μάκαρ, *happy*, append -εσρος and -εατος immediately to the pure stem, which appears in the Neuter form; e. g.

γλυκύς, Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής, Neut. -εῖς	— ἀληθέσ-τερος	ἀληθέσ-τατος

¹ § 161, 2. (c).

² § 161, 5. (a).

³ § 146, 2.

πένης,	Neut. -ες — πενέσ-τερος	πενέσ-τατος
μέλας,	Neut. -αν — μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν — τάλαν-τερος	τάλαν-τατος
μάκαρ,	Neut. -αρ — μακάρ-τερος	μακάρ-τατος.

REM. 2. The adjectives ἡδύς, ταχύς and πολύς are compared in -ίων and -ων. See § 51, I. and § 52, 9.

IV. -τερος and -τατος are appended to the pure stem, after the insertion of a single letter or of a whole syllable :

(a) Compounds of χαίρις insert ω ; e. g.

ἐπίχαρις, -ι, Gen. ἐπιχάριτ-ος, pleasant,
Com. ἐπιχάριτ-ώ-τερος, Sup. ἐπιχάριτ-ώ-τατος.

(b) Adjectives in -ων, -ον (Gen. -ονος), insert ες ; e. g.

εὐδαίμων, Neut. εὐδαιμον, happy,
Com. εὐδαιμον-έσ-τερος, εὐδαιμον-έσ-τατος.

(c) Adjectives in -ξ sometimes insert ες, sometimes ις ; e. g.

ἀφῆλιξ, Gen. ἀφῆλικ-ος, growing old, ἀρπαξ, Gen. ἀρπαγ-ος, rapax,
Com. ἀφῆλικ-έσ-τερος, Com. ἀρπαγ-ίς-τερος,
Sup. ἀφῆλικ-έσ-τατος, Sup. ἀρπαγ-ίς-τατος.

V. Adjectives in -εϊς, -εϋ, insert σ, the ϋ of the stem being dropped, § 8, 6 ; e. g.

χαρίεις, Neut. χαρίεν, pleasant,
Com. χαριέ-στερος, Sup. χαριέ-στατος. ✓

XXVIII. Vocabulary.

Αἰθίοψ, -οπος, ὁ, an Æthiopian.	γῆρας, -ας, τό, old age.	ὁρμή, -ῆς, ἡ, impulse, zeal,
Αἰτνη, -ης, ἡ, Ætna.	ἐγκρατής, -ές, continent,	desire, rushing.
αἶψα, quickly.	ἀστέρας, -ας, star.	οὐδέ, and not, neither, not
ἄρπαξ, -αγος, rapacious,	εὐσεβής, -ές, pious.	even.
παρὰ, [weak. ἥβη, -ης, ἡ, youth.	εὐχαρις, -ιτος, attractive.	παραπλήσιος, -α, -ον, and
ἄσθενής, -ές, powerless,	μεσότης, -τητος, ἡ, me-	παραπλήσιος, -ον, like.
ἄτυχία, -ας, ἡ, misfortune.	διόκριτος, -ος, ἡ, diocrit-	παρέρχομαι, to pass by.
βαθύς, -εῖα, -ύ, deep, pro-	νόημα, -ματος, τό, a thought,	πρέσβυς, -εῖα, -υ, and
found.	a conception.	πρέσβυς, -υος, and -εως,
βαρὺς, -εῖα, -ύ, heavy, bur-	ὀρθός, -ή, -όν, straight,	old.
densome.	correct, upright.	ὠκύς, -εῖα, -ύ, quick.

Αἶψα, ὡς νόημα, παρέρχεται ἥβη, οὐδ' ἱππων ὁρμὴ γίγνεται ὠκυτέρα. Τὸ γῆ-
ρας βαρύτερόν ἐστιν Αἰτνης. Ὁ θάνατος τῷ βαθυτάτῳ ὑπνω¹ παραπλήσιός ἐ-
στιν. Οἱ νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοισι² χαίρουσιν. Φιλίας δικαίας κτήσις
ἐστιν ἀσφαλεστάτη. Ἡ μεσότης ἐν πᾶσιν ἀσφαλεστέρα ἐστίν. Οἱ γέροντες ἄσ-
θενέστεροί εἰσι τῶν νέων. Βουλῆς ὀρθῆς οὐδέν ἐστιν ἀσφαλέστερον. Οἱ κορα-
κες μελάντατοί εἰσιν. Ἡ Ἀφροδίτη ἦν εὐχαριτωτάτη. Οἱ εὐσεβέστατοι εὐδαι-
μονέστατοί εἰσιν. Σωκράτης ἐγκρατέστατος ἦν καὶ σωφρονέστατος. Ἐν ταῖς
ἀτυχίαις πολλᾶκις οἱ ἄνθρωποι σωφρονέστεροί εἰσιν, ἢ ἐν ταῖς εὐτυχίαις. Κρι-
τίας ἦν ἀρπαγίστατος. Ἡ Ἀφροδίτη ἦν χαριεστάτη πασῶν θεῶν.

¹ § 161, 2. (b).

² § 161, 2. (c).

Age is very burdensome. Nothing is quicker than thought. Moderation is the safest. No bird is (there is not a bird) blacker than the raven. The Æthiopians are very dark. Nothing is more attractive than youth. No one of the Athenians was more moderate or more sensible than Socrates. No one was more rapacious than Critias. Nothing is more graceful than a beautiful flower.

§ 51. B. Second Form of Comparison.

Comparative, *-ίων*, Neut. *-ιον*, or *-ων*, Neut. *-ον*.
Superlative, *-ιστος*, *-ίστη*, *-ιστον*.

REM. 1. On the declension of the Comparative, see § 35, Rem. 4.

This form of comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift*. *Ταχύς* has in the Comparative *θάσσων* (Att. *θάττων*, § 8, 11), Neut. *θαῦσσον* (*θαῖττον*). Thus:

ἡδ-ύς, Com. *ἡδ-ίων*, Neut. *ἡδ-ιον*, Sup. *ἡδ-ιστος*, *-η*, *-ον*.

ταχ-ύς, " *θάσσων*, Att. *θαῖττων*, Neut. *θαῦσσον*, Att. *θαῖττον*, Sup. *τάχιστος*.

REM. 2. The others in *-ύς*, as *βαθύς*, *deep*, *βαρύς*, *heavy*, *βραδύς*, *slow*, *βραχύς*, *short*, *γλυκύς*, *sweet*, *δασύς*, *thick*, *εὐρύς*, *wide*, *δξύς*, *sharp*, *πρέσβυς*, *old*, *ώκύς*, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 50, III.

II. The following adjectives in *-ρος*, viz. *αἰσχροός*, *base*, *ἐχθροός*, *hostile*, *κυδροός*, *honorable*, and *οἰκτροός*, *wretched* (but always in the Comparative, *οἰκτρότερος*), the ending *-ρος* here also being dropped; e. g. *αἰσχροός*, Com. *αἰσχ-ίων*, Neut. *αἰσχ-ιον*, Sup. *αἰσχ-ιστος*.

XXIX. Vocabulary.

Ἄλλος, *-η*, *-ο*, *alius*, *-a*, *ud*, *καιρός*, *-οῦ*, *ó*, the right *οἰκρός*, *-ά*, *-όν*, pitiable, another, *τῷ ἄλλῳ* = time, an opportunity; miserable.
τάλλα, the rest, every- time (in general). *ὁσμή*, *-ῆς*, *ἡ*, a smell.
thing else. [imical. *λοιπός*, *-ῆ*, *-όν*, remaining *ὄφεις*, *-εως*, *ὅ*, *-η*, a snake.
ἐχθρός, *-ά*, *-όν*, hostile, in- *μετα-φέρω*, to remove, *παρέχομαι*, to afford, bring
ζών, *-ου*, *τό*, a living be- change. forth.
ing, an animal.

Ὁ βαθυτάτος ἕπνος ἡδιστός ἐστιν. Πολλὰ ἄνθη ἡδίστην ὁσμήν παρέχεται. Οὐδὲν θαῖττον ἐστὶ τῆς ἡβης. Τὴν αἰσχίστην δουλείαν¹ οἱ ἀκράτεις δουλεύουσιν. Πάντων ἡδιστόν ἐστιν ἡ φιλία. Οὐδὲν αἰσχίον ἐστιν, ἢ ἄλλα μὲν ἐν νῷ ἔχειν, ἄλλα δὲ λέγειν. Οἱ ὄφεις τοῖς λοιποῖς ζώοις² ἐχθιστοὶ εἰσιν. Ὁ τῶν πλουσίων βίος πολλάκις οἰκρότερός ἐστιν, ἢ ὁ τῶν πενήτων. Τάχιστα³ ὁ καιρὸς μεταφέρει τὰ πράγματα.

Nothing is more pleasant than a very deep sleep. Nothing is more disgraceful than slavery. The horses are very quick. There is nothing more inimical than bad advice. The old man has for (*dat.*) the old man the most pleasant

¹ § 159, 2.

² § 161, 5. (a).

³ Adverbially.

speech, the boy for the boy. The poor have always a very miserable life. Nothing is more miserable than poverty.

§ 52. *Anomalous Forms of Comparison.*

Positive.	Comparative.	Superlative.
1. ἀγαθός, good,	ἀμείνων, Neut. ἀμεινον βελτίων κρείσσων, Att. κοεῖττων	ἀριστος βέλτιστος κράτιστος
2. κακός, bad,	λῶν κακίων χειρόν ἥσσων, Att. ἥττων (inferior)	λῶτος κάκιστος χειριστος
3. καλός, beautiful,	καλλίων	κάλλιστος
4. ἀλγεῖνός, painful,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἀλγιοτος
5. μακρός, long,	μακρότερος	μακρότατος and μήκιστος
6. μικρός, small,	μικρότερος ἐλάσσων, Att. ἐλάττων	μικρότατο ἐλάχιστος
7. ὀλίγος, few,	μείων	ὀλίγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πολὺς, much,	πλείων or πλέων	πλείστος
10. ῥάδιος, easy,	ῥῶν	ῥᾶτος
11. πέπων, ripe,	πεπαίτερος	πεπαίτατο
12. πῖων, fat,	πιότερος	πιότατος.

XXX. *Vocabulary.*

Ἄναγκαῖος, -α, -ον, and ἀν- γκαῖος, -ον, necessary.	ἐμφυτός, -ον, implanted.	μαλακός, -ή, -όν, soft.
ἀνάγκη, -ης, ἡ, necessity, compulsion.	ἐνίοτε sometimes.	πόλεμος, -ου, ὁ, war.
ἀναρχία, -ας, ἡ, want of government, anarchy.	ἐπιθυμία, -ας, ἡ, desire.	σκώπτω, to joke, jest (<i>Eng.</i> <i>scoff</i>).
βλάβη, -ης, ἡ, injury.	εὐτυχής, -ές, fortunate.	στέργω, to love, to be sat- isfied, contented with.
γείτων, -ονος, ὁ, ἡ, a neighbor.	ἢ, or; ἢ—ἢ, either—or,	σύνβουλος, -ου, ὁ, an ad- viser.
γνώμη, opinion, view.	αὐτ—αὐτ.	σωφροσύνη, -ης, ἡ, sound- mindedness, modesty,
ἐλεύθερος, -α, -ον, and ἐλεύθερος, -ον, free- born, free.	Ἰβηρία, -ας, ἡ, Spain.	wisdom, chastity.
	ἰσχύω, to be strong or able, have power, avail.	
	κελεύω, to order, bid.	
	κολακεία, -ας, ἡ, flattery.	
	κροκόδειλος, -ου, ὁ, a croc- odile.	

RULE OF SYNTAX. Ὡς with the Superlative strengthens it, as *quam* in Lat.; e. g. ὥς τάχιστα, *quam celerrime*, as quick as possible.

Ὅτις ὁ μακρότατος βίος ἀριστός ἐστιν, ἀλλὰ ὁ σπουδαιότατος. Μέτρον ἐπὶ πᾶσιν ἀριστον. Γινώμαι τῶν γεραιτέρων ἀμείνους εἰσίν. Σύμβουλος οὐδεὶς ἐστὶ βελτίων χρόνου. Ἡ λέγε σιγῆς κρείττονα, ἢ σιγὴν ἔχε. Ἀεὶ κράτιστόν ἐστι τὸ ἀσφαλέστατον. Σκώπτεις, ὦ λῶστε. Ἐσθλῶν κακίους ἐνίοτε εὐτυχέστεροί εἰσιν. Οὐκ ἐστὶ λύπης χειρόν φνδρώπῃ¹ κακόν. Κολακεία τῶν ἄλλων ἀπάντων κακῶν χειριστόν ἐστιν. Ἀπὴρ μαλακὸς τὴν ψυχὴν² ἐστὶ καὶ³ χρημάτων ἥττων.⁴

¹ § 161, 5.

² The Acc. means, in regard to, see § 159, 7.

³ also.

⁴ is a slave to money.

Ταῖς γυναῖξιν¹ ἡ συμφορὴ καλλίστη ἀρετή ἐστίν. Οὐκ ἐστὶ κτῆμα κάλλιον φίλου. Ἡ δουλεία τῷ ἐλευθέρῳ ὀλίστη ἐστίν. Ἡ ὁδὸς μῆκιστη ἐστίν. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος. Ἡ γῆ ἐλάττων ἐστὶ τοῦ ἡλίου. Στέργε καὶ² τὰ μείω. Ὀλίγοι ἀνθρώποι εὐδαίμονες εἰσιν. Οὐδεὶς νόμος ἰσχύει μείζον τῆς ἀνάγκης. Μικρὰ κέρδη πολλάκις μείζονας βλάβας φέρει. Ἀναρχίας μείζον οὐκ ἐστὶ κακόν. Ὁ πόλεμος πλείστα κακὰ φέρει. Ἐμφυτός ἐστι τοῖς ἀνθρώποις ἡ τοῦ πλείονος ἐπιθυμία. Γυνὴ ἐσθλὴ πλείστα ἀγαθὰ τῷ οἴκῳ φέρει. Τὰ ἀναγκαῖα τοῦ βίου³ φέρε ὡς ῥῆστα. Τὸ κελεύειν ῥῆδον ἐστὶ τοῦ πράττειν. Οἱ καρποὶ πεπαῖτατοί εἰσιν. Ἐν τῷ τοῦ πατρὸς κήπῳ οἱ βότρυες πεπαῖτεροί εἰσιν, ἢ ἐν τῷ τοῦ γείτονος. Ἰβηρία τρέφει πύοτατα πρόβατα.

There is nothing better than a very diligent life. The opinion of the old is the best. The best adviser is time. Nothing is better than that which is most safe (than the safest). The worst (persons) are often very fortunate. Sadness is the worst evil to man. Nothing is worse than flattery. The immoderate man is a slave to pleasures. In women nothing is better than modesty. To a free man nothing is more painful than slavery. The crocodile is very long. The son is smaller than the father. The good often have more property than the bad. The poor are often in greater honor than the rich. Avarice is a very great evil. Nothing brings more evils than war. To order is very easy. It is easier to bear poverty than sadness. We taste the ripest fruits with great pleasure.⁴ The sheep of the father are fatter than those of the neighbor.

CHAPTER V.

THE ADVERB.

§ 53. *Nature, Division and Formation of the Adverb.*

1. Adverbs are indeclinable words, denoting a relation of *place, time or manner*; e. g. ἐκεῖ, *there*, νῦν, *now*, καλῶς, *beautifully*, in a beautiful manner.

2. Most adverbs are formed from adjectives by assuming the ending -ως. This ending is annexed to the pure stem of the adjective; and since the stem of adjectives of the third declension appears in the genitive, and adjectives in the Gen. Pl. are accented like adverbs, the following rule may be given for the formation of adverbs from adjectives: viz. -ων the ending of the adjective in the Gen. Pl., is changed into -ως; e. g.

φίλος, lovely,
καλός, fair,
καιρός, timely,

Gen. Pl. φίλ-ων
" καλ-ῶν
" καιρί-ων

Adv. φίλ-ως
καλ-ῶς
καιρί-ως

¹ § 161, 5.

² also.

³ § 158, 3.

⁴ Neuter plural of the superlative of ἡδύς.

ἀπλ(ό-ος)ός, <i>simple</i> ,	Gen. Pl. ἀπλ(ό-ων)ῶν	Adv. ἀπλ(ό-ως)ῶς
εὐν(ό-ος)ους, <i>benevolent</i> ,	“ (εὐνό-ων) εὐνων	(εὐνό-ως) εὐνω
πᾶς, <i>all</i> , παντός,	“ πάντ-ων	πάντ-ως
σώφρων, <i>prudent</i> ,	“ σωφρόν-ων	σωφρόν-ως
χαρίεις, <i>pleasant</i> ,	“ χαριέντ-ων	χαριέντ-ως
ταχύς, <i>swift</i> ,	“ ταχέ-ων	ταχέ-ως
μέγας, <i>great</i> ,	“ μεγάλ-ων	μεγάλ-ως
ἀληθής, <i>true</i> ,	“ ἀληθ(έ-ων)ῶν	ἀληθ(έ-ως)ῶς
συνήθης, <i>accustomed</i> ,	“ (συνηθέ-ων) συνήθων	(συνηθέ-ως) συνήθως.

REM. 1. On the accentuation of compounds in -ήθως and of the compound αὐτάρκως, comp. § 42, Rem. 4; also on the accentuation of εὐνω, instead of εὐνός, § 29, p. 29.

REM. 2. By appending the three endings -θεν, -θι and -δε (-σε), to substantives, pronouns and adverbs, adverbs are formed to denote the three relations of place, *whence* (-θεν), *where* (-θι) and *whither* (-δε or -σε); e. g. οὐρανό-θεν, *from Heaven*, οὐρανό-θι, *in Heaven*, οὐρανόν-δε, *into or to Heaven*.

REM. 3. The ending -δε is commonly appended to the Acc. of substantives only. To pronouns and primitive adverbs, -σε is appended instead of -δε; e. g. *θεῖ-σε*, *thither*, ἄλλο-σε, *to another place*. In plural substantives in -ας, -οδε becomes -ζε; e. g. Ἀθήνα-ζε, *to Athens*.

3. Besides adverbs with the ending -ως, there are many which evidently have a case-inflection; e. g. ἔξαπνίης, *suddenly*, αὐτοῦ, *there*, etc. The Acc. Sing. and Pl. of adjectives is very frequently used adverbially; e. g. μέγα κλαίειν, *to weep much*.

§ 54. Comparison of Adverbs.

1. Adverbs derived from adjectives, have commonly no independent adverbial ending for the different forms of comparison, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding adjective; e. g.

σοφῶς	from σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	“ σαφής	σαφέστερον	σαφέστατα
χαριέντως	“ χαρίεις	χαρέστερον	χαρέστατα
εὐδαιμόνως	“ εὐδαιμών	εὐδαιμονέστερον	εὐδαιμονεστατα
αἰσχρῶς	“ αἰσχρός	αἰσχίον	αἰσχιστα
ἡδέως	“ ἡδύς	ἡδίον	ἡδιστα
ταχέως	“ ταχύς	θᾶσσον, -ττον	τάχιστα.

2. All primitive adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative; e. g.

ἄνω, <i>above</i>	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, <i>below</i> ,	κατωτέρω	κατωτάτω.

In like manner, most other primitive adverbs have the ending -ω in the Comparative and Superlative; e. g.

*ἀγχοῦ, near,
πέρα, beyond,
τηλοῦ, far,
ἐκός, far,
ἐγγύς, near,*

Com. *ἀγχοτέρω
περαιτέρω
τηλοτέρω
ἐκαστέρω
ἐγγυτέρω
ἐγγύτερον*

Sup. *ἀγχοτάτω
Sup. wanting
τηλοτάτω
ἐκαστάτω
ἐγγυτάτω and
ἐγγύτατα*

CHAPTER VI.

THE PRONOUN.

§ 55. *Nature and Division of Pronouns.*

Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person); e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book). Pronouns are divided into five principal classes, viz. personal, demonstrative, relative, indefinite and interrogative pronouns.

§ 56. I. *Personal Pronouns.*

A. Substantive personal pronouns.

(a) The simple *ἐγώ, ego, σύ, tu, οὗ, sui*.

Singular.			
Nom.	ἐγώ, I	σύ, thou	
Gen.	μοῦ (μον), ἐμοῦ, of me	σοῦ (σον), of thee	
Dat.	μοί (μοι), ἐμοί, to me	σοί (σοι), to thee	
Acc.	μέ (με), ἐμέ, me.	σέ (σε), thee	
Dual.			
N. A.	ὡ, we both, us both	σώ, you both	
G. D.	ὡν, of us both, to us both	σῶν, of you both, to you both	
Plural.			
Nom.	ἡμεῖς, we	ὅμοι, ye (v)	σφεῖς, Neut. σφέα, they
Gen.	ἡμῶν, of us	ὅμων, of you (v)	σφῶν, of them
Dat.	ἡμῖν, to us	ὅμιν, to you (v)	σφίσι(ν) (σφισι), to them
Acc.	ἡμᾶς, us.	ὅμας, you (v)	σφᾶς, Neut. σφέα (σφέα), them.

REM. 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. § 14, (b). On the signification and use of the third person of the pronoun, see § 169, Rem. 2.

XXXI. Vocabulary.

Βλέπω, to look at, see. γάρ, for.	δια-φέρω, w. gen., to be different from, differ from.	σπουδαίως, zealously, dili- gently.
γράμμα, -ατος, τό, that which is written, an al- phabetical letter, pl. let- ters, literature.	δια-φθείρω, to destroy, lay waste.	συγχαίρω, w. dat., to re- joice with. χαριέντως, gracefully.

Ἐγὼ μὲν γράφω, σὺ δὲ παίζεις. Σέβομαι σε, ὦ μέγα Ζεῦ. Ὁ παῖ, ἀκούε μου. Ὁ πατήρ μοι φίλτατός ἐστιν. Ὁ θεὸς ἀεὶ σε βλέπει. Εἰ με βλάπτεις, οὐκ ἐχθρῶν¹ διαφέρεις. Ἐγὼ ἐρρωμενέστερός εἰμί σου. Ἡδέως πείθομαι σοι,² ὦ κύτερ. Ἡμεῖς ὑμῖν συγχαίρομεν. Ἡ λύρα ὑμᾶς εὐφραίνει. Ὁ θεὸς ἡμῖν πολλὰ ἀγαθὰ παρέχει. Ὁ πατήρ ὑμᾶς στέργει. Ἀνδρείως μάχεσθε, ὦ στρατιῶται· ἡμῶν⁴ γάρ ἐστι τὴν πόλιν φυλάττειν· εἰ γὰρ ὑμεῖς φεύγετε, πᾶσα ἡ πόλις διαφθείρεται. Ἡμῶν⁴ ἐστίν, ὦ παῖδες, τὰ γράμματα σπουδαίως μανθάνειν. Ἡ μήτηρ νὺ στέργει. Νῶν ἦν κακὴ νόσος. Σφῶ ἐχετε φίλον πιστότατον. Σφῶν ὁ πατήρ χαρίζεται· σφῶ γάρ σπουδαίως τὰ γράμματα μανθάνετε.

RULE OF SYNTAX. The Nom. of personal pronouns is expressed, only when they are emphatic, particularly, therefore, in antitheses.

REM. 2. In the following examples, the italicized pronouns must be expressed in Greek.

We write, but you play. We both are writing, but you both are playing. I reverence you, O gods! O boy, hear us! God sees you always. If you injure us, you do not differ from enemies. We are stronger than you. You rejoice with us. I obey you cheerfully, O parents. Our (the) father loves me and thee. Our (the) mother loves us both. It is my duty (it is of me) to guard the house; for I am the guardian of the house. It is thy duty; O boy, to learn diligently; for thou art a pupil. The lyre affords (to) me and thee pleasure. Both of you had (to you both was) a very bad illness. Both of you have (to you both is) a very faithful friend. Our (the) father gratifies both of us (us both) cheerfully; for both of us study literature diligently.

§ 57. (b) The reflexive pronouns ἐμαντοῦ, σεαντοῦ, ἑαντοῦ.

1. The reflexive pronouns of the first and second person decline separately, in the plural, both pronouns of which they are composed; e. g. ἡμῶν αὐτῶν; that of the third person is either simply ἑαντῶν, αὐτῶν, etc., or σφῶν αὐτῶν, etc.

¹ § 158, 5. (b).

² § 157.

³ § 161, 2. (a), (d).

⁴ § 158, 2.

Singular.			
G.	ἐμαυτοῦ, -ῆς, of myself	σεαυτοῦ, -ῆς, or σαντοῦ, -ῆς, of thyself	εαυτοῦ, -ῆς, or [self] αυτοῦ, -ῆς, of himself, of her-
D.	ἐμαυτῷ, -ῇ, to myself	σεαυτῷ, -ῇ, or σαντῷ, -ῇ, to thyself	εαυτῷ, -ῇ, or [to itself] αὐτῷ, -ῇ, to himself, to herself
A.	ἐμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σαντόν, -ήν, thyself	εαυτόν, -ήν, -ό, or [itself] αὐτόν, -ήν, -ό, himself, herself,
Plural.			
G.	ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of yourselves	εαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves
D.	ἡμῖν αὐτοῖς, -αῖς, to ourselves	ὑμῖν αὐτοῖς, -αῖς, to yourselves	εαυτοῖς -αῖς, or αὐτοῖς -αῖς, or σφίσιν αὐτοῖς -αῖς, to themselves
A.	ἡμᾶς αὐτούς, -άς, ourselves	ὑμᾶς αὐτούς, -άς, yourselves	εαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐ- τά, themselves.

§ 58. (c) The reciprocal pronoun.

The reciprocal pronoun expresses a mutual action of several persons to each other.

Plur. G.	ἀλλήλων, of one another,
D.	ἀλλήλοις, -αῖς, -οις
A.	ἀλλήλους, -ας, -α

Dual.	ἀλλήλοιν, -αιν, -οιν
	ἀλλήλοιν, -αιν, -οιν
	ἀλλήλω, -α, -ω.

XXXII. Vocabulary.

ἄφθονος, -ον, not grudging, unenvious.	μᾶλλον, (= μάλιον comparative of μάλα) more,	οὐσία, -ας, ἡ, being; property, possession.
βλαβερός, -ά, -όν, injurious.	rather, sooner.	περι-φέρω, to carry about.
κακοῦργος, -ον, injurious, wicked.	μόνον, adv., only, alone.	πλεονέκτης, -ον, avaricious.
κακοῦργος, -ον, ὁ, an evil-doer.	Οὐρανίδαι, -ων, οἱ, the inhabitants of Ouranos,	πλουτίζω, to enrich, make
κατά, w. acc., according to.	the gods.	ωφέλιμος, -ον, useful.

Ὁ βίος πολλὰ λυπηρὰ ἐν ἐαυτῷ (αὐτῷ) φέρει. Γίγνωσκε σεαυτόν (σαυτόν). Βούλου ἀρέσκειν πᾶσι,¹ μὴ σαυτῷ μόνον. Ὁ σοφὸς ἐν ἐαυτῷ περιφέρει τὴν οὐσίαν. Φίλων ἐπαινον μᾶλλον ἢ σαυτοῦ λέγει. Ἀρετὴ καθ' ἐαυτήν ἐστι καλὴ. Οἱ πλεονεκταὶ ἐαυτοὺς μὲν πλουτίζουσιν, ἄλλους δὲ βλάπτουσιν. Οὐχ οἱ ἀκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἐαυτοῖς (σφίσιν αὐτοῖς) δὲ ωφέλιμοι εἰσιν, ἀλλὰ κακοῦργοι μὲν τῶν ἄλλων, ἐαυτῶν (σφῶν αὐτῶν) δὲ πολὺ κακουργότεροι. Ἡμεῖς ἡμῖν¹ αὐτοῖς ἡδίστα χαριζόμεθα. Ἀφθονοὶ Οὐρανίδαι καὶ ἐν ἀλλήλοις εἰσιν. Οἱ κακοὶ ἀλλήλους βλάπτουσιν.

The wise carry about their (the) possessions with them. The avaricious man makes himself rich, but he injures others. Ye please yourselves. The immoderate man is not injurious to others and useful to himself, but he is an evil-doer to others and much more injurious to himself. Good children love one another.

¹ § 161, 2. (c).

†
§ 59. B. Adjective personal pronouns, or possessive pronouns.

Possessive pronouns are formed from the genitive of substantive personal pronouns :

ἐμός, -ή, -όν, *meus*, -a, -um, from ἐμοῦ ; ἡμέτερος, -τέρα, -τερον, *noster*, -tra, -trum, from ἡμῶν ;

σός, -ή, -όν, *tuis*, -a, -um, from σοῦ ; ὑμέτερος, -τέρα, -τερον, *vester*, -tra, -trum, from ὑμῶν ;

ός, ἡ, ὅν, *suis*, from οὗ, instead of which, however, the Attic writers use the Gen. ἐαυτοῦ, -ῆς, -ῶν, in the reflexive signification, and αὐτοῦ, -ῆς, -ῶν, in the signification of the personal pronoun of the third person ; e. g. τύπτει τὸν ἐαυτοῦ υἱόν or τὸν υἱὸν τὸν ἐαυτοῦ, *he strikes HIS OWN son*, τύπτει αὐτοῦ τὸν υἱόν or τὸν υἱὸν αὐτοῦ, *he strikes HIS son*, (i. e. the son of him, *ejus*). The position of the Greek article should be observed.

‡
XXXIII. Vocabulary.

Μεθήμων, -ον, negligent, μεταχειρίζομαι, to uphold, σῶμα, -ατος, τό, the body.
dilatatory. lead. τέκνον, -ου, τό, a child.

RULE OF SYNTAX. The possessive pronouns are expressed in Greek, only when they are particularly emphatic, especially, therefore, in antitheses. When not emphatic, they are omitted, and their place is supplied by the article, which stands before the substantive ; e. g. ἡ μήτηρ στέργει τὴν θυγατέρα, *the mother loves HER daughter*. Instead of the adjective personal pronouns ἐμός, σός, etc., the Greek uses, with the same signification, the Gen. of substantive personal pronouns, both the simple forms (in the singular the enclitics μου, σου) and the reflexives (ἐμαυτοῦ). The position of the article may be learned from the following examples.

Ὁ ἐμός πατήρ ἀγαθός ἐστιν or ὁ πατήρ μου or μου ὁ πατήρ ἀγαθός ἐστιν ; or ὁ ἐμαυτοῦ πατήρ or ὁ πατήρ ὁ ἐμαυτοῦ ἀγαθός ἐστιν. Οἱ ἡμέτεροι παῖδες σπουδαίως τὰ γράμματα μαθάνουσιν. Οἱ παῖδες ὑμῶν καλοὶ εἰσιν. Ὑμῶν οἱ παῖδες σπουδαῖοι εἰσιν. Τὰ ἡμῶν αὐτῶν τέκνα or τὰ τέκνα τὰ ἡμῶν αὐτῶν ψέγομεν. Ὁ σεαυτοῦ φίλος or ὁ φίλος ὁ σεαυτοῦ πιστός ἐστιν, ὁ ἐμαυτοῦ φίλος or ὁ φίλος ὁ ἐμαυτοῦ ἀπιστός ἐστιν. Ὁ σὸς νοῦς τὸ σὸν σῶμα μεταχειρίζεται. Ὁ μὲν ἐμός παῖς σπουδαῖός ἐστιν, ὁ δὲ σὸς μεθήμων.

Thy father is good. My slave is bad. Our children learn diligently. Many (persons) love the children of others, but not their own. He admires his own actions, but not those of the others.

πρόσ-οδος, -ου, ἡ, an ap- σίτος, -ου, ὁ, corn. be connected or attend-
proach, an income, rev- φόβος, -ου, ὁ, fear; φόβον ed with fear.
enue, reditus. ἔχειν, to have fear, to

Πολὸν οἶνον πίνειν κακὸν ἐστίν. Οἱ βασιλεῖς μεγάλας προσόδους ἔχουσιν.
Ἐν Αἰγύπτῳ πολλὴ σίτου ἀφθονία ἔν. Ἡ θάλαττα μεγάλη ἐστίν. Μέγα πά-
θος προσαγορεύομεν Ἰλιάδα κακὴν. Κροίσῳ¹ ἦν πολλὰς πλοῦτος. Πολλύκις ἐξ
ὀλίγης ἡδονῆς μέγα γίγνεται ἄλγος. Πραέσι (πράοις) λόγοις ἡδέως εἰκομεν.
Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. Πολλῶν ἀνθρώπων ἐν ἐστὶ πραέα.
Πόνος ἀρετῇν μέγα ὀφέλλει. Οἱ παῖδες τοὺς πραεῖς (πράοις) πατέρας καὶ τὰς
πραεῖας μητέρας στέργουσιν. Ὀμιλίαν ἔχε τοῖς πραέσι (πράοις) ἀνθρώποις.²
Αἱ γυναῖκες πραεῖαι εἰσιν. Ἀλέξανδρον, τὸν τῶν Μακεδόνων βασιλέα, μέγαν
ἀπαγορεύουσιν.

Abstain from much wine. Kings have (to kings are) great revenues. Egypt
has (in Egypt is) great abundance of corn. Croesus has (to Croesus are)
great riches. Strive after mild manners. Women have (to women is) a mild
nature (φύσις). Alexander, king of the Macedonians, is called the Great.

§ 49. Comparison of Adjectives.

The Greek language has two forms to indicate the two degrees
of comparison (Comparative and Superlative); much the most
common form is -τερος, -τέρῃ, -τερον, for the Comparative,
and -τατος, -τάτῃ, -τατον, for the Superlative; a much
more rare form is -ίων, -ιον, or -ων, -ον, for the Compar-
ative, and -ιστος, -ίστῃ, -ιστον, for the Superlative.

REM. 1. The Superlative expresses a quality in the highest degree, or only
in a very high degree.

REM. 2. Instead of the simple forms of the Comparative and Superlative, the
Greek, like the Latin, can prefix μᾶλλον (*magis*) and μάλιστα (*maxime*) to the
Positive.

§ 50. A. First Form of Comparison.

Comparative, -τερος, -τέρῃ, -τερον.

Superlative, -τατος, -τάτῃ, -τατον.

The following adjectives annex these forms in the following man-
ner:

I. Adjectives in -ος, -η (-ᾶ), -ον.

(a) Most adjectives of this class, after dropping σ, annex the
above endings to the pure stem, and retain the ο, when a syllable
long by nature or by position, § 9, 3, precedes, (a mute and liquid
always make the syllable long here); but, in order to prevent the

¹ § 161, 2. (d)

² § 161, 2. (a), (α).

concurrency of too many short syllables, *o* is lengthened into *ω*, when a short vowel precedes; e. g.

κοῦφ-ός, <i>light</i> ,	Com. κοῦφ-ό-τερος	Sup. κοῦφ-ό-τατος, -η, -ον,
ισχυρ-ός, <i>strong</i> ,	" ισχυρ-ό-τερος,	" ισχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	" λεπτ-ό-τερος,	" λεπτ-ό-τατος
σφοδρ-ός, <i>vehement</i> ,	" σφοδρ-ό-τερος,	" σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	" πικρ-ό-τερος,	" πικρ-ό-τατος,
σοφ-ός, <i>wise</i> ,	" σοφ-ώ-τερος,	" σοφ-ώ-τατος,
ἐχθρ-ός, <i>fiery</i> ,	" ἐχθρ-ώ-τερος,	" ἐχθρ-ώ-τατος,
ἀξι-ός, <i>worthy</i> ,	" ἀξι-ώ-τερος,	" ἀξι-ώ-τατος.

(b) Contracts in *-εος* = *-ους* and *-οος* = *-ους*, suffer contraction in the Comparative and Superlative also, since *s* of the former is absorbed by *ω*, but the latter, after dropping *ος*, insert the syllable *ας*, which is contracted with the preceding *ο*; e. g.

πορφύρ-εος = πορφυρ-οῦς	ἀπλ-όος = ἀπλ-οῦς
πορφυρ-εώτερος = πορφυρ-ώ-τερος	ἀπλο-έσ-τερος = ἀπλ-ούς-τερος
πορφυρ-εώτατος = πορφυρ-ώ-τατος	ἀπλο-έσ-τατος = ἀπλ-ούς-τατος.

Here belong also contracts of two endings in *-οος* and *-ουιν*; e. g. *εὖν-οος* = *εὖν-ους*, Neut. *εὖν-οον* = *εὖν-οον*, Com. *εὖν-έσ-τερος* = *εὖν-ούς-τερος*, Sup. *εὖν-έσ-τατος* = *εὖν-ούς-τατος*.

(c) The following adjectives in *-αῖος*, viz. *γεραιός*, *old*, *πάλαιός*, *ancient*, *παραίος*, *on the other side*, *σχολαῖος*, *at leisure*, drop *-ος* and append *-τερος* and *-τατος* to the root; e. g.

γεραι-ός,	Com. γεραι-τερος,	Sup. γεραι-τατος,
παλαι-ός,	" παλαι-τερος,	" παλαι-τατος.

(d) The following adjectives in *-ος*, viz. *εὐδιδος*, *calm*, *ἡσυχος*, *quiet*, *ἰδιδος*, *own*, *ἴσος*, *equal*, *μέσος*, *middle*, *ῥηθιδος*, *early*, *ῥψιδος*, *late*, and *πρωῖος*, *in the morning*, after dropping *-ος*, insert the syllable *αι*, so that the Comparative and Superlative of these adjectives are like the preceding in *-αῖος*; e. g.

μέσ-ος,	Com. μεσ-αῖ-τερος,	Sup. μεσ-αῖ-τατος,
ἰδι-ός	" ἰδι-αῖ-τερος,	" ἰδι-αῖ-τατος.

REM. 1. Φίλος, *beloved*, *dear*, has three different forms: *φιλωτερος*, *φιλώτατος*; *φίλτερος*, *φίλτατος*; *φιλαίτερος*, *φιλαίτατος*.

(e) Two adjectives in *-ος*, viz. *ἐρρόωμενος*, *strong*, and *ἄκρατος*, *unmixed*, after dropping *-ος*, insert the syllable *ας*; e. g. *ἐρρόωμεν-έσ-τερος*, *ἐρρόωμεν-έσ-τατος*, *ἄκρατ-έσ-τερος*, *ἄκρατ-έσ-τατος*. So also *αἰδιδος*, *modest*, has *αἰδοιέστατος* in the Superlative.

(f) The following adjectives in *-ος*, viz. *λάλος*, *talkative*, *μονοφάγος*, *eating alone*, *ὀψοφάγος*, *dainty*, and *πτωχός*, *poor*, after dropping *ος*, insert the syllable *ις*; e. g. *λάλ-ις*, Com. *λαλ-ίς-τερος*, Sup. *λαλ-ίς-τατος*.

εἰσίν. Ἐκεῖνος δαβνῶτατος, δτω (φτνι) μηδὲν κακόν ἐστιν. Τί φροντίζεις; Οὐ λέγω, δ τι φροντίζω. Οἶον τὸ εἶδος ἐκάστου, τοῖος ὁ βίος. Λέγε μοι, ἥτις ἐστὶν ἐκείνη ἡ γυνή.

These men are good. These opinions are just. The children of these women are beautiful. That rose is beautiful. The father himself is writing the letter. His (*ejus*) son is good. Her (*ejus*) daughter is beautiful. I admire the beautiful rose; bring it to me. The children of the same parents often differ. That rose which blooms in the garden is beautiful. Virtue is something beautiful. What are you thinking about? I am thinking what (*fem.*) friendship is. What is more beautiful than virtue?

§ 63. Correlative Pronouns.

Under correlative pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; how great? how much? quantus?	ποσός, -ή, -όν, of a certain size, or number, aliquantus	τόσος, -η, -ον, so great, so much, tantus τοσόςδε, τοσήδε, τοσύνδε τοσοῦτος, -αῦτη, -οὔτο(ν)	ὅσος, -η, -ον and ὀπόσος, -η, -ον, as great, as much, quantus
ποῖος, -ά, -ον; of what kind? qualis?	ποιός, -ά, -όν, of a certain kind	τοῖος, -ά, -ον, of such a kind, talis τοιόςδε, τοιάδε, τοιόνδε, τοιοῦτος, -αῦτη, -οὔτο(ν)	οἷος, -ά, -ον and ὀποῖος, -ά, -ον, of what kind, qualis
πηλίκος, -η, -ον; how great? how old?	wanting	τηλίκος, -ον, so great, so old τηλικόςδε, -ήδε, -όνδε τηλικοῦτος, -αῦτη, -οὔτο(ν)	ἡλίκος, -η, -ον and ὀπηλίκος, -η, -ον, as great, as old

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ; where? ubi? πόθεν; whence? unde? ποῖ; whither? quo?	πού, somewhere, alicubi ποθέν, from some place, alicunde ποῖ, to some place, aliquo	wanting (hic, ibi) wanting (hinc, inde) wanting (eo)	οὔ, where, ubi δθεν, whence, unde οἷ, whither, quo	δπου, where, ubi δπόθεν, whence, unde δποι, whither, quo
πότε; when? quando?	ποτέ, some time, aliquando	τότε, then, tum	δτε, when, quum	δπότε, when, quando
πηνίκα; quo temporis puncto? quā hora?	wanting	τηνικόνδε } hoc ipso tempore τηνικόνδε } ταῦτα } καῦτα }	ἡνίκα, when, quo ipso tempore	δπηνίκα, when, quo ipso tempore
πῶς; how? πῇ; whither? how?	πῶς, some how πῇ, to some place, thither, in some way	οὔτω(ς) ὥδε, so τῇδε } hither ταύτῃ } or here	ὥς, how ῇ, where, whither	δπῶς, how δπη, where, whither.

REMARK. The forms which are wanting in the Common language to denote *here, there* (*hic, ibi*), are expressed by *ἐνταῦθα*, and those to denote *hence* (*hinc, inde*), by *ἐνθεν*, *ἐντεῦθεν*.

§ 64. Lengthening of the Pronouns.

1. The enclitic *γέ* is joined to the personal pronouns of the first and second person, in order to make the person emphatic. The pronoun *ἐγώ* then draws back its accent in the Nom. and Dat.; e. g. *ἐγὼ γε, ἐμοῦ γε, ἐμοί γε, ἐμέ γε; σί γε*. Moreover *γέ* can be joined with any other word, and also with any other pronoun, but does not form one word with it; e. g. *οὗτός γε*.

2. The particles *ὅ* *ή*, most commonly *ὅποτε*, and *οὐν*, are appended to relatives compounded of interrogatives or indefinites, as well as to *ὅσος*, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the pronoun; e. g. *ὅστις δέ, ὅστις δέποτε, ὅστις οὖν, ἥτις οὖν, ὅτι οὖν, quicumque* (Gen. *οὐτινος οὖν* or *ὅτου οὖν, ἥστινος οὖν*, Dat. *ὅτινι οὖν* or *ὅτῳ οὖν*, etc.);—*ὅποσος δέ, ὅποσος οὖν, ὅσος δέποτε, quantuscunque;—ὅπῃ μὲν οὖν, however great, how old soever*.

3. The suffix *δε* is appended to some demonstratives for the purpose of strengthening their demonstrative relation; e. g. *ὅδε, ἥδε, τόδε; τοιόςδε; τόσόςδε; τηλικόςδε*, from *τοῖος, τόσος, τηλίκος*, which change their accent after *δε* is appended.

4. The enclitic *περ* is appended to all relatives, in order to make the relative relation still more emphatic; hence it denotes, *even who, which*; e. g. *ὅπερ, ἥπερ, ὅπερ* (Gen. *οὐπερ*, etc.); *ὅσος περ, οἷός περ* (Gen. *ὅσων περ, οἷων περ*, etc.); *ὅθεν περ, ὅθεν περ*.

5. The inseparable demonstrative *ἵ*, is appended to demonstrative pronouns and some demonstrative adverbs, always giving them a stronger demonstrative sense. It takes the acute accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

οὗτοῖ, this here (*hicce, celui-ci*), *αὐτῇ, τουτῇ*,

Gen. *τουτοῦ, ταυτησί*, Dat. *τουτῷ, ταυτῇ*, Pl. *οὗτοι, αὐταῖ, ταυτῇ*;

ὅδε, ἥδε, τοδῇ from *ὅδε; ὡδῇ* from *ὡδε; οὕτως* from *οὕτως*;

ἐντενθεν from *ἐντεῦθεν*; *ἐνθαδῇ* from *ἐνθάδε*; *νυν* from *νῦν*; *δευρί* from *δεῦρο*.

CHAPTER VII.

THE NUMERALS.

§ 65. Nature and Division of the Numerals.

The numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

(a) *Cardinals*, which answer the question, "*How many?*" The first four numerals and the round numbers from 200 (διακόσιοι) to 10,000 (μύριοι), as well as the compounds of μύριοι, are declined; all the others are indeclinable. The thousands are expressed by adverbial numerals; e. g. τριςχίλιοι, 3000.

(b) *Ordinals*, which answer the question, "*Which one in the series?*" They all have the three endings of adjectives -ος, -η, -ον, except δεύτερος, which has -α, -ον.

(c) *Multiplicatives*, which answer the question, "*How many fold?*" They are all compounded of πλοῦς, and are adjectives of three endings, -οῦς, -ῆ, -οῦν. For the declension of these, see § 29. Numeral adjectives in -άκις, answer the question, "*How many times?*"

(d) *Proportionals*, which answer the question, "*How many times more?*" They are all compounds of -πλάσιος, -ιά, -ιον; e. g. διπλάσιος, two-fold, double.

(e) *Substantive-numerals*, which express the abstract idea of the number; e. g. ἡ ὀνίας, -άδος, duality.

§ 66. Numeral Signs.

1. The numeral signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after ε, Βαϑ or the digamma Ϝ or Στῖ, Ϛ, as the sign for 6;—Κόππα, Ϝ, as the sign for 90;—Σαμπῖ, Ϙ, as the sign for 900.

2. The first eight letters, i. e. from α to ϑ with the Βαϑ or Στῖ, denote the units; the following eight, i. e. from ι to π with the Κόππα, the tens; the last eight, i. e. from ϖ to ω with the Σαμπῖ, the hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed over them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed under them, thus, α' = 1, α = 1000, ι' = 10, ι = 10,000, ε ψ μ β' = 5742, α ω μ β' = 1842, ρ' = 100, ρ = 100,000.

§ 67. Summary of the Cardinals and Ordinals.

Cardinals.	Ordinals.
1 α' εἷς, μία, ἓν, one	πρῶτος, -η, -ον, primus, -α, -αυ
2 β' δύο or δύοω, two	δεύτερος, -α, -ον, secundus, -α, -υμ
3 γ' τρεῖς, τρία, three	τρίτος, -η, -ον, tertius, -α, -υμ
4 δ' τέτταρες, -α, or τέσσαρες	τέταρτος, -η, -ον
5 ε' πέντε	πέμπτος, -η, -ον
6 Ϛ' ἕξ	ἕκτος, -η, -ον
7 ζ' ἑπτά	ἐβδομος, -η, -ον
8 η' ὀκτώ	ὀγδοός, -η, -ον
9 θ' ἐννέα	ἐνατός, -η, -ον
10 ι' δέκα	δέκατος, -η, -ον
11 ια' ἑνδεκα	ἐνδέκατος, -η, -ον
12 ιβ' δώδεκα	δωδέκατος, -η, -ον
13 ιγ' τριςκαίδεκα	τριςκαιδέκατος, -η, -ον
14 ιδ' τετταρεςκαίδεκα or τεσσαρεςκαίδεκα	τετταρακαιδέκατος, -η, -ον

15 ιε' πεντεκαίδεκα	πεντεκαδέκατος, -η, -ον
16 ις' έκκαίδεκα	έκκαδέκατος, -η, -ον
17 ιζ' επτακαίδεκα	επτακαδέκατος, -η, -ον
18 ιη' οκτωκαίδεκα	οκτωκαδέκατος, -η, -ον
19 ιθ' έννεακαίδεκα	έννεακαδέκατος, -η, -ον
20 κ' είκοσι(ν)	είκοστος, -ή, -όν
21 κα' είκοσιν, εις, μία, έν	είκοστος, -ή, -όν, πρώτος, -η, -ον
30 λ' τριάκοντα	τριάκοστος, -ή, -όν
40 μ' τετταράκοντα or τεσσαράκοντα	τετταρακοστος, -ή, -όν
50 ν' πενήκοντα	πεντηκοστος, -ή, -όν
60 ξ' εξήκοντα	εξηκοστος, -ή, -όν
70 ο' εβδομήκοντα	εβδομηκοστος, -ή, -όν
80 π' ογδοήκοντα	ογδοηκοστος, -ή, -όν
90 ς' εννήκοντα	εννηκοστος, -ή, -όν
100 ρ' εκατόν	εκατοστος, -ή, -όν
200 σ' διακόσιοι, -αι, -α	διακοσιοστος, -ή, -όν
300 τ' τριάκόσιοι, -αι, -α	τριάκοσιοστος, -ή, -όν
400 υ' τετρακόσιοι, -αι, -α	τετρακοσιοστος, -ή, -όν
500 φ' πεντακόσιοι, -αι, -α	πεντακοσιοστος, -ή, -όν
600 χ' εξακόσιοι, -αι, -α	εξακοσιοστος, -ή, -όν
700 ψ' επτακόσιοι, -αι, -α	επτακοσιοστος, -ή, -όν
800 ω' οκτακόσιοι, -αι, -α	οκτακοσιοστος, -ή, -όν
900 Ϙ' έννακόσιοι, -αι, -α	έννακοσιοστος, -ή, -όν
1000 ϡ χίλιοι, -αι, -α	χιλιοστος, -ή, -όν
2000 β διςχίλιοι, -αι, -α	διςχιλιοστος, -ή, -όν
3000 γ τριςχίλιοι, -αι, -α	τριςχιλιοστος, -ή, -όν
4000 δ τετρακιςχίλιοι, -αι, -α	τετρακιςχιλιοστος, -ή, -όν
5000 ε πεντακιςχίλιοι, -αι, -α	πεντακιςχιλιοστος, -ή, -όν
6000 ς εξακιςχίλιοι, -αι, -α	εξακιςχιλιοστος, -ή, -όν
7000 ζ επτακιςχίλιοι, -αι, -α	επτακιςχιλιοστος, -ή, -όν
8000 η οκτακιςχίλιοι, -αι, -α	οκτακιςχιλιοστος, -ή, -όν
9000 θ έννακιςχίλιοι, -αι, -α	έννακιςχιλιοστος, -ή, -όν
10,000 ι μύριοι, -αι, -α	μυριοστος, -ή, -όν
20,000 κ διςμύριοι, -αι, -α	διςμυριοστος, -ή, -όν
100,000 ρ δεκακιςμύριοι, -αι, -α,	δεκακιςμυριοστος, -ή, -όν.

REMARK. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*; e. g.

25: πέντε καὶ είκοσι, or είκοσι πέντε,

345: πέντε καὶ τετταράκοντα καὶ τριακόσιοι, or τριακ. τεττ. πεντε.

The same holds of the ordinals; e. g.

πέμπτος καὶ είκοστος, or είκοστος πέμπτος.

§ 68. Declension of the first four Numerals.

Nom.	εἷς	μία	ἐν	δύο and δύο
Gen.	ἑνός	μιάς	ἐνός	δνοῖν, Attic also δνεῖν
Dat.	ἐνί	μῇ	ἐνί	δνοῖν, more rarely δνοσί(ν)
Acc.	ἓνα	μίαν	ἐν	δύο
Nom.	τρεῖς	Neut. τρία	τέτταρες or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν		τεττάρων	
Dat.	τρισί(ν)		τέτταρσι(ν)	
Acc.	τρεῖς	Neut. τρία	τέτταρας	Neut. τέτταρα.

REM. 1. The Gen. and Dat. of μία, viz. μιάς, μῇ, have the accentuation of monosyllabic substantives of the third declension. See § 33, III. (b). Like εἷς are also declined οὐδεῖς and μηδεῖς, no one, which have the same irregular accentuation, thus :

οὐδεῖς, οὐδεμία, οὐδέν, Gen. οὐδενός, οὐδεμιάς, Dat. οὐδενί, οὐδεμῇ, etc., but in Pl. οὐδένες (μηδένες) -ένων, -έσι, -ένας.

REM. 2. Δύο is often used indeclinably for all the Cases. The numeral ἄμφω, both, like δύο, has -οῖν in the Gen. and Dat. (ἄμφοιν); the Acc. is like the Nom. Like δύο, it is also sometimes used indeclinably.

XXXV. Vocabulary.

Ἀμφί, about.	bearing, furnished with	πλῆθος, -εος = -ους, τό,
ἀνά-βασις, -εως, ἡ, a going up, an expedition (from the sea inland).	scythes.	a multitude, extent.
ἀριθμός, -οῦ, ὁ, number, extent, length.	ἐνιαυτός, -οῦ, ὁ, a year.	πούς, ποδός, ὁ, a foot,
ἄρμα, -ατος, τό, a chariot.	εὖρος, -εος = -ους, τό,	pes, pedis.
ἄσυνετος, -ον, senseless, stupid.	breadth.	σταθμός, -οῦ, ὁ, a station, a day's journey, a march.
βάρβαρος, -ον, ὁ, barbarian, (every one not a Greek).	κατά-βασις, -εως, ἡ, a going down (from inland to the sea), retreat.	στράτευμα, -ατος, τό, an army, an armament.
βῆμα, -ατος, τό, a step, a pace.	ὀπλίτης, -ον, ὁ, a heavy-armed man.	συγγράφω, conscribo, to enlist, to describe.
δρεπανηφόρος, -ον, scythe-	πάρεμι, to be present.	συνπᾶς, -ᾶσα, -ᾶν, all together, in a body, whole.
	πελταστής, -οῦ, ὁ, a shields-man.	συνετός, -ῆ, -όν, sensible, intelligent.

Εὐφράτης ποταμός ἐστι τὸ εὖρος τεττάρων σταδίων. Τὸ δὲ στάδιον ἔχει πέντε καὶ εἰκοσι καὶ ἑκατὸν βήματα ἢ πέντε καὶ εἰκοσι καὶ ἑξακοσίους πόδας. Κύρω παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα πέντε. Τοῦ Σάρου Κιλικίας ποταμοῦ τὸ εὖρος ἦν τρία πλῆθρα. Τὸ δὲ πλῆθρον ἔχει τέτταρας καὶ ἑκατὸν πόδας. Κύνος Κιλικίας ποταμὸς εὐρύς ἐστι δύο (δνεῖν) πλῆθρων. Τοῦ Μαϊάνδρου Φρυγίας ποταμοῦ τὸ εὖρος ἐστὶν εἰκοσι πέντε ποδῶν. Ὁ παρασύγγης, Περσικὸν μέτρον, ἔχει τριάκοντα στάδια ἢ πενήκοντα καὶ ἑπτακοσίους καὶ ὀκτακισχιλίους καὶ μυρίου πόδας. Ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, ἢ ὑπὸ Ξενοφῶντος συγγράφεται, σταθμοὶ διακόσιοι δέκα πέντε, παρασύγγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τριμύρια τετρακισχίλια ἑξακόσια πενήκοντα, χρόνος πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.

Ἐνδὲς φιλία συνετοῦ κρείττων ἐστὶν ἄσυνέτων ἀπάντων. Τοῦ Κύρου στρατεύματος ἦν ἀριθμὸς τῶν μὲν Ἑλλήνων ὀπλίται μύριοι καὶ τετρακόσιοι πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἅμφὶ τὰ εἰκοσιν.

It is better to have one sensible friend, than all senseless ones. Seventy years afford about 25,555 days. The extent (number) of the way from the battle at (ἐν) Babylon to (εἰς) Cotyora on the retreat (*gen.*) which is described by Xenophon, amounts to (is) 122 days' journeys, 620 parasangs, 18,600 stadia; the length (multitude) of the time eight months. The number of the armament is 12,639,850. The generals of the armament are four, each of 300,000 (*gen.*). In the battle were present 96,650 soldiers and 150 scythe-bearing chariots.

§ 69. Numeral Adverbs.

1 ἅπαξ, once	18 ὀκτωκαιδεκάκις
2 δις, twice	19 ἑννεακαιδεκάκις
3 τρίς	20 εἰκοσάκις
4 τετράκις	30 τριακοντάκις
5 πεντάκις	40 τετταρακοντάκις ἢ τεσσαρ.
6 ἑξάκις	50 πεντηκοντάκις
7 ἑπτάκις	60 ἑξηκοντάκις
8 ὀκτάκις	70 ἑβδομηκοντάκις
9 ἑννέακις, ἑννάκις	80 ὀγδοηκοντάκις
10 δεκάκις	90 ἑννηκοντάκις
11 ἑνδεκάκις	100 ἑκατοντάκις
12 δωδεκάκις	200 διακοσιάκις
13 τριςκαιδεκάκις	300 τριακοσιάκις
14 τετταρεςκαιδεκάκις ἢ τεσσαρ.	1000 χιλιάκις
15 πεντεκαιδεκάκις	2000 διςχιλιάκις
16 ἑκκαιδεκάκις	10,000 μυριάκις
17 ἑπτακαιδεκάκις	20,000 διςμυριάκις

CHAPTER VIII.

THE VERB.

§ 70. Nature of the Verb.

The verb expresses an action which is affirmed of a subject; e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

§ 71. Classes of Verbs.

Verbs are divided, in relation to their meaning and form, into the following classes :

1. Active verbs, i. e. such as express an action, that the subject itself performs or manifests; e. g. *γράφω, I write, θάλλω, I bloom*;

2. Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. *βουλεύομαι, I advise myself, I deliberate*;

3. Passive verbs, i. e. such as express an action that the subject receives from another subject; e. g. *τύπτομαι ὑπό τινος, I am smitten by some one*.

§ 72. The Tenses.

1. The Greek language has the following Tenses:

- I. (1) Present, *βουλεύω, I advise,*
 (2) Perfect, *βεβούλενκα, I have advised*;
- II. (3) Imperfect, *ἔβούλενον, I was advising,*
 (4) Pluperfect, *ἔβεβουλένκειν, I had advised,*
 (5) Aorist, *ἔβούλεσα, I advised, (indefinite)*;
- III. (6) Future, *βουλεύσω, I shall or will advise,*
 (7) Future Perfect (only in the Middle form), *βεβουλεύσομαι, I shall have advised myself, or I shall have been advised.*

2. All the Tenses may be divided into,

- a. Principal tenses, viz. Present, Perfect and Future;
- b. Historical tenses, viz. Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aor.; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms; most verbs construct the above tenses with one or the other form. No verb has all the tenses. Pure verbs form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

§ 73. The Modes.

The Greek has the following Modes:

I. The Indicative, which expresses a phenomenon or reality; e. g. *the rose blooms, bloomed, will bloom.*

II. The Subjunctive, which denotes merely a representation or conception of the mind. The Subjunctive of the historical tenses, is called the Optative; comp. *γράφουμι, with scriberem.*

REMARK. How the Aor. can have both forms of the Subjunctive (i. e. Subj. and Opt.), and the Future an Optative, will be seen in the Syntax (§ 152).

III. The Imperative, which denotes a direct expression of one's will; e. g. *βούλευς, advise.*

§ 74. Participials.—Infinitive and Participle.

In addition to the modes, the verb has two forms, which, from their partaking both of the nature of the verb, and also of that of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive-participial; e. g. *ἰθέλω βουλεύειν, I wish to advise*, and *τὸ βουλευεῖν, the advising.*

(b) The Participle, which is the adjective-participial; e. g. *βουλευὼν ἀνὴρ, an advising man*, i. e. *a counsellor.*

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 75. Numbers and Persons of the Verb.

The personal-endings of the verb show whether the subject of the verb be the speaker himself (*I*, first person); or a person or thing addressed (*thou*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number, viz. Singular, Dual and Plural; e. g. *βουλεύω, I*, the speaker, *advise*; *βουλεύεις, thou*, the person addressed, *advisest*; *βουλεύει, he, she, it*, the person or thing spoken of, *advise*s; *βουλεύετον, ye two*, the persons addressed, *advise*; *βουλεύουσι, they*, the persons spoken of, *advise*.

REMARK. There is no separate form for the first Pers. Dual in the active voice, and in the Pass. Aorists; hence it is expressed by the form of the first Pers. Plural.

§ 76. The Conjugation of the Verb.

The Greek has two forms for conjugation, that in *-ω*, which includes much the larger number of verbs, e. g. *βουλεύ-ω, to advise*, and the older conjugation in *-μ*, e. g. *ἵστη-μ, to station*.

§ 77. Stem, Augment and Reduplication.—Verb-characteristic.

1. Every verb is divided into the *stem*, which contains the ground-form of the verb, and into the *syllable of formation*, by which the relations of the action expressed by the verb, are denoted. See §§ 71—75. The stem is found in most verbs in *-ω* by cutting off the ending of the first Pers. Ind. Pres.; e. g. *βουλεύ-ω, λέγ-ω, τριβ-ω.*

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. *βουλεύ-ω, βουλεύ-σω, βουλεύ-σομαι*; or are prefixed to the stem, and are then called Augment and Reduplication, e. g. *ἐ-βούλεον, I was advising, βε-βούλεκα, I have advised.*

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is *ε* prefixed to the stem of verbs which begin with a consonant; e. g. *ἐ-βούλεσα, I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, *α* and *ε* being changed into *η* (and in some cases *ε* into *ει*), *ι* and *υ* into *ῑ* and *ῡ*, and *ο* into *ω*.

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with *ε*, in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the Augment; e. g. *βε-βούλεκα, I have advised, ἱκέτευκα, I have supplicated*, from *ἱκετεύ-ω*. For a more full definition of the Augment and Reduplication, see § 85.

5. The last letter of the stem, after the ending *-ω* is cut off, is called the *verb-characteristic*, or merely the *characteristic*, because according to this, verbs in *-ω* are divided into different classes; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into *pure, mute and liquid verbs*; e. g. *βουλεύ-ω, to advise, τιμά-ω, to honor, τρίβ-ω, to rub, φαίν-ω, to show.*

§ 78. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending; e. g. *βουλεύ-σ-ο-μαι*. According to the three classes of verbs, they are divided into the Active, Middle and Passive endings.

§ 79. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, *κ* is the tense-characteristic of the Perf. and Plup. Ind. Act.; e. g.

βε-βούλεν-κ-α

ἐ-βε-βουλεύ-κ-ειν;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. is *σ*; e. g.

βουλεύ-σ-ω
ἐ-βούλευ-σ-α

βουλεύ-σ-ομαι
ἐ-βούλευ-σ-άμην;

βαβουλεύ-σ-ομαι

that of the first Aor. Pass. is *σ*; in addition to the tense-characteristic *σ*, the first Fut. Pass. has the ending *-θη* of the first Aor. Pass., thus,

ἐ-βουλεύ-θ-ην

βουλευ-θήσ-ομαι.

The primary tenses only, see § 72, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the *tense-ending*. Thus, e. g. in the form βουλεύσω, *σ* is the tense-characteristic of the Fut., and the syllable *σω*, the tense-ending of the Future. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the *tense-stem*. Thus, e. g. in ἐβούλευσ-α, ἐβουλευσ is the tense-stem of the first Aor. Active.

§ 79 (b) Personal-endings and Mode-vowels.

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes; e. g.

1 Pers. Sing. Ind. Pres.	M.	βουλεύ-ο-μαι	Subj.	βουλεύ-ω-μαι
3 " " Fut.	"	βουλεύ-σ-ε-ται	Opt.	βουλεύ-σ-οι-το
1 " Pl. Pres.	"	βουλευ-όμεθα	Subj.	βουλευ-ώ-μεθα
2 " " " "	"	βουλεύ-ε-σθε	"	βουλεύ-η-σθε
1 " Sing. A. I.	"	ἐβουλευ-σ-ά-μην	"	βουλεύ-σ-ω-μαι
3 " " " " "	"	ἐβουλεύ-σ-α-το	Opt.	βουλεύ-σ-αι-το.

REMARK. In the above forms, βουλευ is the verb-stem, and βουλεν, βουλευσ and ἐβουλευσ are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid.; the endings -μαι, -ται, etc., are the personal-endings, and the vowels *ο*, *ω*, *ε*, *οι*, *η*, *α*, *αι*, are the mode-vowels.

§ 80. Remarks on the Personal-endings and Mode-vowels.

1. The personal-endings are appended directly to the mode-vowel, and are often so closely united with it, that the two do not appear as separate parts, but are united in one; e. g. βουλεύσ-ης, instead of βουλεύσ-η-ις, βουλεύ-η, instead of βουλεύ-ε-αι,—the *ε* and *α* coalescing and forming *η*, and *ι* being subscribed.

2. The difference between the principal and historical tenses is here important. The principal tenses, viz. Pres., Perf. and Fut., form the second and third person Dual with the same ending, -οι; e. g. βουλεύ-ε-τον βουλεύ-ε-τον, βουλεύ-ε-σθον βουλεύ-ε-σθον; but

the historical tenses form the *second* person Dual with the ending -ο ν, the *third* with the ending -η ν; e. g.

ἐβουλεύε-το ν ἐβουλεν-έ-τη ν, ἐβουλεύε-σθ ο ν ἐβουλεν-έ-σθ η ν.

3. The principal tenses form the third person plural *active* with the ending -σι (ν) [arising from -ν τ ι, -ν σ ι], the third person plural *middle* with -ν τ α ι, the historical active with -ν, and the middle with -ν τ ο; e. g.

βουλεύ-ο-νσι = βουλεύ-ουσι(ν) ἐβούλεν-ο-ν
βουλεύ-ο-νται ἐ-βουλεύ-ο-ντο.

4. The principal tenses in the singular middle end in -μαι, -σαι, -ται; the historical, in -μην, -σο, -το; e. g.

βουλεύ-ο-μαι ἐβουλεν-ό-μην
βουλεύ-ε-σαι = βουλεύ-η ἐβουλεύ-ε-σο = ἐβουλεύ-ου
βουλεύ-ε-ται ἐβουλεύ-ε-το.

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

2 and 3 Du. Ind. Pr.	βουλεύε-το ν	Subj.	βουλεύη-το ν
	βουλεύε-σθ ο ν	"	βουλεύη-σθ ο ν
3 Pl. " "	βουλεύου-σι (ν)	"	βουλεύω-σι (ν)
	βουλεύο-ν τ α ι	"	βουλεύω-ν τ α ι
1 S. " "	βουλεύο-μ α ι	"	βουλεύω-μ α ι
2 " " "	βουλεύ-η	"	βουλεύ-η
3 " " "	βουλεύε-τ α ι	"	βουλεύη-τ α ι
2 and 3 Du. " Impf.	ἐβουλεύε-το ν, -έ-τη ν	Opt.	βουλεύοι-το ν, -οί-τη ν
	ἐβουλεύε-σθ ο ν, -έ-σθ η ν	"	βουλεύοι-σθ ο ν, -οί-σθ η ν
3 Pl. " "	ἐβούλενο-ν	"	βουλεύοι-ε ν
	ἐβουλεύο-ν τ ο	"	βουλεύοι-ν τ ο
1 S. " "	ἐβουλεύό-μην	"	βουλεύοι-μην
2 " " "	(ἐβουλεύε-σ ο) ἐβουλεύ-ο ν	"	(βουλεύοι-σ ο) βουλεύοι-ο
3 " " "	ἐβουλεύε-τ ο	"	βουλεύοι-τ ο.

REMARK. On ν ἐφελκυστικόν, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the historical tenses differs from that of the indicative, merely in being lengthened, viz. ο into ω, ε and α into η, and ει into η; e. g.

Ind. βουλεύ-ο-μεν Subj. βουλεύ-ω-μεν; Ind. βουλεύ-ε-σθε Subj. βουλεν-η-σθε.
Ind. βουλεύ-εις Subj. βουλεύ-ης.

7. The mode-vowel of the optative is ι in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

1. Sing. Ind. Imperf. Act. ο Opt. οι ἐβούλεν-ο-ν βουλεύ-οι-μι
" Plur. " Aor. I. Act. α " αι ἐβουλεύσ-α-μεν βουλεύσ-αι-μεν

§ 81. Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βουλεύω.

PRELIMINARY REMARKS. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb (τρίβ-ω, λείπ-ω, stem ΔΙΠ, φαίν-ω, stem ΦΑΝ), so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted :

(1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tenses in connected discourse, cannot be given in the table.

(2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The spaced forms, e. g. βουλεύ-ετον, βουλεύ-ητον, 3d Pers. Dn. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should search these out and compare them together; e. g. βουλεύσω, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; βούλευσαι, 2. S. Imp. Aor. I. Mid., βουλεύσαι, 3. S. Opt. Aor. I. Act., βουλεύ-σαι, Inf. Aor. I. Act.

(5) The accentuation should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).

(6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the verbs occurring in the Greek exercises into their elements, i. e. into the personal-ending, mode-vowel, etc., observing the following order, viz. βουλεύσω, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb βουλεύω, to advise; then he may so translate into Greek the verbs in the English exercises, as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βουλεύ-ω, to advise? Answer: The verb-stem is βούλευ-, augment ε, thus εβούλεν; the tense-characteristic of the first Aor. Mid. is σ, thus tense-stem is ε-βούλεν-σ; the mode-vowel of the first Aor. Ind. Mid. is α, thus ε-βούλεν-σ-α; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is το, thus ε-βούλεν-σ-α-το.

(7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Present. Tense-stem: <i>βουλεν-</i>	S. 1.	<i>βουλεύ-ω, * I advise.</i>	<i>βουλεύ-ω, * I may advise,</i>
	2.	<i>βουλεύ-εις, thou adviseest,</i>	<i>βουλεύ-ης, thou mayest advise,</i>
	3.	<i>βουλεύ-ει, he, she, it advises,</i>	<i>βουλεύ-η, * he, she, it may adv.</i>
	D. 2.	<i>βουλεύ-ετον, ye two advise,</i>	<i>βουλεύ-ητον, ye two may adv.</i>
	3.	<i>βουλεύ-ετον, they two advise,</i>	<i>βουλεύ-ητον, they two may adv.</i>
	P. 1.	<i>βουλεύ-ομεν, we advise,</i>	<i>βουλεύ-ωμεν, we may advise,</i>
Imperfect. Tense-stem: <i>ἐ-βουλεν-</i>	2.	<i>βουλεύ-ετε, * you advise,</i>	<i>βουλεύ-ητε, you may advise,</i>
	3.	<i>βουλεύ-ουσιν (v), they advise,</i>	<i>βουλεύ-ωσιν (v), they may adv.</i>
	S. 1.	<i>ἐ-βούλεν-ον, * I was advising,</i>	
	2.	<i>ἐβούλεν-ες, thou wast advising,</i>	
	3.	<i>ἐ-βούλεν-ε (v), he, she, it was adv.</i>	
	D. 2.	<i>ἐ-βουλεύ-ετον, ye two were adv.</i>	
Perfect I. Tense-stem: <i>βε-βουλεν-κ</i>	3.	<i>ἐ-βουλεν-έτην, they two were adv.</i>	
	P. 1.	<i>ἐ-βουλεύ-ομεν, we were advising,</i>	
	2.	<i>ἐ-βουλεύ-ετε, you were advising,</i>	
	3.	<i>ἐ-βούλεν-ον, * they were advising,</i>	
	S. 1.	<i>βε-βούλεν-κα, I have advised,</i>	<i>βε-βουλεύ-κ-ω, I may have adv.</i>
	2.	<i>βε-βούλεν-κ-ας, thou hast adv'd,</i>	<i>βε-βουλεύ-κ-ης, thou mayest have advised, etc., declined like the Subj. Pres.</i>
Pluperfect I. Tense-stem: <i>ἐ-βε-βουλεν-κ</i>	3.	<i>βε-βούλεν-κ-ε (v), * he, she, it has adv'd,</i>	
	D. 2.	<i>βε-βουλεύ-κ-ατον, ye two have adv'd,</i>	
	3.	<i>βε-βουλεύ-κ-ατον, they two have advised,</i>	
	P. 1.	<i>βε-βουλεύ-κ-αμεν, we have adv'd,</i>	
	2.	<i>βε-βουλεύ-κ-ατε, you have adv'd,</i>	
	3.	<i>βε-βουλεύ-κ-ασιν (v), they have adv'd,</i>	
Pluperfect II. Tense-stem: <i>ἐ-βε-βουλεν-κ</i>	S. 1.	<i>ἐ-βε-βουλεύ-κ-ειν, I had adv'd,</i>	
	2.	<i>ἐ-βε-βουλεύ-κ-εις, thou hadst adv'd,</i>	
	3.	<i>ἐ-βε-βουλεύ-κ-ει, he, she, it had adv'd,</i>	
	D. 2.	<i>ἐ-βε-βουλεύ-κ-ειτον, ye two had adv'd,</i>	
	3.	<i>ἐ-βε-βουλεύ-κ-ειτον, they two had advised,</i>	
	P. 1.	<i>ἐ-βε-βουλεύ-κ-ειμεν, we had adv'd,</i>	
Perf. II. Plpf. II.	2.	<i>ἐ-βε-βουλεύ-κ-ειτε, you had adv'd,</i>	
	3.	<i>ἐ-βε-βουλεύ-κ-εσαν, they had adv'd,</i>	
Aor. I. Tense-stem: <i>ἐ-βουλεν-σ</i>		<i>πέ-φην-α, ¹ I appear,</i>	<i>πέ-φην-ω, I may appear,</i>
		<i>ἐ-πε-φην-ειν, ² I appeared,</i>	
	S. 1.	<i>ἐ-βούλεν-σ-α, I advised, (indef.)</i>	<i>βουλεύ-σ-ω, * I may advise,</i>
	2.	<i>ἐ-βούλεν-σ-ας, thou advisedst,</i>	<i>βουλεύ-σ-ης, thou mayest advise, etc., declined like the Subj. Pres.</i>
	3.	<i>ἐ-βούλεν-σ-ε (v), he, she, it adv'd,</i>	
	D. 2.	<i>ἐ-βουλεύ-σ-ατον, ye two adv'd,</i>	
Aor. II. <i>ἐ-λιπ-</i>	3.	<i>ἐ-βουλεν-σ-άτην, they two adv'd,</i>	
	P. 1.	<i>ἐ-βουλεύ-σ-αμεν, we advised,</i>	
	2.	<i>ἐ-βουλεύ-σ-ατε, you advised,</i>	
	3.	<i>ἐ-βούλεν-σ-αν, they advised,</i>	
	S. 1.	<i>ἐ-λίπ-ον, I left,</i>	<i>λίπ-ω, etc., declined like the Subj. Pres.</i>
	2.	<i>ἐ-λίπ-ες, etc., declined like Impf. Ind.</i>	
Future. <i>βουλεν-σ</i>	S. 1.	<i>βουλεύ-σ-ω, * I shall advise, declined like the Indic. Pres.</i>	

¹ The declension of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

IVE.

MODES.		Participials.	
Optative i. e. Subj. of Historical tenses.	Imperative.	Infinitive.	Participle.
	<p>βούλευ-ε, advise thou, βουλευ-έτω, let him a. βουλεύ-ετον, ye two a. βουλευ-έτων, let them both advise, βουλεύ-ετε, * do ye ad. βουλευ-έτωσαν, usually</p>	<p>βουλεύ- ειν, to advise,</p>	<p>βουλεύ-ων βουλεύ-ουσα βουλεύ-οντ G. βουλεύ-οντος βουλευ-ούσης, advising,</p>
<p>βουλεύ-οιμι, I might advise, βουλεύ-οις, thou mightest advise, βουλεύ-οι, he, she, it might adv. βουλεύ-οιτον, ye two might ad. βουλευ-οίτην, they two mig. a. βουλεύ-οιμεν, we might advise, βουλεύ-οιτε, you might advise, βουλεύ-οιεν, they might advise,</p>			
	<p>[βε-βούλευ-κ-ε,*] etc. declined like the Imp. Pres.; yet only a few Per- fects, and such as have the meaning of the Pres., form an Imperative.</p>	<p>βε-βου- λεν- κ-έναι,† to have advised,</p>	<p>βε-βουλεν-κ-ώς† βε-βουλεν-κ-νίας† βε-βουλεν-κ-ός† G. -κ-ότος, -κ- νίας, having advised,</p>
<p>βε-βουλεύ-κ-οιμι, I mig. have a. βε-βουλεύ-κ-οις, thou mightest have advised, etc., declined like the Opt. Impf.</p>			
	<p>πέ-φην-ε, appear thou,</p>	<p>πε-φη- νέ-ναι,†</p>	<p>πε-φην-ώς†</p>
<p>βουλεύ-σ-αιμι, I might advise, βουλεύ-σ-αις or -ειας βουλεύ-σ-αι*† or -ειε(ν) βουλεύ-σ-αιτον βουλευ-σ-αίτην βουλεύ-σ-αιμεν βουλεύ-σ-αιτε βουλευ-σ-αιεν or -ειαν</p>	<p>βούλεν-σ-ον, advise, βουλεν-σ-άτω βουλεύ-σ-ατον βουλευ-σ-άτων βουλεύ-σ-ατε βουλεν-σ-άτωσαν, usually</p>	<p>βου- λεν- σαι,*† to advise,</p>	<p>βουλεύ-σ-ας βουλεύ-σ-ασα βουλεύ-σ-αντ G. βουλεύ-σ-αντος βουλεν-σ-ύσης, having advised,</p>
<p>λίπ-οιμι, etc., declined like the Opt. Impf.</p>	<p>λίπ-ε, etc., declined like the Imp. Pres.</p>	<p>λιπ- ειν,†</p>	<p>λπ-ών, ούσα, όν† G. όντος, ούσης,</p>
<p>βουλεύ-σ-οιμι, I would advise, declined like the Opt. Impf.</p>		<p>βουλεύ- σ-ειν,</p>	<p>βουλεύ-σ-ων, etc., like Pr. Pt.</p>

* The declension of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.

MID

THE

		THE	
Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
Present.	S. 1. βουλευ-ομαι, I deliberate, or 2. βουλευ-η* [am advised, 3. βουλευ-εται D. 1. βουλευ-ομεθον 2. βουλευ-εσθον 3. βουλευ-εσθον Tense-stem : βουλευ- P. 1. βουλευ-ομεθα 2. βουλευ-εσθε* 3. βουλευ-ονται	βουλευ-ομαι, I may βουλευ-η* [deliberate, βουλευ-ηται βουλευ-ομεθον βουλευ-ησθον βουλευ-ησθον βουλευ-ομεθα βουλευ-ησθε βουλευ-ωνται	
Imperfect.	S. 1. ἐ-βουλευ-ομην, I was delibe- 2. ἐ-βουλευ-ου [rating, 3. ἐ-βουλευ-ετο D. 1. ἐ-βουλευ-ομεθον 2. ἐ-βουλευ-εσθον 3. ἐ-βουλευ-εσθην Tense-stem : ἐ-βουλευ- P. 1. ἐ-βουλευ-ομεθα 2. ἐ-βουλευ-εσθε 3. ἐ-βουλευ-οντο		
Perfect.	S. 1. βε-βουλευ-υμαι, I have delibe- 2. βε-βουλευ-σται [rated, 3. βε-βουλευ-εται D. 1. βε-βουλευ-μεθον 2. βε-βουλευ-σθον 3. βε-βουλευ-σθον Tense-stem : βε-βουλευ- P. 1. βε-βουλευ-μεθα 2. βε-βουλευ-σθε* 3. βε-βουλευ-νται	βε-βουλευ-μένος ὦ, I may have deliberated,	
Pluperfect.	S. 1. ἐ-βε-βουλευ-μην, I had de- 2. ἐ-βε-βουλευ-σα [liberated, 3. ἐ-βε-βουλευ-ετο D. 1. ἐ-βε-βουλευ-μεθον 2. ἐ-βε-βουλευ-σθον 3. ἐ-βε-βουλευ-σθην Tense-stem : ἐ-βε-βουλευ- P. 1. ἐ-βε-βουλευ-μεθα 2. ἐ-βε-βουλευ-σθε 3. ἐ-βε-βουλευ-ντο		
Aorist I.	S. 1. ἐ-βουλευ-σάμην, I delibera- 2. ἐ-βουλευ-σω [ted, (indefinite) 3. ἐ-βουλευ-σατο D. 1. ἐ-βουλευ-σάμεθον 2. ἐ-βουλευ-σασθον 3. ἐ-βουλευ-σάσθην Tense-stem : ἐ-βουλευ-σ- P. 1. ἐ-βουλευ-σάμεθα 2. ἐ-βουλευ-σασθε 3. ἐ-βουλευ-σαντο	βουλευ-σωμαι, I may βουλευ-σ-η* [deliberate, etc., declined like Pres. Subj.	
Aorist II.	S. 1. ἐ-λιπ-όμην, I remained, decli- ned like Ind. Imperf.	λίπ-ωμαι, I may remain, declined like Pres. Subj.	
Future.	S. 1. βουλεύ-σ-ομαι, I shall delibe- rate, declined like Pres. Ind.		
Fut. Perf.	S. 1. βε-βουλεύ-σ-ομαι, I shall delib- erate, declined like Pres. Ind.		

MODES.		Participials.	
Optative i.e. Subj. of the Hist. tenses.	Imperative.	Infinitive.	Participle.
	<p>βουλεύ-ου, <i>deliberate thou,</i> βουλεν-έσθω</p> <p>βουλεύ εσθον βουλεν-έσθων*</p> <p>βουλεύ-εσθε* βουλεν-έσθωσαν, usually βουλεν έσθων*</p>	<p>βουλεύ-εσθαι, to <i>deliberate,</i></p>	<p>βουλεν-όμενος βουλεν-ομένη βουλεν-όμενον, <i>deliberating,</i></p>
<p>βουλεν-οίμην, <i>I might</i> βουλεύ-οιο [<i>deliberate,</i> βουλεύ-οιτο βουλεν-οίμεθον βουλεύ-οισθον βουλεν-οίσθην βουλεν-οίμεθα βουλεύ-οισθε βουλεύ-οιντο</p>			
	<p>βε-βούλεν-σο, <i>deliberate thou</i> βε-βουλεύ-σθω</p> <p>βε βούλεν-σθον βε-βουλεύ-σθων*</p> <p>βε-βουλεύ-σθε* βε-βουλεύ-σθωσαν, usually βε-βουλεύ-σθων*</p>	<p>βε-βουλεύ-σθαι,† to have <i>de-</i> <i>liberated,</i></p>	<p>βεβουλεν-μένος† βεβουλεν-μένη βεβουλεν-μέ- νον,† <i>having</i> <i>deliberated,</i></p>
<p>βε-βουλεν-μένος εἶην, <i>I</i> <i>might have deliberated,</i></p>			
<p>βουλεν-σ-αίμην, <i>I might</i> βουλεύ-σ-αιο [<i>delibe-</i> βουλεύ-σ-αιτο [<i>rate.</i> βουλεν-σ-αίμεθον βουλεύ-σ-αισθον βουλεν-σ-αίσθην βουλεν-σ-αίμεθα. βουλεύ-σ-αισθε βουλεύ-σ-αιντο</p>	<p>βούλεν-σ-αι* <i>deliberate thou,</i> βουλεν-σ-άσθω</p> <p>βουλεύ-σ-ασθον βουλεν-σ-άσθων*</p> <p>βουλεύ-σ-ασθε βουλεν-σ-άσθωσαν, usually βουλεν-σ-άσθων*</p>	<p>βουλεύ-σ-εσθαι, to <i>deliberate,</i></p>	<p>βουλεν-σ-όμενος βουλεν-σ-ομένη βουλεν-σ-όμενον <i>having delib-</i> <i>erated,</i></p>
<p>λιπ-οίμην, <i>I might remain,</i> like Opt. Impf.</p>	<p>λιπ-οῦ,† -έσθω, declined like Pres. Imp.</p>	<p>λιπ-έσθαι†</p>	<p>λιπ-όμενος, -ο- μένη, -όμενον</p>
<p>βουλεν-σ-οίμην, <i>I m. have</i> <i>deliberated,</i> like Opt. Impf.</p>		<p>βουλεύ-σ-εσθαι</p>	<p>βουλεν-σ-όμε- νος, -η, -ον</p>
<p>βε-βουλεν-σ-οίμην, <i>I sh'd</i> <i>deliberate,</i> like Opt. Impf.</p>		<p>βε-βουλεύ-σ-εσθαι</p>	<p>βε-βουλεν-σ-ό- μενος, -η, -ον.</p>

PAS

THE

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem : ἐ- βουλευ-θ-	S. 1.	ἐ-βουλεύ-θ-ην, <i>I was advised,</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλεύ-θ-ης	βουλευ-θ-ῆς [<i>been advised,</i>
	3.	ἐ-βουλεύ-θ-η	βουλευ-θ-ῇ
	D. 2.	ἐ-βουλεύ-θ-ητον	βουλευ-θ-ῆτον
	3.	ἐ-βουλευ-θ-ῆ τ η ν	βουλευ-θ-ῆ τ ο ν
	P. 1.	ἐ-βουλεύ-θ-ημεν	βουλευ-θ-ῶμεν
	2.	ἐ-βουλεύ-θ-ητε	βουλευ-θ-ῆτε*
	3.	ἐ-βουλεύ-θ-ησαν	βουλευ-θ-ῶσι(ν)
	S. 1.	βουλευ-θῆ-σ-ομαι, <i>I shall be adv.</i>	
Future I.	2.	βουλευ-θῆ-σ-η, etc., declined like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	ἐτριβ-ης, etc., declined like the first Aor. Ind. Pass.	τριβ-ῆς, etc., declined like the first Aor. Subj. Pass.
Fut. Perf.	S. 1.	τριβ-ῆ-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ῆ-σ-η, etc., declined like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*

§ 82. Remarks on the Paradigm.

1. In the first person Sing. Plup. Act., Attic writers use besides the form in -ειν, a form in -η; e. g. ἐβεβουλεύκ-η, instead of -κ-ειν. The mode-vowel ει in the third Pers. Pl. is commonly shortened into ε; ἐβεβουλεύκ-ε-σαν, instead of ἐβεβουλεύκ-ει-σαν.

2. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers besides the form in -η, use another in -ει; e. g. βουλεύ-η and βουλεύ-ει, βουλεύσ-η and -ει, βεβουλεύσ-η and -ει, βουλευθῆσ-η and -ει, τριβῆσ-η and -ει. This last form in -ει is exclusively used in the following forms of the three verbs, viz.

βούλομαι, *I wish,*
οἶομαι, *I think,*
ὄψομαι, *I shall see.*

βούλῃ, *thou wishest* (but Subj. βούλη)
οἶῃ, *thou thinkest* (but Subj. οἶη)
ὄψῃ, *thou wilt see.*

3. The abbreviated forms of the third Pers. Pl. Imp. Act. have in all tenses except the Perf., the same form as the Gen. Pl. of participles of the respective tenses. The pupil should seek out these forms.

§ 83. Remarks on the Formation of the Attic Future.

1. When in the Fut. Act. and Mid. of verbs in -σω, -σομαι, from stems of two or more syllables, the short vowels ä, ε, ι, precede σ, certain verbs, instead of the regular form, have another, which, after dropping σ, takes the circumflexed ending -ῶ, -οῦμαι, and because it was frequently used by the Attic writers, it is called the *Attic Future*; e. g. ἐλάω (usually ἐλαύνω), *to drive*, ἐλά-σ-ω, Fut. Att. ἐλῶ, -ῆς, -ῆ, -ᾶτον, -ῶμεν, -ᾶτε, -ῶσι(ν); τελέω, *to finish*, τελέ-σ-ω, Fut. Att.

SIVE.

MODES.		Participials.	
Optative I. & Subj. of the Hist. tenses.	Imperative.	Infinitive.	Participle.
<i>βουλευ-θ-εῖην, I might be βουλευ-θ-εῖης [advised, βουλευ-θ-εῖη βουλευ-θ-εῖητον βουλευ-θ-εῖ ἢ τ ἢ ν βουλευ-θ-εῖμεν and -εῖμεν βουλευ-θ-εῖητε and -εῖτε βουλευ-θ-εῖεν</i>	<i>βουλεύ-θ-ητι, be thou ad- βουλευ-θ-ήτω [vised, βουλεύ-θ-ητον βουλευ-θ-ήτων</i>	<i>βουλευ- θ-ῆναι, to be ad- vised,</i>	<i>βουλευ-θ-εῖς† βουλευ-θ-εῖσαι† βουλευ-θ-έντ Genitive: βουλευ-θ-έντος βουλευ-θ-εῖσης, having been advised,</i>
<i>βουλευ-θ-η-σ-οίμην, I should be advised, etc., declined like the Impf. Opt. Mid.</i>		<i>βουλευ- θ-ῆ-σε- σθαι</i>	<i>βουλευ-θ-η-σ-ό- μενος, -η, -ον</i>
<i>τριβ-εῖην, I might be rubbed, τριβ-εῖης, etc., declined like the first Aor. Opt. Pass.</i>	<i>τρίβ-ηθι, -ήτω, etc., decl'd like first Aor. Imp. Pass.</i>	<i>τριβ- ῆναι</i>	<i>τριβ-εῖς,† etc., declined like I. Aor. Part. Pass.</i>
<i>τριβ-η-σ-οίμην, I should be rubbed, etc., declined like the first Fut. Opt. Pass.</i>		<i>τριβῆ- σεσθαι</i>	<i>τριβ-η-σ-όμενος -η, -ον</i>
<i>βουλευ-τέος, -τέα, -τέον, to be advised.</i>			

τελῶ, -εῖς, -εἰ, -εῖτον, -οῦμεν, -εῖτε, -οῦσι(ν); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εἰ, -εῖται, etc.; κομίζω, to carry, Fut. κομήσω, Fut. Att. κομιῶ, -ιεις, -ιει, -ιείτον, -ιούμεν, -ιείτε, -ιούσι(ν); κομιόμαι, -ιει, -ιείται, -ιούμεθον, etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus τελῶ, τελεῖν, τελῶν; but τελέσοιμι. The verbs which have this form are the following: (a) ἐλάω (ἐλαύνω), to drive, τελέω, to finish, καλέω, to call, and, though seldom, ἀλέω, to grind;—(b) all polysyllables in -ίζω;—(c) a few verbs in -άζω, very generally βιβάζω;—(d) of verbs in -μι, all in -άννθμι and ἀμφιέννθμι, to clothe (ἄμφισσω, ἄμφιῶ, -ιεις, etc.). Exceptions to this form of the Fut. are found but seldom in the Attic dialect.

§ 84. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits; e. g. βούλευε, βουλεύουμαι, παῦε, τύπτε, βούλευσον, παῦσον, τύψον, but βουλεύεις, βουλεύειν.

REM. 1. The diphthong -αι at the end of a word, is considered short in respect to accent; e. g. βουλεύουμαι. The Opt. ending -αι, however, is considered long; e. g. βουλεύουσαι, third Pers. Sing. Opt. first Aor. Active. The Opt. ending -οι is also long; e. g. ἐκλείποι.

2. The same law holds good in composition, yet with this limitation, that the accent cannot go back beyond that syllable of the word prefixed, which before composition had the accent; nor beyond the first two words forming the compound, neither beyond an existing augment; e. g.

φέρε πρόσφερε λείπε ἀπόλειπε δῶμεν ἐνδόμεν
φεύγε ἐκφεύγε οἶδα σύννοια ἤμαι κάθημαι;

but *προεῖχον* like *εἶχον*, *παρέσχον* like *ἔσχον*, *ἐξῆγον* like *ἤγον*, *προσῆκον* like *ἤκον*, *ἀπείργον* like *εἶργον* (not *πρόερχον*, *πάρεσχον*, etc.), but Imp. *ἄπειργε*.

Exceptions to the Primary Law.

3. The accent is on the ultimate in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. of the Part. of the same tense as acute; e. g. *λιπεῖν*, *λιπών*, -όν, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ*, *ἔλθέ*, *εὔρε*, *λάβε* and *ἰδέ* (but in composition, *ἔπειπε*, *ἀπόλαβε*, *ἄπελθε*, *εἰσίδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex; e. g. *λαβοῦ*, *θοῦ*, from *τίθημι*.

REM. 2. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. *ἐκβαλε*, *ἐξελθε*, *ἐκδος*, *ἐκδοτε*, *ἀπόδος*, *ἀπόδοτε*, *μετάδος*, *μετάδοτε* (but not *ἀποδος*, *μέταδος*, see No. 2), but *ἐκβαλεῖν*, *ἐκβαλόν*, *ἐκλιπεῖν*, *ἐξελθόν*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in -ω, the circumflex remains on the ultimate in compounds also; e. g. *ἐκβαλοῦ*, *ἀφικοῦ*, *ἐκλιποῦ*, *ἐπιλαθοῦ*, *ἀφελοῦ*, *ἐνενεγκοῦ*; so in verbs in -μι, when the verb is compounded with a monosyllabic preposition; e. g. *προδοῦ*, *ἐνθοῦ*, *ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition; e. g. *ἀπόδου*, *κατάθου*, *ἀπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back; e. g. *ἐκβάλεσθε*, *ἀπολάβεσθε*, *πρόδοσθε*, *ἐνθεσθε*, *ἄφεσθε*, *κατάθεσθε*.

(c) The acute stands on the ultimate in all participles in -ς (Gen. -τος), consequently in all active participles of verbs in -μι, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. *βεβουλευκώς*, Gen. -ότος, *πεφηνώς*, Gen. -ότος, *βουλευθεῖς*, Gen. -έντος, *τυπεῖς*, Gen. -έντος, *ιστάς*, Gen. -άντος, *τιθεῖς*, Gen. -έντος, *διδούς*, Gen. -όντος, *δεικνύς*, Gen. -όντος, *διαστάς*, *ἐκθεῖς*, *προδούς*, Gen. *διαστάντος*, *ἐκθέντος*, *προδόντος*.

REM. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. *παιδεύσας*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g. *βουλευθῶ*, *τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. Perf. Mid. or Pass., first Aor. Act. and second Aor. Mid.; also in all infinitives in -ναι, hence in all active infinitives of verbs in -μι, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. *τετρίφθαι*, *βεβουλευθῆναι*, *τετιμῆσθαι*, *πεφίλησθαι*, *μεμισθῶσθαι*; — *φυλάξαι*, *βουλευσαι*, *τιμῆσαι*, *φιλῆσαι*, *μισθῶσαι*; — *λίπείσθαι*, *ἐκθέσθαι*, *διαδόσθαι*; — *ιστάναι*, *τιθέναι*, *διδόναι*, *δεικνύναι*, *σῆναι*, *ἐκστῆναι*, *θείναι*, *ἐκθεῖναι*, *δεῦναι*, *μεταδοῦναι*; — *βουλευθῆναι*, *τριβῆναι*; — *βεβουλευκέναι*, *λελοιπέναι*.

(b) In all Optatives in -οι and -αι, see Rem. 1.

REM. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act. <i>βουλεῦσαι,</i> <i>ποιῆσαι</i>	Imp. first Aor. Mid. <i>βέβλενσαι,</i> <i>ποιήσαι</i>
Opt. first Aor. Act. <i>βουλεύσαι</i> <i>ποιήσαι.</i>	

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g. *φυλάξαι*; but Imp. first Aor. Mid. *φύλαξαι*.

(c) In the Part. Perf. Mid. or Pass.; e. g. *βεβουλευμένος, -μένη, -μένον, -τετιμημένος, πεφιλημένος.*

XXXVI. Vocabulary.

(a) Present and Imperfect Active.

<i>Ἀγορεύω</i> , to say.	<i>ἕτερος, -α, -ον</i> , <i>alter</i> , the	<i>ὅτε</i> , when.
<i>ἄπειρος, -ον</i> , (<i>adv. ἀπεί- ρων</i>), <i>w. gen., unac-</i> <i>quainted with, unskill-</i> <i>ed in.</i>	other (of two), opposite, different <i>ἴνα</i> , in order that.	<i>οὕτως</i> , (<i>bes. cons. οὕτω</i>), so, thus.
<i>ἀποτρέπω</i> , to turn away, avert.	<i>καῖλλος, -εος = -ους, τό</i> , beauty.	<i>παιδεία, -ας, ἡ</i> , education, instruction.
<i>ἀποφύγω</i> , to flee away.	<i>κεῦθω</i> , to conceal.	<i>πρόνοια, -ας, ἡ</i> , foresight, precaution.
<i>ἄροτρον, -ον, τό</i> , a plough.	<i>μουσική (τέχνη understood)</i> <i>-ῆς, ἡ</i> , every art under the patronage of the Muses, especially music.	<i>προς-πίπτω</i> , (<i>in third pers. sing.</i>), it falls out, it oc- curs, it presents itself.
<i>γενναίως</i> , nobly, bravely.	<i>δταν, w. subj., when, when-</i> <i>ever.</i>	<i>στασιάζω</i> , to live at va- riance with.
<i>δεινός, -ή, -όν</i> , fearful, ter- rible, dangerous; <i>τὸ δεινόν</i> , the danger.		

*Δύο ὄδοι πρὸς τὴν πόλιν ἄγεται. Βόε τὸ ἄροτρον ἄγεται. Χαίρωμεν, ὃ παῖ-
δες. Ὡς ἡδὴ κάλλος, δταν ἔχη νοῦν σώφρονα. Οἱ πολῖται τοὺς νόμους φυλατ-
τόντων. Ἐταῖρος ἐταῖρον φροντιζέτω. Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων
τῆς τῶν τέκνων παιδείας. Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων. Τὰς προς-
πιπτούσας τύχας γενναίως φέρε. Ὁ παῖς τῷ πατρὶ ῥόδον φέρει, ἵνα χαίρῃ. Ὁ
παῖς τῷ πατρὶ ῥόδον ἐφerein, ἵνα χαίροι. Σωκράτης ὥσπερ ἐγίγνωσκεν, οὕτως
ἔλεγεν. Ὅτε οἱ Ἕλληνες ἐπλησίαζον, οἱ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς
καὶ Ἀριστείδης ποτὲ ἐστασιάζετην. Λακεδαιμόνιοι μουσικῆς ἀπείρως εἶχον.
Ἀποτρέποιτε, ὃ θεοί, τὸ δεινὸν ὑφ' ἡμῶν. Μὴ ἕτερον κεῦθοις καρδίᾳ νοῦν,
ἄλλα ἀγορεύων.*

Two horses drawing (driving) the chariot, hasten. Two women sing. Let
us flee from vice. The boys study literature diligently, that their parents may
rejoice. The boys studied literature very diligently, that their parents might
rejoice. Let the citizen defend the laws. Let friends care for friends. Two
horses, drawing the chariot, hastened. Two women sang. Those who are un-
acquainted with literature do not see, when they see. Bear nobly the danger
which presents itself (*part.*), O citizens! You speak (so) as you think. We
were unacquainted with music. May the gods avert the danger from us!

§ 60. II. *Demonstrative Pronouns.*

			Singular.						
			this.			self, or he, she, it.			
N.	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τούτο	αὐτός	αὕτη	αὐτό
G.	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
A.	τύνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
			Plural.						
N.	οἷδε	αἶδε	τάδε	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
G.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
D.	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	τοῖςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
			Dual.						
N. A.	τῶδε	τάδε	τῶδε	τούτῳ	ταῦτα	τούτῳ	αὐτῷ	αὐτά	αὐτῷ
G. D.	τοίνδε	ταίνδε	τοίνδε	τούτοι	ταῦται	τούτοι	αὐτοῖν	αὐταῖν	αὐτοῖν.

Like οὗτος are declined τοσοῦτος, τοσαύτη, τοσοῦτο(ν), tantus, -a, -um, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), talis, -e, τηλικούτος, τηλικαύτη, τηλικούτο(ν), so great, so old; it is to be noted, (a) that the Neuter Sing., besides the form in ο, has also the common form in ον; (b) that in all forms of οὗτος, which begin with τ, the τ is dropped.

Like αὐτός are declined ἐκεῖνος, ἐκείνη, ἐκεῖνο, he, she, it, ἄλλος, ἄλλη, ἄλλο, alius, alia, aliud. The article ὁ, ἡ, τό is declined like ὅδε, the δε being omitted.

			Singular.			Plural.		
N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦται	τοσαῦται	τοσαῦτα		
G.	τοσοῦτου	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσαύτων	τοσοῦτων		
D.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοῖς	τοσαύταις	τοσοῦτοῖς		
A.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαύτας	τοσαῦτα		
			Dual.					
N. A.	τοσοῦτῳ	τοσαῦτα	τοσοῦτῳ					
G. D.	τοσοῦτοι	τοσαῦται	τοσοῦτοι					

REMARK. The pronoun αὐτός, -ή, -ό, signifies either self, ipse, ipsa, ipsum, or is used for the oblique Cases of the personal pronoun of the third person, he, she, it; is, ea, id. With the article, viz. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, it signifies the same (idem, eadem, idem). The article usually coalesces by Crasis (§ 6, 2) with αὐτός and forms one word, viz. αὐτός, instead of ὁ αὐτός, αὐτή, ταῦτο, usually ταῦτόν, ταῦτοῦ, ταῦτῳ, ταῦτῃ, etc.

§ 61. III. *Relative Pronoun.*

			Singular.			Plural.			Dual.		
N.	ὅς, qui	ἥ, quae	ὅ, quod	οἱ	αἱ	ἃ	ὧ	αἷ	ὧ		
G.	οὗ	ἧς	οὗ	ῶν	ῶν	ῶν	οἷν	αἷν	οἷν		
D.	ῷ	ῇ	ῷ	οἷς	αἷς	οἷς	οἷν	αἷν	οἷν		
A.	ὃν	ἣν	ὃ	οὓς	αἷς	ἃ	ὧ	αἷ	ὧ		

§ 62. IV. *Indefinite and Interrogative Pronouns.*

The indefinite and interrogative pronouns have the same form, but are distinguished by the accent and position, the indefinite being enclitic [§ 14, (c)], and placed after some word or words, whilst the interrogative is accented and placed before.

REM. 1. When the interrogative pronouns stand in an indirect question, they place before their stem the relative δ , which, however, (except in the case of $\delta\sigma\tau\iota\varsigma$) is not inflected; e. g. $\delta\pi\omicron\iota\omicron\varsigma$, $\delta\pi\omicron\sigma\sigma\varsigma$, $\delta\pi\omicron\tau\epsilon\rho\omicron\varsigma$, etc.

Declension of $\tau\iota\varsigma$, $\tau\acute{\iota}\varsigma$ and $\delta\sigma\tau\iota\varsigma$.

Sing. N.	$\tau\iota\varsigma$, <i>some one</i>	N. $\tau\acute{\iota}$, <i>some thing</i>	$\tau\acute{\iota}\varsigma$; <i>quis?</i>	$\tau\acute{\iota}$; <i>quid?</i>
G.	$\tau\iota\nu\acute{o}\varsigma$ or $\tau\omicron\upsilon$		$\tau\acute{\iota}\nu\omicron\varsigma$ or $\tau\omicron\upsilon$	
D.	$\tau\iota\nu\acute{\iota}$ or $\tau\tilde{\omega}$		$\tau\acute{\iota}\nu\iota$ or $\tau\tilde{\omega}$	
A.	$\tau\iota\nu\acute{\alpha}$	N. $\tau\acute{\iota}$	$\tau\acute{\iota}\nu\alpha$	$\tau\acute{\iota}$
Plur. N.	$\tau\iota\nu\acute{\epsilon}\varsigma$	N. $\tau\iota\nu\acute{\alpha}$ and $\acute{\alpha}\tau\tau\alpha$	$\tau\acute{\iota}\nu\epsilon\varsigma$	$\tau\acute{\iota}\nu\alpha$
G.	$\tau\iota\nu\tilde{\omega}\nu$		$\tau\iota\nu\tilde{\omega}\nu$	
D.	$\tau\iota\sigma\acute{\iota}(\nu)$		$\tau\acute{\iota}\sigma\iota(\nu)$	
A.	$\tau\iota\nu\acute{\alpha}\varsigma$	N. $\tau\iota\nu\acute{\alpha}$ and $\acute{\alpha}\tau\tau\alpha$	$\tau\acute{\iota}\nu\alpha\varsigma$	$\tau\acute{\iota}\nu\alpha$
Dual N. A.	$\tau\iota\nu\acute{\epsilon}$		$\tau\acute{\iota}\nu\epsilon$	
G. and D.	$\tau\iota\nu\omicron\iota\nu$		$\tau\acute{\iota}\nu\omicron\iota\nu$	
N.	$\delta\sigma\tau\iota\varsigma$, <i>whoever</i>	$\acute{\eta}\tau\iota\varsigma$ δ $\tau\iota$	$\omicron\lambda\tau\iota\nu\epsilon\varsigma$ $\acute{\alpha}\lambda\tau\iota\nu\epsilon\varsigma$ $\acute{\alpha}\tau\iota\nu\alpha$ or $\acute{\alpha}\tau\tau\alpha$	
G.	$\omicron\tilde{\upsilon}\tau\iota\nu\omicron\varsigma$ or $\delta\tau\omicron\nu$ $\acute{\eta}\sigma\tau\iota\nu\omicron\varsigma$		$\omicron\lambda\tau\iota\nu\omega\nu$ (<i>rarer</i> $\delta\tau\omega\nu$) (<i>τισι(ν)</i>)	
D.	$\phi\tau\iota\nu\iota$ or $\delta\tau\tilde{\omega}$ $\acute{\eta}\tau\iota\nu\iota$		$\omicron\lambda\sigma\tau\iota\sigma\iota(\nu)$ (<i>rarer</i> $\delta\tau\omicron\iota\varsigma$) $\acute{\alpha}\lambda\sigma\tau\iota\sigma\iota(\nu)$ $\omicron\lambda\varsigma$	
A.	$\delta\tau\iota\nu\iota\alpha$ $\acute{\eta}\tau\iota\nu\iota\alpha$ δ $\tau\iota$		$\omicron\delta\sigma\tau\iota\nu\alpha\varsigma$ $\acute{\alpha}\sigma\tau\iota\nu\alpha\varsigma$ $\acute{\alpha}\tau\iota\nu\alpha$ or $\acute{\alpha}\tau\tau\alpha$	
Dual. N. A. $\delta\tau\iota\nu\epsilon$, $\acute{\alpha}\tau\iota\nu\epsilon$, G. D. $\omicron\lambda\tau\iota\nu\omicron\iota\nu$, $\acute{\alpha}\lambda\tau\iota\nu\omicron\iota\nu$.				

REM. 2. The negative compounds of $\tau\iota\varsigma$, viz. $\omicron\tilde{\upsilon}\tau\iota\varsigma$, $\omicron\tilde{\upsilon}\tau\iota$, $\mu\acute{\eta}\tau\iota\varsigma$, $\mu\acute{\eta}\tau\iota$, *no one*, *nothing*, are inflected like the simple $\tau\iota\varsigma$; e. g. $\omicron\tilde{\upsilon}\tau\iota\nu\omicron\varsigma$, $\omicron\tilde{\upsilon}\tau\iota\nu\epsilon\varsigma$, etc.

XXXIV. *Vocabulary.*

Βασιλεὺς, -εως, $\acute{\omicron}$, king.	ἡμέρα, -ας, $\acute{\eta}$, a day.	τηλικούτος, -αὐτή, -οὔτο, so large, so old.
εκάστος, -η, -ον, each.	οἶος, -ᾶ, -ον, <i>qualis</i> .	
ἐκεῖνος, -η, -ο, that.	δσος, -η, -ον, <i>quantus</i> .	τοῖος, -ᾶ, -ον, <i>talis</i> .
ἐνιοι, -αι, -α, some.	δστις, $\acute{\eta}\tau\iota\varsigma$, δ $\tau\iota$, <i>whoever</i> , whatever.	τόσος, -η, -ον, <i>tantus</i> .
ἐξετάζω, to examine.		τρόπος, -ον, δ , a way, or manner, the mode of
ἐπιστολή, -ῆς, $\acute{\eta}$, <i>epistola</i>	ρόδον, -ον, τό, a rose.	
a letter.	στρατηγός, -οῦ, δ , a general.	life, the character.

Ὁ ἀνὴρ οὗτος or οὗτος ὁ ἀνὴρ ἀγαθός ἐστιν. Ἡ γνώμη αὕτη or αὕτη ἡ γνώμη δίκαια ἐστίν. Ἡ γυνὴ ἥδε or ἥδε ἡ γυνὴ καλὴ ἐστίν. Ὁ ἀνὴρ ἐκεῖνος or ἐκεῖνος ὁ ἀνὴρ βασιλεὺς ἐστιν. Ὁ βασιλεὺς αὐτός or αὐτὸς ὁ βασιλεὺς στρατηγός ἐστιν. Φέρε, ὦ παῖ, αὐτῷ τὴν κλεῖν. Ἐνιοι περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτὰ γινώσκουσιν. Τὸ λέγειν καὶ τὸ πράττειν οὐ ταῦτόν ἐστιν. Ταῦτα τὰ ρόδα, ᾧ θάλλει ἐν τῷ κήπῳ, καλὰ ἐστίν. Σοφόν τι χρῆμα ὁ ἀνθρώπος ἐστίν. Εἰ φίλιαν του (τινὸς) διώκει, αὐτοῦ τὸν τρόπον ἐξέταξε. Τίς γράφει τὴν ἐπιστολήν; Ὡν¹ ἔχεις, τούτων² ἄλλοις παρέχου. Ὀλβιος, ὃ παῖδες φίλοι

¹ By attraction for $\acute{\alpha}$, see Syntax, § 182, 6.² § 158, 3. (b).

the historical tenses form the *second* person Dual with the ending -ο ν, the *third* with the ending -η ν; e. g.

ἐβουλεύε-το ν ἐβουλευ-έ-τη ν, ἐβουλεύε-σθ ο ν ἐβουλευ-έ-σθ η ν.

3. The principal tenses form the third person plural *active* with the ending -σ ι (ν) [arising from -ν τ ι, -ν σ ι], the third person plural *middle* with -ν τ α ι, the historical active with -ν, and the middle with -ν τ ο; e. g.

βουλεύ-ο-νσι = βουλεύ-ουσι (ν) ἐβούλευ-ο-ν
βουλεύ-ο-νται ἐ-βουλεύ-ο-ντο.

4. The principal tenses in the singular middle end in -μαι, -σαι, -ται; the historical, in -μην, -σο, -το; e. g.

βουλεύ-ο-μαι ἐβουλευ-ό-μην
βουλεύ-ε-σαι = βουλεύ-η ἐβουλεύ-ε-σο = ἐβουλεύ-ον
βουλεύ-ε-ται ἐβουλεύ-ε-το.

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

2 and 3 Du. Ind. Pr.	βουλεύε-το ν	Subj.	βουλεύη-το ν
	βουλεύε-σθ ο ν	"	βουλεύη-σθ ο ν
3 Pl. " "	βουλεύου-σ ι (ν)	"	βουλεύω-σ ι (ν)
	βουλεύο-ν τ α ι	"	βουλεύω-ν τ α ι
1 S. " "	βουλεύο-μ α ι	"	βουλεύω-μ α ι
2 " " "	βουλεύ-η	"	βουλεύ-η
3 " " "	βουλεύε-τ α ι	"	βουλεύη-τ α ι
2 and 3 Du. " Impf.	ἐβουλεύε-το ν, -έ-τη ν	Opt.	βουλεύοι-το ν, -οί-τη ν
	ἐβουλεύε-σθ ο ν, -έ-σθ η ν	"	βουλεύοι-σθ ο ν, -οί-σθ η ν
3 Pl. " "	ἐβούλευο-ν	"	βουλεύοι-ε ν
	ἐβουλεύο-ν τ ο	"	βουλεύοι-ν τ ο
1 S. " "	ἐβουλεύό-μ η ν	"	βουλεύοι-μ η ν
2 " " "	(ἐβουλεύε-σ ο) ἐβουλεύ-ο ν	"	(βουλεύοι-σ ο) βουλεύοι-ο
3 " " "	ἐβουλεύε-τ ο	"	βουλεύοι-τ ο.

REMARK. On ν ἐφελκυστικόν, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the historical tenses differs from that of the indicative, merely in being lengthened, viz. ο into ω, ε and α into η, and ει into η; e. g.

Ind. βουλεύ-ο-μεν Subj. βουλεύω-μεν; Ind. βουλεύ-ε-σθε Subj. βουλευ-η-σθε.
Ind. βουλεύ-εις Subj. βουλεύ-ης.

7. The mode-vowel of the optative is ι in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

1. Sing. Ind. Imperf. Act. ο Opt. οι ἐβούλευ-ο-ν βουλεύ-οι-μι
" Plur. " Aor. I. Act. α " αι ἐβουλεύσ-α-μεν βουλεύσ-αι-μεν

§ 81. Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βουλευώ.

PRELIMINARY REMARKS. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb (τρίβ-ω, λείπ-ω, stem ΛΙΠ, φαίν-ω, stem ΦΑΝ), so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted :

(1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tenses in connected discourse, cannot be given in the table.

(2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The spaced forms, e. g. βουλευ-ετον, βουλευ-ητον, 3d Pers. Du. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should search these out and compare them together; e. g. βουλευώ, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; βούλευσαι, 2. S. Imp. Aor. I. Mid., βουλεύσαι, 3. S. Opt. Aor. I. Act., βουλεύσας, Inf. Aor. I. Act.

(5) The accentuation should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).

(6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the verbs occurring in the Greek exercises into their elements, i. e. into the personal-ending, mode-vowel, etc., observing the following order, viz. βουλευώ, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb βουλεύω, to advise; then he may so translate into Greek the verbs in the English exercises, as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βουλεύ-ω, to advise? Answer: The verb-stem is βουλεν-, augment ε, thus εβουλεν; the tense-characteristic of the first Aor. Mid. is σ, thus tense-stem is εβουλεν-σ; the mode-vowel of the first Aor. Ind. Mid. is α, thus εβουλεν-σ-α; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is τσ, thus εβουλεύ-σ-α-τσ.

(7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
<i>Present.</i> Tense-stem : βουλευ-	S. 1.	βουλεύ-ω, * I advise.	βουλεύ-ω, * I may advise,
	2.	βουλεύ-εις, thou advisest,	βουλεύ-ῃς, thou mayest advise,
	3.	βουλεύ-ει, he, she, it advises,	βουλεύ-ῃ, * he, she, it may adv.
	D. 2.	βουλεύ-ετον, ye two advise,	βουλεύ-ητον, ye two may adv.
	3.	βουλεύ-ετον, they two advise,	βουλεύ-ητον, they two may adv.
	P. 1.	βουλεύ-ομεν, we advise,	βουλεύ-ωμεν, we may advise,
<i>Imperfect.</i> Tense-stem : ἐ-βουλευ-	2.	βουλεύ-ετε, * you advise,	βουλεύ-ητε, you may advise,
	3.	βουλεύ-ουσιν (ν), they advise,	βουλεύ-ωσιν (ν), they may adv.
	S. 1.	ἐ-βούλευ-ον, * I was advising,	
	2.	ἐβούλευ-ες, thou wast advising,	
	3.	ἐ-βούλευ-ε (ν), he, she, it was adv.	
	D. 2.	ἐ-βουλεύ-ετον, ye two were adv.	
<i>Perfect I.</i> Tense-stem : βε-βουλευ-κ	3.	ἐ-βουλευ-έτην, they two were adv.	
	P. 1.	ἐ-βουλεύ-ομεν, we were advising,	
	2.	ἐ-βουλεύ-ετε, you were advising,	
	3.	ἐ-βούλευ-ον, * they were advising,	
	S. 1.	βε-βούλευ-κα, I have advised,	βε-βουλεύ-κ-ω, I may have adv.
	2.	βε-βούλευ-κ-ας, thou hast adv'd,	βε-βουλεύ-κ-ῃς, thou mayest have advised, etc., declined like the Subj. Pres.
<i>Pluperfect I.</i> Tense-stem : ἐ-βε-βουλευ-κ	3.	βε-βούλευ-κ-ε (ν), * he, she, it has adv'd,	
	D. 2.	βε-βουλεύ-κατον, ye two have adv'd,	
	3.	βε-βουλεύ-κατον, they two have advised,	
	P. 1.	βε-βουλεύ-καμεν, we have adv'd,	
	2.	βε-βουλεύ-κατε, you have adv'd,	
	3.	βε-βουλεύ-κασι (ν), they have adv'd,	
<i>Pluperfect II.</i> Tense-stem : ἐ-βε-βουλευ-κ	S. 1.	ἐ-βε-βουλεύ-κειν, I had adv'd,	
	2.	ἐ-βε-βουλεύ-κεις, thou hadst adv'd,	
	3.	ἐ-βε-βουλεύ-κει, he, she, it had adv'd,	
	D. 2.	ἐ-βε-βουλεύ-κειτον, ye two had adv'd,	
	3.	ἐ-βε-βουλεύ-κειτον, they two had advised,	
	P. 1.	ἐ-βε-βουλεύ-κειμεν, we had adv'd,	
<i>Perf. II.</i> <i>Plpf. II.</i>	2.	ἐ-βε-βουλεύ-κειτε, you had adv'd,	
	3.	ἐ-βε-βουλεύ-κεισαν, they had adv'd,	
<i>Aor. I.</i> Tense-stem : ἐ-βουλευ-σ		πέ-φην-α, ¹ I appear,	πε-φην-ω, I may appear,
		ἐ-πε-φην-ειν, ² I appeared,	
	S. 1.	ἐ-βούλευ-σα, I advised, (indef.)	βουλεύ-σ-ω, * I may advise,
	2.	ἐ-βούλευ-σας, thou advisedst,	βουλεύ-σ-ῃς, thou mayest advise, etc., declined like the Subj. Pres.
	3.	ἐ-βούλευ-σε (ν), he, she, it adv'd,	
	D. 2.	ἐ-βουλεύ-σατον, ye two adv'd,	
<i>Aor. II.</i> ἐ-λιπ-	3.	ἐ-βουλευ-σάτην, they two adv'd,	
	P. 1.	ἐ-βουλεύ-σαμεν, we advised,	
	2.	ἐ-βουλεύ-σατε, you advised,	
<i>Future.</i> βουλευ-σ	3.	ἐ-βούλευ-σαν, they advised,	
	S. 1.	ἐ-λίπ-ον, I left,	λίπ-ω, etc., declined like the Subj. Pres.
	2.	ἐ-λιπ-ες, etc., declined like Impf. Ind.	
	S. 1.	βουλεύ-σ-ω, * I shall advise, declined like the Indic. Pres.	

¹ The declension of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

IVE.

MODES.		Participials.	
Optative i. e. Subj. of Historical tenses.	Imperative.	Infinitive.	Participle.
	<i>βούλευ-ε, advise thou,</i> <i>βουλευ-έτω, let him a.</i> <i>βουλεύ-ετον, ye two a.</i> <i>βουλευ-έτων, let them</i> <i>both advise,</i> <i>βουλεύ-ετε,* do ye ad.</i> <i>βουλευ-έτωσαν, usually</i>	<i>βουλεύ-ειν,</i> <i>to</i> <i>advise,</i>	<i>βουλεύ-ων</i> <i>βουλεύ-ουσα</i> <i>βουλεύ-οντ</i> <i>G. βουλεύ-οντος</i> <i>βουλευ-ούσης,</i> <i>advising,</i>
<i>βουλεύ-οιμι, I might advise,</i> <i>βουλεύ-οις, thou mightest advise,</i> <i>βουλεύ-οι, he, she, it might adv.</i> <i>βουλεύ-οιτον, ye two might ad.</i> <i>βουλευ-οίτην, they two mig. a.</i> <i>βουλεύ-οιμεν, we might advise,</i> <i>βουλεύ-οιτε, you might advise,</i> <i>βουλεύ-οιεν, they might advise,</i>			
	<i>[βε-βούλευ-κ-ε,*] etc.</i> <i>declined like the</i> <i>Imp. Pres.; yet</i> <i>only a few Per-</i> <i>fects, and such as</i> <i>have the meaning</i> <i>of the Pres., form</i> <i>an Imperative.</i>	<i>βε-βου-</i> <i>λεν-</i> <i>κ-έναι,†</i> <i>to have</i> <i>advised,</i>	<i>βε-βουλευ-κ-ώς†</i> <i>βε-βουλευ-κ-υῖα†</i> <i>βε-βουλευ-κ-ός†</i> <i>G. -κ-ότος, -κ-</i> <i>υῖας, having</i> <i>advised,</i>
<i>βε-βουλεύ-κ-οιμι, I mig. have a.</i> <i>βε-βουλεύ-κ-οις, thou mightest</i> <i>have advised, etc., declined</i> <i>like the Opt. Impf.</i>			
<i>πε-φην-οιμι, I might appear,</i> <i>βουλεύ-σ-αιμι, I might advise,</i> <i>βουλεύ-σ-αις or -ειας</i> <i>βουλεύ-σ-αι† or -ει(ν)</i> <i>βουλεύ-σ-αιτον</i> <i>βουλευ-σ-αίτην</i> <i>βουλεύ-σ-αιμεν</i> <i>βουλεύ-σ-αιτε</i> <i>βουλεύ-σ-αιεν or -εσαν</i>	<i>πέ-φην-ε, appear thou,</i> <i>βούλευ-σ-ον, advise,</i> <i>βουλευ-σ-άτω</i> <i>βουλεύ-σ-ατον</i> <i>βουλευ-σ-άτων</i> <i>βουλεύ-σ-ατε</i> <i>βουλευ-σ-άτωσαν, usually</i>	<i>πε-φη-</i> <i>νέ-ναι,†</i> <i>βου-</i> <i>λεύ-</i> <i>σαι,†</i> <i>to</i> <i>advise,</i>	<i>πε-φην-ώς†</i> <i>βουλεύ-σ-ας</i> <i>βουλεύ-σ-ασα</i> <i>βουλεύ-σ-αν†</i> <i>G. βουλεύ-σ-αντος</i> <i>βουλευ-σ-ύσης,</i> <i>having advised,</i>
<i>λίπ-οιμι, etc., declined like the</i> <i>Opt. Impf.</i>	<i>λίπ-ε, etc., declined</i> <i>like the Imp. Pres.</i>	<i>λιπ-</i> <i>ειν,†</i>	<i>λιπ-ών, ούσα, όν†</i> <i>G. όντος, ούσης,</i>
<i>βουλεύ-σ-οιμι, I would advise,</i> <i>declined like the Opt. Impf.</i>		<i>βουλεύ-</i> <i>σ-ειν, etc., like Pr. Pt.</i>	<i>βουλεύ-σ-ων,</i> <i>etc., like Pr. Pt.</i>

* The declension of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.

MID

		THE	
Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
Present.	S. 1. βουλευ-ομαι, I deliberate, or 2. βουλευ-η* [am advised, 3. βουλευ-εται D. 1. βουλευ-όμεθον 2. βουλευ-εσθον 3. βουλευ-εσθον P. 1. βουλευ-όμεθα 2. βουλευ-εσθε* 3. βουλευ-ονται	βουλευ-ωμαι, I may βουλευ-η* [deliberate, βουλευ-ηται βουλευ-όμεθον βουλευ-ησθον βουλευ-ησθον βουλευ-όμεθα βουλευ-ησθε βουλευ-ωνται	
Imperfect.	S. 1. ἐ-βουλευ-όμην, I was delibe- 2. ἐ-βουλευ-ου [rating, 3. ἐ-βουλευ-ετο D. 1. ἐ-βουλευ-όμεθον 2. ἐ-βουλευ-εσθον 3. ἐ-βουλευ-εσθην P. 1. ἐ-βουλευ-όμεθα 2. ἐ-βουλευ-εσθε 3. ἐ-βουλευ-οντο		
Perfect.	S. 1. βε-βούλευ-υαι, I have delibe- 2. βε-βούλευ-υαι [rated, 3. βε-βούλευ-υαι D. 1. βε-βούλευ-μεθον 2. βε-βούλευ-σθον 3. βε-βούλευ-σθον P. 1. βε-βούλευ-μεθα 2. βε-βούλευ-σθε* 3. βε-βούλευ-νται	βε-βουλευ-μένος ὦ, I may have deliberated,	
Pluperfect.	S. 1. ἐ-βε-βούλευ-μην, I had de- 2. ἐ-βε-βούλευ-σο [liberated. 3. ἐ-βε-βούλευ-το D. 1. ἐ-βε-βούλευ-μεθον 2. ἐ-βε-βούλευ-σθον 3. ἐ-βε-βούλευ-σθην P. 1. ἐ-βε-βούλευ-μεθα 2. ἐ-βε-βούλευ-σθε 3. ἐ-βε-βούλευ-ντο		
Aorist I.	S. 1. ἐ-βουλευ-σάμην, I delibera- 2. ἐ-βούλευ-σω [ted, (indefinite) 3. ἐ-βούλευ-σατο D. 1. ἐ-βούλευ-σάμεθον 2. ἐ-βούλευ-σασθον 3. ἐ-βουλευ-σάσθην P. 1. ἐ-βουλευ-σάμεθα 2. ἐ-βούλευ-σασθε 3. ἐ-βούλευ-σαντο	βούλευ-σωμαι, I may βούλευ-σ-η* [deliberate, etc., declined like Pres. Subj.	
Aorist II.	S. 1. ἐ-λιπ-όμην, I remained, decli- ned like Ind. Imperf.	λίπ-ωμαι, I may remain, declined like Pres. Subj.	
Future.	S. 1. βουλεύ-σομαι, I shall delibe- rate, declined like Pres. Ind.		
Fut. Perf.	S. 1. βε-βούλευ-σομαι, I shall delib- erate, declined like Pres. Ind.		

DLE.

MODES.		Participials.	
Optative i.e. Subj. of the Hist. tenses.	Imperative.	Infín.	Particip.
	<p>βουλεύ-ου, <i>deliberate thou,</i> βουλευ-έσθω</p> <p>βουλεύ εσθον βουλευ-έσθων*</p> <p>βουλεύ-εσθε* βουλευ-έσθωσαν, usually βουλευ εσθων*</p>	<p>βουλεύ-εσθαι, to <i>delibe- rate,</i></p>	<p>βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, <i>deliberating,</i></p>
<p>βουλευ-οίμην, <i>I might</i> βουλεύ-οιο [<i>deliberate,</i> βουλεύ-οιτο βουλευ-οίμεθον βουλεύ-οισθον βουλευ-οίσθην βουλευ-οίμεθα βουλεύ-οισθε βουλεύ-οιντο</p>			
	<p>βε-βούλευ-σο, <i>deliberate thou</i> βε-βουλεύ-σθω</p> <p>βε βούλευ-σθον βε-βουλεύ-σθων*</p> <p>βε-βουλεύ-σθε* βε-βουλεύ-σθωσαν, usually βε-βουλεύ-σθων*</p>	<p>βε-βουλεύ- σθαι,† to have <i>de- liberated,</i></p>	<p>βεβουλευμένος† βεβουλευ-μένη βεβουλευ-μέ- νον,† <i>having deliberated,</i></p>
<p>βε-βουλευ-μένος εἶην, <i>I</i> <i>might have deliberated,</i></p>			
<p>βουλευ-σ-αίμην, <i>I might</i> βουλεύ-σ-αιο [<i>delibe-</i> βουλέ-σ-αιτο [<i>rate.</i> βουλευ-σ-αίμεθον βουλεύ-σ-αισθον βουλευ-σ-αίσθην βουλευ-σ-αίμεθα βουλέ-σ-αισθε βουλεύ-σ-αιντο</p>	<p>βούλευ-σ-αι* <i>deliberate thou,</i> βουλευ-σ-άσθω</p> <p>βουλεύ-σ-ασθον βουλευ-σ-άσθων*</p> <p>βουλέ-σ-ασθε βουλευ-σ-άσθωσαν, usually βουλευ-σ-άσθων*</p>	<p>βουλεύ- σ-ασθαι, to <i>delibe- rate,</i></p>	<p>βουλευσ-άμενος βουλευ-σ-αμένη βουλευσ-άμενον <i>having delib- erated,</i></p>
<p>λιπ-οίμην, <i>I might remain,</i> like Opt. Impf.</p>	<p>λιπ-οῦ,† -έσθω, declined like Pres. Imp.</p>	<p>λιπ-έσθαι†</p>	<p>λιπ-όμενος, -ο- μένη, -όμενον</p>
<p>βουλευ-σ-οίμην, <i>I m. have</i> <i>deliberated,</i> like Opt. Impf.</p>		<p>βουλεύ- σ-εσθαι</p>	<p>βουλευ-σ-όμε- νος, -η, -ον</p>
<p>βε-βουλευ-σ-οίμην, <i>I sh'd</i> <i>deliberate,</i> like Opt. Impf.</p>		<p>βε-βουλεύ- σ-εσθαι</p>	<p>βε-βουλευ-σ-ό- μενος, -η, -ον.</p>

PAS

THE

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem : ἐ- βουλεν-θ-	S. 1.	ἐ-βουλεύ-θ-ην, <i>I was advised,</i>	βουλεν-θ-ῶ, <i>I might have [been advised,</i>
	2.	ἐ-βουλεύ-θ-ης	βουλεν-θ-ῆς
	3.	ἐ-βουλεύ-θ-η	βουλεν-θ-ῇ
	D. 2.	ἐ-βουλεύ-θ-ητον	βουλεν-θ-ῆτον
	3.	ἐ-βουλεν-θ-ή τ η ν	βουλεν-θ-ῆ τ ο ν
	P. 1.	ἐ-βουλεύ-θ-ημεν	βουλεν-θ-ῶμεν
	2.	ἐ-βουλεύ-θ-ητε	βουλεν-θ-ῆτε*
	3.	ἐ-βουλεύ-θ-ησαν	βουλεν-θ-ῶσι(ν)
Future I.	S. 1.	βουλεν-θή-σ-ομαι, <i>I shall be adv.</i>	
	2.	βουλεν-θή-σ-η, etc., declined like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τρίβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	ἐτρίβ-ης, etc., declined like the first Aor. Ind. Pass.	τριβ-ῆς, etc., declined like the first Aor. Subj. Pass.
Fut. Perf.	S. 1.	τριβ-ή-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-η, etc., declined like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλεν-τός, -ή, -όν, *advised,*

§ 82. Remarks on the Paradigm.

1. In the first person Sing. Plup. Act., Attic writers use besides the form in -ειν, a form in -η; e. g. ἐβεβουλεύκ-η, instead of -κ-ειν. The mode-vowel εἰ in the third Pers. Pl. is commonly shortened into ε; ἐβεβουλεύκ-ε-σαν, instead of ἐβεβουλεύκ-ει-σαν.

2. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers besides the form in -η, use another in -ει; e. g. βουλεύ-η and βουλεύ-ει, βουλεύσ-η and -ει, βεβουλεύσ-η and -ει, βουλενθήσ-η and -ει, τριβήσ-η and -ει. This last form in -ει is exclusively used in the following forms of the three verbs, viz.

βούλομαι, *I wish,*
οἶομαι, *I think,*
δοῦμαι, *I shall see.*

βούλει, *thou wishest* (but Subj. βούλη)
οἶεῖ, *thou thinkest* (but Subj. οἶη)
δοῦεῖ, *thou wilt see.*

3. The abbreviated forms of the third Pers. Pl. Imp. Act. have in all tenses except the Perf., the same form as the Gen. Pl. of participles of the respective tenses. The pupil should seek out these forms.

§ 83. Remarks on the Formation of the Attic Future.

1. When in the Fut. Act. and Mid. of verbs in -σω, -σομαι, from stems of two or more syllables, the short vowels ᾱ, ε, ι, precede σ, certain verbs, instead of the regular form, have another, which, after dropping σ, takes the circumflexed ending -ῶ, -οῦμαι, and because it was frequently used by the Attic writers, it is called the *Attic Future*; e. g. ἐλάω (usually ἐλαύνω), *to drive*, ἐλά-σ-ω, Fut. Att. ἐλῶ, -ᾱς, -ᾱ, -ᾱτον, -ῶμεν, -ᾱτε, -ῶσι(ν); τελέω, *to finish*, τελέ-σ-ω, Fut. Att.

SIVE.

MODES.

Optative i. e. Subj. of the Hist. tenses.		Participials.	
Imperative.		Infinitive.	Participle.
βουλευ-θ-εῖην, <i>I might be advised,</i> βουλευ-θ-εῖης βουλευ-θ-εῖη βουλευ-θ-εῖητον βουλευ-θ-εῖ ἢ τ ῆ ν βουλευ-θ-εῖμεν and -εἰμεν βουλευ-θ-εῖητε and -εἴτε βουλευ-θ-εῖεν		βουλευ-θ-ῆναι, <i>to be advised,</i> βουλευ-θ-ῆτω βουλευ-θ-ῆτον βουλευ-θ-ῆτων βουλευ-θ-ῆτε* βουλευ-θ-ῆτωσαν	βουλευ-θ-εῖς† βουλευ-θ-εῖσαι βουλευ-θ-εν† Genitive: βουλευ-θ-έντος βουλευ-θ-εῖσης, having been advised,
βουλευ-θ-η-οῖμην, <i>I should be advised, etc., declined like the Impf. Opt. Mid.</i>		βουλευ-θ-ῆ-σε-σθαι	βουλευ-θ-η-σ-όμενος, -η, -ον
τριβ-εῖην, <i>I might be rubbed,</i> τριβ-εῖης, etc., declined like the first Aor. Opt. Pass.		τριβ-ῆναι	τριβ-εῖς,† etc., declined like I. Aor. Part. Pass.
τριβ-η-οῖμην, <i>I should be rubbed, etc., declined like the first Fut. Opt. Pass.</i>		τριβ-ῆ-σεσθαι	τριβ-η-σ-όμενος -η, -ον

βουλευ-τέος, -τέα, -τέον, *to be advised.*

τελῶ, -εῖς, -εἰ, -εῖτον, -οῦμεν, -εἴτε, -οῦσι(ν); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εἰ, -εῖται, etc.; κομίζω, *to carry*, Fut. κομίσω, Fut. Att. κομιῶ, -ιεις, -ιει, -ιείτον, -ιούμεν, -ιείτε, -ιούσι(ν); κομιόμην, -ιει, -ιείται, -ιούμενον, etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus τελῶ, τελεῖν, τελῶν; but τελέσοιμι. The verbs which have this form are the following: (a) ἐλάω (ἐλαύνω), *to drive*, τελέω, *to finish*, καλέω, *to call*, and, though seldom, ἀλέω, *to grind*;—(b) all polysyllables in -ίζω;—(c) a few verbs in -άζω, very generally βιβάζω;—(d) of verbs in -μι, all in -άννυμι and ἀμφιέννυμι, *to clothe* (ἀμφίεω, ἀμφιῶ, -ιεις, etc.). Exceptions to this form of the Fut. are found but seldom in the Attic dialect.

§ 84. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits; e. g. βούλευε, βουλεύομαι, παῦε, τύπτε, βούλευσον, παῦσον, τύψον, but βουλεύεις, βουλεύειν.

REM. 1. The diphthong -αι at the end of a word, is considered short in respect to accent; e. g. βουλεύομαι. The Opt. ending -αι, however, is considered long; e. g. βουλεύσαι, third Pers. Sing. Opt. first Aor. Active. The Opt. ending -οι is also long; e. g. ἐκλείποι.

2. The same law holds good in composition, yet with this limitation, that the accent cannot go back beyond that syllable of the word prefixed, which before composition had the accent; nor beyond the first two words forming the compound, neither beyond an existing augment; e. g.

φέρε πρόσφερε λείπε ἀπόλειπε δῶμεν ἐνδόμεν
 φεύγε ἐκφύγε οἶδα σύνοιδα ἤμαι κἀθημαι;

but *προεῖχον* like *εἶχον*, *παρέσχον* like *ἔσχον*, *ἐξῆγον* like *ἤγον*, *προσῆκον* like *ἦκον*, *ἀπείργον* like *εἶργον* (not *πρόσειχον*, *πάρεσχον*, etc.), but Imp. *ὑπείργε*.

Exceptions to the Primary Law.

3. The accent is on the ultimate in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. of the Part. of the same tense as acute; e. g. *λιπεῖν*, *λιπών*, -όν, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ*, *ἔλθέ*, *εὔρε*, *λάβέ* and *ἰδέ* (but in composition, *ἀπειπε*, *ὑπόλαβε*, *ἠπελθε*, *εἰσιδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex; e. g. *λαβοῦ*, *θοῦ*, from *τίθημι*.

REM. 2. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. *ἐκβαλε*, *ἐξελθε*, *ἐκδος*, *ἐκδοτε*, *ἀπόδος*, *ἀπόδοτε*, *μετάδος*, *μετάδοτε* (but not *ἠποδος*, *μέταδος*, see No. 2), but *ἐκβαλεῖν*, *ἐκβαλῶν*, *ἐκλιπεῖν*, *ἐξελθῶν*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in -ω, the circumflex remains on the ultimate in compounds also; e. g. *ἐκβαλοῦ*, *ἀφικοῦ*, *ἐκλιποῦ*, *ἐπιλαθοῦ*, *ἠφελοῦ*, *ἐνενεγκοῦ*; so in verbs in -μι, when the verb is compounded with a monosyllabic preposition; e. g. *προδοῦ*, *ἐνθοῦ*, *ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition; e. g. *ἀπόδου*, *κατάθου*, *ἀπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back; e. g. *ἐκβάλεσθε*, *ἀπολάβεσθε*, *πρόδοσθε*, *ἐνθεσθε*, *ἠφεσθε*, *κατάθεσθε*.

(c) The acute stands on the ultimate in all participles in -ς (Gen. -τος), consequently in all active participles of verbs in -μι, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. *βεβουλευκώς*, Gen. -ότος, *πεφηνώς*, Gen. -ότος, *βουλευθεῖς*, Gen. -έντος, *τυπείς*, Gen. -έντος, *ιστάς*, Gen. -άντος, *τιθείς*, Gen. -έντος, *διδούς*, Gen. -όντος, *δεικνύς*, Gen. -ύντος, *διαστάς*, *ἐκθείς*, *προδούς*, Gen. *διαστάντος*, *ἐκθέντος*, *προδόντος*.

REM. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. *παιδεύσας*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g. *βουλευθῶ*, *τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. Perf. Mid. or Pass., first Aor. Act. and second Aor. Mid.; also in all infinitives in -ναι, hence in all active infinitives of verbs in -μι, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. *τετύφθαι*, *βεβουλευσθαι*, *τετιμῆσθαι*, *πεφιλησθαι*, *μεμισθῶσθαι*;—*φυλάξαι*, *βουλευσαι*, *τιμῆσαι*, *φιλῆσαι*, *μισθῶσαι*;—*λικέσθαι*, *ἐκτέσθαι*, *διαδόσθαι*;—*ιστάναι*, *τιθέναι*, *διδόναι*, *δεικνύναι*, *στήναι*, *ἐκστῆναι*, *θείναι*, *ἐκθεῖναι*, *θεῖναι*, *μεταδοῦναι*;—*βουλευθῆναι*, *τριβῆναι*;—*βεβουλευκέναι*, *λελοιπέναι*.

(b) In all Optatives in -οι and -αι, see Rem. 1.

REM. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act. βουλευσαι,	Imp. first Aor. Mid. βέβλενσαι,
ποιῆσαι	ποιήσαι
Opt. first Aor. Act. βουλεύσαι	
ποιήσαι.	

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g. φυλάσαι; but Imp. first Aor. Mid. φύλασαι.

(c) In the Part. Perf. Mid. or Pass.; e. g. βεβουλευμένος, -μένη, -μένον, -τετιμημένος, πεφιλημένος.

XXXVI. Vocabulary.

(a) Present and Imperfect Active.

Ἀγορεύω, to say.	ἕτερος, -α, -ον, <i>alter</i> , the	ὅτε, <i>when</i> .
ἄπειρος, -ον, (<i>adv.</i> ἀπεί- ρων), <i>w. gen.</i> , unac- quainted with, unskill- ed in.	other (of two), opposite, different.	οὕτως, (<i>def. cons.</i> οὕτω,) <i>so</i> , thus.
ἀποτρέπω, to turn away, avert.	ἴνα, in order that.	παιδεία, -ας, ἡ, <i>education</i> , instruction.
ἐποφύγω, to flee away.	κάλλος, -εος = -ους, τό, beauty.	πλησιάζω, to approach.
ἄροτρον, -ον, τό, a plough.	κεύθω, to conceal.	πρόνοια, -ας, ἡ, <i>foresight</i> , precaution.
γενναίως, nobly, bravely.	μουσική (τέχνη <i>understood</i>)	προς-πίπτω, (<i>in third pers.</i> <i>sing.</i>), it falls out, it oc- curs, it presents itself.
δεινός, -ή, -όν, fearful, ter- rible, dangerous; τὸ δεινόν, the danger.	-ῆς, ἡ, every art under the patronage of the Muses, especially music.	στασιάζω, to live at va- riance with.
	δταν, <i>w. subj.</i> , when, when- ever.	

Δύο ὄδοι πρὸς τὴν πόλιν ἄγεται. Βόε τὸ ἄροτρον ἄγεται. Χαίρωμεν, ὦ παῖ-
δες. Ὡς ἡδὲ κάλλος, δταν ἔχη νοῦν σώφρονα. Οἱ πολῖται τοὺς νόμους φυλατ-
τόντων. Ἐταῖρος ἐταῖρον φροντιζέτω. Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων
τῆς τῶν τέκνων παιδείας. Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων. Τὰς προς-
πιπούσας τύχας γενναίως φέρε. Ὁ παῖς τῷ πατρὶ ῥόδον φέρει, ἵνα χαίρῃ. Ὁ
παῖς τῷ πατρὶ ῥόδον ἔφερεν, ἵνα χαίροι. Σωκράτης ὥσπερ ἐγίγνωσκεν, οὕτως
ἔλεγεν. Ὅτε οἱ Ἕλληνες ἐπλησιάζον, οἱ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς
καὶ Ἀριστείδης ποτὲ ἐστασιάζετον. Λακεδαιμόνιοι μουσικῆς ἀπείρως εἶχον.
Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ' ἡμῶν. Μὴ ἕτερον κεύθοις καρδίᾳ νοῦν,
ἄλλα ἀγορεύων.

Two horses drawing (driving) the chariot, hasten. Two women sing. Let
us flee from vice. The boys study literature diligently, that their parents may
rejoice. The boys studied literature very diligently, that their parents might
rejoice. Let the citizen defend the laws. Let friends care for friends. Two
horses, drawing the chariot, hastened. Two women sang. Those who are un-
acquainted with literature do not see, when they see. Bear nobly the danger
which presents itself (*parz.*), O citizens! You speak (so) as you think. We
were unacquainted with music. May the gods avert the danger from us!

XXXVII. *Vocabulary.*

(b) First Perfect and Pluperfect Active.

Γυναικεῖος, -α, -ον, be- longing to women, wo- manly.	κατα-λύω, to loosen, de- stroy, dissolve,	about to do, delay; τὸ μέλλον, the future.
ἐν-δύω, to go into, put on.	κυριεύω, w. gen., to be or become master of, con- quer, obtain.	πολέμιος, -α, -ον, hostile, ὁ πολέμιος, the enemy.
ἐπι-διώκω, to pursue.		προφητεύω, to prophesy.
κατα-δύω, to dip, go down, set, conceal oneself.	μάντις, -εως, ὁ, a seer, a prophet.	φύω, to bring forth. Perf. to have become, be.
	μέλλω, to intend or be	

Οἱ πολέμιοι ἑκάτῳ πολίτας πεφονεύκασιν. Φερεκδῆς ἔλεγε, μηδενὶ θεῷ τε-
θυκέναι. Νέος πεφυκῶς πολλὰ χρηστὰ μάνθανε. Ὁ μάντις τὰ μέλλοντα κα-
λῶς πεπροφήτευσεν. Τὰ τέκνα εὖ πεπαίδευκας. Μῆδεια τὰ τέκνα πεφονευκῆν
ἔχαιρεν. Οἱ Λακεδαιμόνιοι Πλαταιδὸς κατελεύκεσαν. Σαρδανάπαλος στολὴν
γυναικεῖαν ἐνεδεδύκει. Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. Ἀλέ-
ξανδρος ἐπιδιώκων Δαρεῖον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκ-
ριεύκει.

The sun has gone down (is set). The Lacedaemonians have destroyed Pla-
taea. We admired the woman, who had put on (having put on) a purple robe.
Diodorus (Διόδωρος) says that Alexander (acc. w. inf.), pursuing Darius, ob-
tained many treasures. The enemies had killed 400 soldiers. Thy friend
had brought up his (the) children well.

XXXVIII. *Vocabulary.*

(c) First Future and Aorist Active.

Ἀβλάβεια, -ας, ἡ, inno- cence.	ἐκγονος, -ον, descendant, descended from.	κινδυνεύω, to incur dan- ger, run a risk.
ἄμφω, both, <i>ambo</i> .	ἐλπίζω, to hope, expect.	μετά, w. gen., with; w. acc., after.
ἄνῳ, to complete, finish.	ἐπαγγέλλω, to announce.	
δάκρυον, -ον, τό, a tear.	ἐπι-βουλεύω, w. dat., to plot against.	μηνίω, w. dat., to be angry with.
δια-λύω, to dissolve, sepa- rate.	ἔσχατος, -η, -ον (superl. of ἐξ), outermost, utmost,	ὅτι, that, because.
δικάζω, to judge.	last.	πρὶν ἄν, w. subj., before, ere, until.
δικαστής, -οῦ, ὁ, a judge, a magistrate.	ἰκετεύω, to ask, suppli- cate, entreat.	φυτεύω, to plant.
εἶθε, w. opt., O that.		

Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ἀπολύσουσιν. Ὁ χρηστὸς ἄν-
θρωπος καὶ τοῖς ἐκγόνοις φυτεύσει. Ἐλπίζομεν πάντα εὖ ἀνύσειν. Ὁ ἄγγε-
λος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμιοι τῷ στρατεύματι ἐπιβουλεύουσιν.
Ἀχιλλεὺς Ἀγαμέμνονι ἐμήνισεν. Οἱ Ἕλληνες ἀνδρεία πολλὰ ἴσχυσαν. Ὁ Σω-
κράτης οὐχ ἰκέτευσεν τοὺς δικαστὰς μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τῇ
ἐαυτοῦ ἀβλαβείᾳ ἐκινδύνευσεν τὸν ἐσχατὸν κίνδυνον. Τὰς τῶν φάλων συνηθείας

ὀλίγος χρόνος διέλυσεν. Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς,¹ μὴ δικάζῃς. Οἱ Λακεδαιμόνιοι Πλαταιᾶς κατέλυσαν. Τίς ἂν πιστεύσαι (πιστεύσειε) ψεύσῃ; Εἰθε πάντα καλῶς ἀνύσαιμι. Ἀκούσαις (ἀκούσειάς) μου,¹ ὦ φίλε. Ὁ ἀγγελος ἐπήγγελλεν, ὅτι οἱ πολέμοι τῇ στρατιᾷ ἐπιβουλεύουσαιεν (ἐπιβουλεύσειαν). Ἀκούσόν μου, ὦ φίλε. Ἐταῖρος ἐταίρω πιστευσάτω. Τὴν πόλιν λέγουσι μέγαν κίνδυνον κινδυνεύσαι.

RULE OF SYNTAX. The particle *ἄν* denotes a condition either expressed or to be supplied.

You will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (*dual*) one another. We entreated the magistrates with many tears. Achilles killed Hector (*Ἐκτωρ, -ορος*). Judge not (*pl.*) before you have heard the account of both. Thou canst not trust (*opt. w. ἂν*) a liar. May we complete (*merely the opt.*) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (*imp.*) friends. To command (*aor.*) is easier than to do. Medea rejoiced in having murdered (*aor. part.*) her children.

XXXIX. Vocabulary.

(d) Present and Imperfect Middle or Passive.

Ἀδελφός, -οῦ, ὁ, a brother.	ἐργάζομαι, to work.	πένομαι, to be poor.
ὑποδέχομαι, to receive,	έρχομαι, to go, come.	πράττω, to do, to act; w.
admit, approve of.	ἡσυχος, quiet, quietly.	ἀνν., to fare.
αὐλός, -οῦ, ὁ, a flute.	λανθάνω, w. acc., to be	στρατεύω, to make an ex-
ἔάν = ἤν, or ἂν, if, w. subj.	concealed from, escape	pedition; <i>Mid.</i> to make
ἐγγώριος, -ον, and ἐγγώ-	the notice of; <i>lateo, Mid.</i>	war, march (in a hos-
ριος, -α, -ον, native, of	to forget.	[<i>dle.</i> tile manner).
the country.	μέσος, middle, in the mid-	ψεύδομαι, to lie.

Δύο ἄνδρες μάχεσθον. Γενναίως μαχώμεθα² περὶ τῆς πατρίδος. Ἀναγκαῖον ἐστὶ τὸν υἱὸν πείθεσθαι τῷ πατρί. Πολλοὶ ἀγαθοὶ πένονται. Νόμοις τοῖς ἐγχαυρίοις ἐπεσθαι καλόν ἐστιν. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζομένους. Ἐκαστος ἡσυχος μέσῃ τὴν ὁδὸν ἐρχέσθω. Οἱ πολῖται τοῖς νόμοις πειθέσθων. Τῷ ἀδελφῷ μοι ἐπεσθον. Εἰ βούλει καλῶς πράττειν, ἐργάζου. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου. Ψευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον. Οἱ Λακεδαιμόνιοι μετ' αὐλῶν ἐστρατεύοντο. Εἰθε πάντες ἕνεκ ἔργης βουλευόμενοι. Δύο καλῶ ἱππῳ εἰς τὴν πόλιν ἤλαντεύσθη. Ἐὰν πῆν, ὀλίγοι φίλοι.

The magistrate should consult without anger. He who goes (*part.*) the middle path, goes safest. Two beautiful horses are driven to the town. If (*ἐάν*) warriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate (*αἶσα*) it is terrible to contend. Two men contended. The soldiers fought courageously. O that every one would consult without anger! O that thou wouldst always worship the Deity!

¹ § 158, 5. (b).

² § 153, (a), (1).

the historical tenses form the *second* person Dual with the ending -ο ν, the *third* with the ending -η ν; e. g.

ἐβουλεύε-το ν ἐβουλευ-έ-τη ν, ἐβουλεύε-σθ ο ν ἐβουλευ-έ-σθ η ν.

3. The principal tenses form the third person plural *active* with the ending -σι (ν) [arising from -ν τ ι, -ν σ ι], the third person plural *middle* with -ν τ α ι, the historical active with -ν, and the middle with -ν τ ο; e. g.

βουλεύ-ο-νσι = βουλεύ-ουσι(ν) ἐβούλεν-ο-ν
βουλεύ-ο-νται ἐ-βούλεν-ο-ντο.

4. The principal tenses in the singular middle end in -μαι, -σαι, -ται; the historical, in -μην, -σο, -το; e. g.

βουλεύ-ο-μαι ἐβουλευ-ό-μην
βουλεύ-ε-σαι = βουλεύ-η ἐβουλεύ-ε-σο = ἐβουλεύ-ου
βουλεύ-ε-ται ἐβουλεύ-ε-το.

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

2 and 3 Du. Ind. Pr.	βουλεύε-το ν	Subj. βουλεύη-το ι
	βουλεύε-σθ ο ν	" βουλεύη-σθ ο ν
3 Pl. " "	βουλεύου-σι (ν)	" βουλεύω-σι (ν)
	βουλεύο-ν τ α ι	" βουλεύω-ν τ α ι
1 S. " "	βουλεύο-μ α ι	" βουλεύω-μ α ι
2 " " "	βουλεύ-η	" βουλεύ-η
3 " " "	βουλεύε-τ α ι	" βουλεύη-τ α ι
2 and 3 Du. " Impf.	ἐβουλεύε-το ν, -έ-τη ν	Opt. βουλεύοι-το ν, -οί-τη ν
	ἐβουλεύε-σθ ο ν, -έ-σθ η ν	" βουλεύοι-σθ ο ν, -οί-σθ η ν
3 Pl. " "	ἐβούλενο-ν	" βουλεύοι-ε ν
	ἐβουλεύο-ν τ ο	" βουλεύοι-ν τ ο
1 S. " "	ἐβουλεύό-μ η ν	" βουλευοί-μ η ν
2 " " "	(ἐβουλεύε-σ ο) ἐβουλεύ-ο ν	" (βουλεύοι-σ ο) βουλεύοι-ο
3 " " "	ἐβουλεύε-τ ο	" βουλεύοι-τ ο.

REMARK. On ν ἐφελκυστικόν, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the historical tenses differs from that of the indicative, merely in being lengthened, viz. ο into ω, ε and α into η, and ει into η; e. g.

Ind. βουλεύ-ο-μεν Subj. βουλεύω-μεν; Ind. βουλεύ-ε-σθε Subj. βουλευ-η-σθε.
Ind. βουλεύ-εις Subj. βουλεύ-ης.

7. The mode-vowel of the optative is ι in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

1. Sing. Ind. Imperf. Act. ο Opt. ο ι ἐβούλεν-ο-ν βουλεύ-οι-μι
" Plur. " Aor. I. Act. α " αι ἐβουλεύσ-ο-μεν βουλεύσ-αι-μεν

§ 81. Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βουλευώ.

PRELIMINARY REMARKS. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb (τρίβ-ω, λείπ-ω, stem ΛΙΠ, φαίν-ω, stem ΦΑΝ), so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted :

(1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tenses in connected discourse, cannot be given in the table.

(2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The spaced forms, e. g. βουλευ-ετον, βουλευ-ητον, 3d Pers. Du. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should search these out and compare them together; e. g. βουλευσω, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; βούλευσαι, 2. S. Imp. Aor. I. Mid., βουλεύσαι, 3. S. Opt. Aor. I. Act., βουλεύου, Inf. Aor. I. Act.

(5) The accentuation should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).

(6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the verbs occurring in the Greek exercises into their elements, i. e. into the personal ending, mode-vowel, etc., observing the following order, viz. βουλευσω, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb βουλεύω, to advise; then he may so translate into Greek the verbs in the English exercises, as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βουλεύ-ω, to advise? Answer: The verb-stem is βουλεν-, augment ε, thus εβουλεν; the tense-characteristic of the first Aor. Mid. is σ, thus tense-stem is ε-βουλεν-σ; the mode-vowel of the first Aor. Ind. Mid. is α, thus ε-βουλεν-σ-α; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is το, thus ε-βουλεύ-σ-α-το.

(7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

REM. 1. The three verbs βούλομαι, *to will*, δύναμαι, *to be able*, and μέλλω, *to be about to do*, among the Attic writers take η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor. ἐβουλήθην and ἡβουλήθην; Impf. ἐδυνάμην and ἡδυνάμην, Aor. ἐδυνήθην and ἡδυνήθην (but always ἐδυνάσθην); Impf. ἐμελλον and ἡμελλον (the Aor. is very seldom ἡμέλλησα).

REM. 2. Among the Attic writers the augment ε is often omitted in the Plup. of compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes; e. g. ἀναβεβήκει, καταδεδραμῆκεσαν.

§ 86. (b) Temporal Augment.

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

α becomes η, e. g.	Impf. ἦγον	Perf. ἤχα	Plup. ἤχειν.
ε " η, " ἔπιζω " ἤπιζον " ἤπικα " ἤπικειν			
ι " ι, " ἱκετεύω " ἰκέτευσον " ἰκέτευκα " ἰκετέσκεν			
ο " ο, " ὀμιλέω " ὀμίλουν " ὀμίληκα " ὀμίληκεν			
υ " υ, " ὕβριζω " ὕβριζον " ὕβρικα " ὕβρικεν			
αι " η, " αἰρέω " ἤρουν " ἤρηκα " ἤρηκεν			
ευ " ην, " αἰλέω " ἠύλουν " ἠύληκα " ἠύληκεν			
οι " ω, " οἰκτιζω " ὤκτιζον " ὤκτικα " ὤκτικειν.			

REMARK. Verbs which begin with η, ι, υ, ω, ου and ει, do not admit the augment; e. g. ἡττώμαι, *to be overcome*, Impf. ἡττώμην, Perf. ἡττημαι, Plup. ἡττήμην; ἵπνω, *to press*, Aor. ἵπνωσα; ὕπνω, *to lull to sleep*, Aor. ὕπνωσα; ὠφελέω, *to benefit*, Impf. ὠφέλουν; ὀτράζω, *to wound*, Impf. οὔταζον; εἰκω, *to yield*, Impf. εἰκον, Aor. εἶσα; εἰκάζω, *to liken*, is an exception, which among the Attic writers, though seldom, is augmented; e. g. εἰκαζον, seldom ἦκαζον, εἰκάσα, seldom ἦκάσα, εἰκασμαι, seldom ἦκασμαι. Also those verbs whose stem begins with ευ, usually take no augment; e. g. εὐχόμαι, *to supplicate*, εὐχόμην, more rarely ἠύχόμην, but Perf. ἠύγμαι, not εὐγμαι; εὐρίσκω, *to find*, in good prose, always omits the augment.

§ 87. Remarks on the Augment.

1. Verbs beginning with α followed by a vowel, have α instead of η; but those beginning with α, αυ and οι followed by a vowel, do not admit the augment; e. g. αἶω, *to perceive* (poetic), Impf. αἶον; ἀηδίζομαι, *to be disgusted with*, Impf. ἀηδίζομην; ἀθαίνω, *to dry*, Impf. ἀθαίνον; οἰακίζω, *to steer*, Impf. οἰάκιζον; also ἀνάλισκω, *to destroy*, although no vowel follows α, has ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But οἰομαι, *to believe*, always takes the augment; e. g. φόμην.

2. Some verbs, also, beginning with οι followed by a consonant, do not take the augment; e. g. οἰκονορέω, *to guard the house*, Aor. οἰκούρησα.

3. The eleven following verbs, beginning with ε, have ει instead of η, for the augment, viz. εἰω, *to permit*, Impf. εἶων, Aor. εἶασα; ἐθίζω, *to accustom*, (to which belongs also εἶωθα, *to be accustomed*); εἰσάμην, Aor. (stem ἘΔ), *I es-*

ablished, founded; ἐλίσσω, to wind; ἔλκω, to draw; Aor. ἐλκῆσα (stem 'ΕΛΚΥ); εἰλον, to take, Aor. (stem 'ΕΛ) of αἰρέω; ἔπομαι, to follow; ἐργάζομαι, to work; ἐρπω, ἐρπύζω, to creep, to go; ἐστιάω, to entertain; ἔχω, to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

ἀγνυμι, to break, Aor. ἔαξα, etc.

ἀλίσκομαι, capior, Perf. ἔαλωκα and ἤλωκα.

ὠθέω, to push, ἐώθουν, etc.

ὠνέομαι, to buy, Impf. ὠνούμην, Perf. ὠνήμαι.

5. The verb ἐορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἐώρταζον. The same is true of the following forms of the Pluperfect:

ΕΙΚΩ, second Perf. εοικα, I am like, Plup. ἐέκειν.

ἐλπωμαί, to hope, second Perf. εολπα, I hope, Plup. ἐέλπειν.

ΕΡΓΩ, to do, second Perf. εοργα, Plup. ἐέργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὁράω, to see, Impf. ἔωρων, Perf. ἔώρακα, ἔώραμαι.

ἀνοίγω, to open, Impf. ἀνέγων, Aor. ἀνέψα (Inf. ἀνοίξαι), etc.

ἀλίσκομαι, to be taken, Aor. ἔαλων (Inf. ἀλώναι, ᾶ) and ἤλων.

§ 88. Reduplication.

1. Reduplication consists in repeating the first consonant of the stem with *s*. It denotes a *completed* action, and hence is prefixed to the Perf., e. g. λέ-λυκα, I have loosed; to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω; and to the Plup., which as a historical tense, takes also the augment *s* before the reduplication; e. g. ἐ-βε-βουλεύκειν. It remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ρ, γν, γλ, βλ,* (except βέβλαφα, βέβλαμμαι from βλάπτω, to injure, βεβλασφήμηκα from βλασφημέω, to blaspheme, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

λύω, to loose,	Perf. λέ-λυκα	Plup. ἐ-λε-λύκειν
θύω, to sacrifice,	" τέ-θυκα (§ 8, 10.)	" ἐ-τε-θύκειν
φυτεύω, to plant,	" πε-φύτευκα (§ 8, 10.)	" ἐ-πε-φυτεύκειν
χορεύω, to dance,	" κε-χόρευκα (§ 8, 10.)	" ἐ-κε-χορεύκειν
γράφω, to write,	" γέ-γραφα	" ἐ-γε-γράφειν
κλίνω, to bend,	" κέ-κλικα	" ἐ-κε-κλίκειν
κρίνω, to judge,	" κέ-κρικα	" ἐ-κε-κρίκειν

* Such verbs are excepted on account of the difficulty of repeating these letters.—T₂.

εὐ-τυχέω, to be fortunate,
εὐ-ωχέομαι, to feast well,
εὐ-εργετέω, to do good,

εὐ-τύχουν, commonly εὐ-τύχουν,
εὐ-ωχούμην
εὐ-ηργέτουν, Perf. εὐ-ηργέτηκα, commonly εὐ-
εργέτουν, εὐ-εργέτηκα.

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate,
οικοδομέω, to build,

ἐμυθολόγουν
ἐκοδόμουν

μεμυθολόγηκα
ἐκοδόμηκα.

§ 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπέχομαι, to clothe oneself,
ἀνέχομαι, to endure,
ἀμφιγνέω, to be uncertain,
ἀνορθόω, to raise up,
ἐνοχλέω, to molest,
παροινέω, to riot,

Impf. ἡμπειχόμεν or ἡμπειχ.

“ ἡνείχόμεν

“ ἡμφεγνέουν and ἡμφιγν.

“ ἡνώρθουν Perf. ἡνώρθωκα

“ ἡνώχλουν “ ἡνώχληκα

“ ἐπαρῶνουν “ πεπαρῶνηκα

Aor. ἡμπεσχόμεν

“ ἡνεσχόμεν

“ ἡνώρθωσα

“ ἡνώχλησα

“ ἐπαρῶνησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

δαιτιάω (from δαίαιρα, food), (a) to feed, (b) to be a judge, Impf. ἐδίητων and διήτων, Perf. δεδίητηκα.

διακονέω, to serve (from διάκονος, servant), Impf. ἐδιηκόνουν and διηκόνουν, Perf. δεδιηκόνηκα.

ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ, to dispute), Impf. ἡμψεσβήτουν and ἡμφισβήτουν.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

ἀμφιγνέω (γνέω), to be uncertain,

ἀμφιέννυμι, to clothe,

ἐπίσταμαι, to know,

καθίζω, to cause to sit,

καθέζομαι, to sit,

κάθημαι, to sit,

καθεύδω, to sleep,

Impf. ἡμφιγνέουν or ἡμφεγνέουν (No. 1)

Aor. ἡμφίεσα, Perf. ἡμφίεσμαι

Impf. ἡπιστάμην

“ ἐκάθιζον, Perf. κεκάθικα

“ ἐκαθεζόμην and καθεζ. (without Aug.)

“ ἐκαθήμην and καθήμην (without Aug.)

“ ἐκάθευδον, seldom καθεύδον.

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

ἐναντιοῦμαι, to oppose oneself to,

ἀντιδικέω, to defend at law,

ἐμπεδῶ, to establish,

from ἐναντίος

“ ἀντίδικος

“ ἐμπεδος

Impf. ἡναντιοῦμην

“ ἡντιδικούν

“ ἡμπεδούν.

§ 92. Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

by nature, and shorten this after prefixing the reduplication (except *ἐρείδω*, to *prop*, *ἐρήρεικα*, *ἐρήρεισμαι*):

ἀλείφω, to <i>anoint</i> ,	ἀκούω, to <i>hear</i> ,	
ἀλ-ήλιφα	ἀκ-ήκοα	ἤκουσμαι
ἀλ-ηλίφειν	ἡκ-ηκόειν	ἤκούσμην
ἀγείρω, to <i>collect</i> ,	ἐγείρω, to <i>awaken</i> ,	
ἀγ-ήγερκα	ἐγ-ήγερκα	ἐγ-ήγερμαι
ἀγ-ηγέρκειν	ἐγ-ηγέρκειν	ἐγ-ηγέρμην

REMARK. The verb *ἄγω*, to *lead*, forms the second Aor. Act. and Mid., and *φέρω*, to *carry*, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

ἄγω, to *lead*, Aor. II. ἤγ-αγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἤγαγόμην.

φέρω, to *carry* (stem 'ΕΓΚ), Aor. II. ἤν-εγκον, Inf. ἐν-εγκειν, Aor. I. ἤνεγκα, Inf. ἐν-έγκα, Aor. Pass. ἤν-εχθην, Inf. ἐν-εχθῆναι.

§ 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision (§ 6, 3); *πρό* frequently combines with the augment by means of Crasis (§ 6, 2), and becomes *πρὸν*, and *ἐν* and *ὀν* resume their *ν* which had been assimilated, or dropped, or changed; e. g.

ἀπο-βάλλω, to <i>throw from</i> , Im. ἀπ-έβαλλον	Πρ. ἀπο-βέβληκα	Πρ. ἀπ-εβεβλήκειν
περι-βάλλω, to <i>throw around</i> ,	περι-έβαλλον	περι-εβεβλήκειν
προ-βάλλω, to <i>throw before</i> ,	προ-έβαλλον	προ-εβεβλήκειν
	προ-ύβαλλον	προ-ύβεβλήκειν
ἐμ-βάλλω, to <i>throw in</i> ,	ἐν-έβαλλον	ἐμ-βέβληκα
ἐν-γίγνομαι, to <i>be in</i> ,	ἐν-εγίγνομην	ἐν-γέγονα
συ-σκευάζω, to <i>pack up</i> ,	συν-εσκεύαζον	συν-εσκεύακα
συν-ρίπτω, to <i>throw together</i> ,	συν-έριπτον	συν-έριψα
συν-λέγω, to <i>collect together</i> ,	συν-έλεγον	συν-είλοχα
		συν-είλόχην

2. Second rule. Verbs compounded with *δυσ* take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

δυσ-τυχέω, to <i>be unfortunate</i> ,	ἐ-δυστύχουν	δε-δυστύχηκα	ἐ-δε-δυστυχήκειν
δυσ-ωπέω, to <i>make ashamed</i> ,	ἐ-δυσώπουν		
δυσ-αρεστέω, to <i>be displeased</i> ,	δυσ-ἡρέστουν	δυσ-ἡρέστηκα	

Verbs compounded with *ἐν* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *ἐνεγεγέτω* usually in the middle; e. g.

εὐ-τυχέω, to be fortunate,
εὐ-ωχέομαι, to feast well,
εὐ-εργετέω, to do good,

εὐ-τύχουν, commonly εὐ-τύχουν
εὐ-ωχούμην
εὐ-ηργέτουν, Perf. εὐ-ηργέτηκα, commonly εὐ-εργέτουν, εὐ-εργέτηκα.

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate,
οικοδομέω, to build,

ἐμυθολόγουν
ἐκοδόμουν

μεμυθολόγηκα
ἐκοδόμηκα.

§ 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπέχομαι, to clothe oneself,	Impf. ἡμπειχόμεν or ἀμπειχ.	Aor. ἡμπεσχόμεν
ἀνέχομαι, to endure,	" ἡνείχόμεν	" ἡνεσχόμεν
ἀμφιγνέω, to be uncertain,	" ἡμφεγνόνουν and ἡμφιγν.	
ἀνερθόω, to raise up,	" ἡνέρθουν Perf. ἡνέρθωκα	" ἡνέρθωσα
ἐνοχλέω, to molest,	" ἡνώχουν " ἡνώχληκα	" ἡνώχλησα
παραινέω, to riot,	" ἐπαρύνουν " πεπαρύνωκα	" ἐπαρύνωσα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

δαιτώ (from δαίτρα, food), (a) to feed, (b) to be a judge, Impf. ἐδίητων and διήτων, Perf. δεδίητηκα.

διακονέω, to serve (from διάκονος, servant), Impf. ἐδιηκόνουν and διηκόνουν, Perf. δεδιηκόμενα.

ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ, to dispute), Impf. ἡμφεσβήτουν and ἡμψιβήτουν.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

ἀμφιγνέω (νόω), to be uncertain,	Impf. ἡμφιγνόνουν or ἡμφεγνόνουν (No. 1)
ἀμφιέννυμι, to clothe,	Aor. ἡμφίεσα, Perf. ἡμφίεσμαι
ἐπίσταμαι, to know,	Impf. ἡπιστάμην
καθίζω, to cause to sit,	" ἐκάθισον, Perf. κεκάθικα
καθέζομαι, to sit,	" ἐκαθεζόμεν and καθέζ. (without Aug.)
κάθημαι, to sit,	" ἐκαθήμην and καθήμην (without Aug.)
καθεύδω, to sleep,	" ἐκάθευδον, seldom καθήυδον.

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

ἐναντιοῦμαι, to oppose oneself to,	from ἐναντίος	Impf. ἡναντιούμην
ἀντιδικέω, to defend at law,	" ἀντίδικος	" ἡντιδίκουν
ἐμπεδών, to establish,	" ἐμπεδος	" ἡμπεδούν.

§ 92. Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except *α, ε, ο*; e. g. παιδεύ-ω, to educate, λύ-ω, to loose;
- B. Contract verbs, whose characteristic is either *α, ε* or *ο*; e. g. τιμά-ω, to honor, φιλέ-ω, to love, μισθό-ω, to let.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes; e. g.λείπ-ω, to leave, πλέκ-ω, to twine, πείθ-ω, to persuade;
- B. Liquid verbs, whose characteristic is one of the four liquids, *λ, μ, ν, ρ*; e. g. ἀγγέλλ-ω, to announce, νέμ-ω, to divide, φαίν-ω, to show, φθείρ-ω, to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

- (a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. λύ-ω, πλέκ-ω, etc.;
- (b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. τιμῶ, φιλῶ, μισθῶ.

§ 93. I. Formation of the Tenses of Pure Verbs.

1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g. βουλεύ-ω, βεβούλευ-κα. Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with *κ* (κα), the Fut. and Aor. with *σ* (σω, σα). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:

i into *ι*, e. g. μην-ίω, μηνί-σω, ἐ-μήνι-σα, etc.;

υ into *υ*, e. g. κωλύ-ω, κωλύ-σω, κε-κώλυ-μαι.

κωλύω, to hinder.		ACTIVE.			
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ω	Imp. κώλυ-ε	Inf. κωλύ-ειν	Part. κωλύ-ων
Impf.	Ind. ἐ-κώλυ-ον	Opt. κωλύ-οιμι			
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κωλύ-κέναι	Part. κε-κωλυ-κώς		
Plup.	Ind. ἐ-κε-κωλύ-κειν				
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-σειν	Part. κωλύ-σων	
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι		
		Imp. κώλυ-σον	Inf. κωλύ-σαι	Part. κωλύ-σας.	

but *προσείχον* like *είχον*, *παρέσχον* like *έσχον*, *έξήγον* like *ήγον*, *προσῆκον* like *ήκον*, *άπειργον* like *είργον* (not *πρόσειχον*, *πάρεσχον*, etc.), but Imp. *άπειργε*.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. of the Part. of the same tense as acute; e. g. *λιπεῖν*, *λιπών*, *-όν*, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ*, *έλθέ*, *εὔρέ*, *λαβέ* and *λῑέ* (but in composition, *άπειπε*, *άπόλαβε*, *άπελθε*, *ελσидε*).

(b) Also in the Imp. second Aor. Mid. as circumflex; e. g. *λαβοῦ*, *θοῦ*, from *τίθημι*.

REM. 2. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. *έκβαλε*, *έξελθε*, *έκδο*, *έκδοτε*, *άπόδο*, *άπόδοτε*, *μετάδο*, *μετάδοτε* (but not *άποδο*, *μέταδο*, see No. 2), but *έκβαλεῖν*, *έκβαλῶν*, *έκλιπεῖν*, *έξελθῶν*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also; e. g. *έκβαλοῦ*, *άφικοῦ*, *έκλιποῦ*, *έπιλαθοῦ*, *άφελοῦ*, *ένενεγκοῦ*; so in verbs in *-μι*, when the verb is compounded with a monosyllabic preposition; e. g. *προδοῦ*, *ένδοῦ*, *άφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition; e. g. *άπόδου*, *κατάθου*, *άπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back; e. g. *έκβάλεσθε*, *άπολάβεσθε*, *πρόδοσθε*, *ένθεσθε*, *άφεσθε*, *κατάθεσθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active participles of verbs in *-μι*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. *βεβουλεγκώς*, Gen. *-ότος*, *πεφηνώς*, Gen. *-ότος*, *βουλευνθείς*, Gen. *-έντος*, *τυπείς*, Gen. *-έντος*, *ιστάς*, Gen. *-άντος*, *τιθείς*, Gen. *-έντος*, *διδούς*, Gen. *-όντος*, *δεικνύς*, Gen. *-όντος*, *διαστάς*, *εκθείς*, *προδούς*, Gen. *διαστάντος*, *εκθέντος*, *προδόντος*.

REM. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. *παιδεύσας*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g. *βουλευθῶ*, *τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. Perf. Mid. or Pass., first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives of verbs in *-μι*, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. *τετράφθαι*, *βεβουλεῦσθαι*, *τετιμῆσθαι*, *πεφιλῆσθαι*, *μεμισθῶσθαι*;—*φάλαξαι*, *βουλεῦσαι*, *τιμῆσαι*, *φιλῆσαι*, *μισθῶσαι*;—*λίκεσθαι*, *εκθέσθαι*, *διαδόσθαι*;—*ιστάναι*, *τιθέναι*, *διδόναι*, *δεικνύναι*, *στήναι*, *εσθῆναι*, *θεῖναι*, *εκθεῖναι*, *δοῦναι*, *μεταδοῦναι*;—*βουλευθῆναι*, *τριβῆναι*;—*βεβουλεγκέναι*, *λελοιπέναι*.

(b) In all Optatives in *-οι* and *-αι*, see Rem. 1.

REM. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act. βουλευσαι,	Imp. first Aor. Mid. βέβληνσαι,
ποιησαι	ποιήσαι
Opt. first Aor. Act. βουλεύσαι	
ποιήσαι.	

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g. φύλασαι; but Imp. first Aor. Mid. φύλασαι.

(c) In the Part. Perf. Mid. or Pass.; e. g. βεβουλευμένος, -μένη, -μένον, -τετιμημένος, πεφιλημένος.

XXXVI. Vocabulary.

(a) Present and Imperfect Active.

Ἀγορεύω, to say.	ἕτερος, -α, -ον, alter, the	ὅτε, when.
ἄπειρος, -ον, (adv. ἀπεί- ρων), w. gen., unac- quainted with, unskill- ed in.	other (of two), opposite, different.	οὕτως, (bef. cons. οὕτω,) so, thus.
ὑπο-τρέπω, to turn away, avert.	ἵνα, in order that.	παιδεία, -ας, ἡ, education, instruction.
ὑπο-φέγω, to flee away.	κάλλος, -εος = -ους, τό, beauty.	πλησιάζω, to approach.
ἄροτρον, -ον, τό, a plough.	κεύθω, to conceal.	πρόνοια, -ας, ἡ, foresight, precaution.
γενναίως, nobly, bravely.	μουσική (τέχνη understood)	προς-πίπτω, (in third pers. sing.), it falls out, it oc- curs, it presents itself.
δεινός, -ή, -όν, fearful, ter- rible, dangerous; τὸ δεινόν, the danger.	-ῆς, ἡ, every art under the patronage of the Muses, especially music.	στασιάζω, to live at va- riance with.
	δταν, w. subj., when, when- ever.	

Δύο ὄδοι πρὸς τὴν πόλιν ἄγεται. Βόε τὸ ἄροτρον ἄγεται. Χαίρωμεν, ὦ παῖ-
δες. Ὡς ἡδὸν κάλλος, δταν ἔχῃ νοὺν σώφρονα. Οἱ πολῖται τοὺς νόμους φυλατ-
τόντων. Ἐταῖρος ἐταίρου φροντιζέτω. Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων
τῆς τῶν τέκνων παιδείας. Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων. Τὰς προς-
πιπτούσας τύχας γενναίως φέρε. Ὁ παῖς τῷ πατρὶ ῥόδον φέρει, ἵνα χαίρῃ. Ὁ
παῖς τῷ πατρὶ ῥόδον ἔφερεν, ἵνα χαίροι. Σωκράτης ὥσπερ ἐγίνωσκεν, οὕτως
ἔλεγεν. Ὅτε οἱ Ἕλληνες ἐπλησιάζον, οἱ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς
καὶ Ἀριστείδης ποτὲ ἐστασιάζετην. Λακεδαιμόνιοι μουσικῆς ἀπείρως εἶχον.
Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ὑφ' ἡμῶν. Μὴ ἕτερον κεύθοις καρδίᾳ νοῦν,
ἄλλα ἀγορεύων.

Two horses drawing (driving) the chariot, hasten. Two women sing. Let
us flee from vice. The boys study literature diligently, that their parents may
rejoice. The boys studied literature very diligently, that their parents might
rejoice. Let the citizen defend the laws. Let friends care for friends. Two
horses, drawing the chariot, hastened. Two women sang. Those who are un-
acquainted with literature do not see, when they see. Bear nobly the danger
which presents itself (*part.*), O citizens! You speak (so) as you think. We
were unacquainted with music. May the gods avert the danger from us!

XXXVII. Vocabulary.

(b) First Perfect and Pluperfect Active.

Γυναικεῖος, -α, -ον, belonging to women, womanly.	κατα-λύω, to loosen, destroy, dissolve,	about to do, delay; τὸ μέλλον, the future.
ἐν-δύω, to go into, put on.	κυριεύω, w. gen., to be or become master of, conquer, obtain.	πολέμιος, -α, -ον, hostile, ὁ πόλεμιος, the enemy.
ἐπι-διώκω, to pursue.	μάντις, -εως, ὁ, a seer, a prophet.	προφητεύω, to prophesy.
κατα-δύω, to dip, go down, set, conceal oneself.	μάντις, -εως, ὁ, a seer, a prophet.	φύω, to bring forth. Perf. to have become, be.
	μέλλω, to intend or be	

Οἱ πολέμιοι ἑκατὸν πολίτας πεφονεύκασιν. Φερεκδῶδης ἔλεγε, μηδενὶ θεῷ τε-
θυκέναι. Νέος πεφυκὼς πολλὰ χρηστὰ μάνθανε. Ὁ μάντις τὰ μέλλοντα κα-
λῶς πεπροφήτευσεν. Τὰ τέκνα εὖ πεπαίδευκας. Μῆδεια τὰ τέκνα πεφονευκυῖα
ἔχαιρεν. Οἱ Λακεδαιμόνιοι Πλαταῖς κατελεύκεσαν. Σαρδανύπαλος στολὴν
γυναικεῖαν ἐνεδεύκει. Ὅτε ἥλιος κατεδεύκει, οἱ πολέμιοι ἐπλησίαζον. Ἀλέ-
ξανδρος ἐπιδιώκων Δαρεῖον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκυ-
ριεύκει.

The sun has gone down (is set). The Lacedaemonians have destroyed Pla-
taea. We admired the woman, who had put on (having put on) a purple robe.
Diodorus (Διόδωρος) says that Alexander (acc. w. inf.), pursuing Darius, ob-
tained many treasures. The enemies had killed 400 soldiers. Thy friend
had brought up his (the) children well.

XXXVIII. Vocabulary.

(c) First Future and Aorist Active.

Ἀβλάβεια, -ας, ἡ, inno- cence.	ἐκγονος, -ον, descendant, descended from.	κινδυνεύω, to incur dan- ger, run a risk.
ἄμφω, both, ambo.	ἐλπίζω, to hope, expect.	μετά, w. gen., with; w. acc., after.
ἄντῳ, to complete, finish.	ἐπαγγέλλω, to announce.	
δάκρυον, -ον, τό, a tear.	ἐπι-βουλεύω, w. dat., to plot against.	μηνίω, w. dat., to be angry with.
δια-λύω, to dissolve, sepa- rate.	ἐσχατος, -η, -ον (superl. of ἐξ), outermost, utmost,	ὅτι, that, because.
δικάζω, to judge.	ἐξ), outermost, utmost,	πρὶν ἂν, w. subj., before,
δικαστής, -ου, ὁ, a judge, a magistrate.	last.	ἕως, until.
εἴθε, w. opt., O that.	ἰκετεύω, to ask, suppli- cate, entreat.	φυντεύω, to plant.

Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ἀπολύσουσιν. Ὁ χρηστὸς ἄν-
θρωπος καὶ τοῖς ἐκγόνοις φυτεύσει. Ἐλπίζομεν πάντα εὖ ἀνύσειν. Ὁ ἄγγε-
λος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμιοι τῷ στρατεύματι ἐπιβουλεύουσιν.
Ἀχιλλεὺς Ἀγαμέμνονι ἐμήνισεν. Οἱ Ἕλληνες ἀνδρεία πολλὰ ἴσχυσαν. Ὁ Σω-
κράτης οὐκ ἔκτευσεν τοὺς δικαστὰς μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τῇ
ἑαυτοῦ ἀβλαβείᾳ ἐκινδύνευσεν τὸν ἐσχατὸν κίνδυνον. Τὰς τῶν φαύλων συνηθείας

ὀλίγος χρόνος διέλυσεν. Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς,¹ μὴ δικάζῃς. Οἱ Ἀκαδαμόνιοι Πλαταιᾶς κατέλυσαν. Τίς ἂν πιστεύσαι (πιστεύσειε) ψεύσῃ; Εἶθε πάντα καλῶς ἀνύσαιμι. Ἀκούσας (ἀκούσειάς) μου,¹ ὦ φίλε. Ὁ ἄγγελος ἐπήγγελλεν, ὅτι οἱ πολέμοι τῇ στρατιᾷ ἐπιβουλεύουσαιεν (ἐπιβουλεύσειαν). Ἀκούσόν μου, ὦ φίλε. Ἐταῖρος ἐταῖρῳ πιστευσάτω. Τὴν πόλιν λέγουσι μέγαν κίνδυνον κινδυνεύσαι.

RULE OF SYNTAX. The particle *ἂν* denotes a condition either expressed or to be supplied.

You will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (*dual*) one another. We entreated the magistrates with many tears. Achilles killed Hector (*Ἐκτωρ, -ορος*). Judge not (*pl.*) before you have heard the account of both. Thou canst not trust (*opt. w. ἂν*) a liar. May we complete (*merely the opt.*) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (*imp.*) friends. To command (*aor.*) is easier than to-do. Medea rejoiced in having murdered (*aor. part.*) her children.

XXXIX. Vocabulary.

(d) Present and Imperfect Middle or Passive.

Ἀδελφός, -οῦ, ὁ, a brother.	ἐργάζομαι, to work.	πένομαι, to be poor.
ἀποδέχομαι, to receive,	έρχομαι, to go, come.	πράττω, to do, to act; w.
admit, approve of.	ἡσυχος, quiet, quietly.	ἀν., to fare.
αὐλός, -οῦ, ὁ, a flute.	λανθάνω, w. acc., to be	στρατεύω, to make an ex-
ἔαν = ἤν, or ἔν, if, w. subj.	concealed from, escape	pedition; <i>Mid.</i> to make
ἐγχείριος, -ον, and ἐγχώ-	the notice of; <i>lateo, Mid.</i>	war, march (in a hos-
ριος, -α, -ον, native, of	to forget.	[<i>dle.</i> tile manner).]
the country.	μέσος, middle, in the mid-	ψεύδομαι, to lie.

Δύο ἄνδρες μάχεσθον. Γενναίως μαχώμεθα² περὶ τῆς πατρίδος. Ἀναγκαῖον ἐστὶ τὸν υἱὸν πείθεσθαι τῷ πατρί. Πολλοὶ ἀγαθοὶ πέπονται. Νόμοις τοῖς ἐγχαρίοις ἔπεσθαι καλόν ἐστιν. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φασῶλά σοι χαριζομένους. Ἐκαστος ἡσυχος μέσῃ τὴν ὁδὸν ἐρχέσθω. Οἱ πολῖται τοῖς νόμοις πειθέσθων. Τὸ ἀδελφῷ μοι ἔπεσθον. Εἰ βούλει καλῶς πράττειν, ἐργάζου. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου. Ψευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον. Οἱ Ἀκαδαμόνιοι μετ' αὐλῶν ἐστρατεύοντο. Εἶθε πάντες ἄνευ ἔργῃς βουλευόμενοι. Δύο καλῶ ἱππῳ εἰς τὴν πόλιν ἤλανθέσθην. Ἐὰν πένη, ὀλίγοι φίλοι:

The magistrate should consult without anger. He who goes (*part.*) the middle path, goes safest. Two beautiful horses are driven to the town. If (*ἔαν*) warriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate (*αἶσα*) it is terrible to contend. Two men contended. The soldiers fought courageously. O that every one would consult without anger! O that thou wouldst always worship the Deity!

¹ § 158, 5. (b).

² § 153, (a), (1).

XL. Vocabulary.

(e) Perfect and Pluperfect Middle or Passive.

Ἄκρα, -ας, ἡ, a summit, ἐμφυτεύω, to implant. λέγομαι, dicor, to be said.
 a castle. ἰδρύω, to build, found. ληστής, -οῦ, ὁ, a robber.
 αὐτονομία, -ας, ἡ, freedom, κατα-κλείω, to shut, lock συνθήκη, -ης, ἡ, a treaty.
 independent legislation. up.

Οἱ λησται πεφόνευνται. Δύο ἀδελφῶ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεπαίδεν-
 σθον. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλυνται. Τοῖς θεοῖς ὑπὸ τῶν Ἀθηναίων
 πολλοὶ νεφ' ἰδρυνται. Ἡ θύρα κεκλείσθω. Πρὸ τοῦ ἔργου εὖ βεβούλευσο.
 Πᾶσιν ἀνδράποισ ἐμπεφυτευμένη ἐστὶν ἐπιθυμία τῆς αὐτονομίας. Οἱ λησται
 πεφονεύσθων. Οἱ πολέμοι εἰς τὴν ἄκραν κατακεκλείσθαι λέγονται. Ξενοφῶν-
 τος νιώ, Γρύλλος καὶ Διόδωρος, ἐπεπαιδεύσθην ἐν Σπάρτῃ. Αἱ συνθήκαι ὑπὸ
 τῶν βαρβάρων ἐλέλυντο.

The robber has been murdered. The children of the friend have been well
 brought up. The doors are said to have been shut. Before the work, you have
 deliberated well. Good and bad desires have been implanted in men. The
 treaties are said to have been violated by the barbarians. The two children
 have been brought up by the same teacher. The royal authority had been abol-
 ished by the people.

XLI. Vocabulary.

(f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass.

Ἄνα-παύω, to cause to ἐπιτηδεύω, to manage, πορεύω, to lead forward;
 rest; Mid. to rest, re- transact with diligence, Mid. to go, march, set
 recover oneself. practise. out (w. pass. aorist).
 γέω (τινά τινας), to give πολιτεία, -ας, ἡ, the state, πύλη, -ης, ἡ, a gate (usu-
 any one a taste of any- the administration. ally in the plural).
 thing; mid. w. gen., to
 taste, enjoy.

Οἱ πολέμοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν
 σωτηρίας βουλευσόμεθα. Ὁ πατήρ μοι ἔλεγεν, ὅτι πορεύσοιτο. Οἱ Ἕλληνας
 ἐπὶ τοὺς Πέρσας ἐστρατεύσαντο. Ἀναπανσόμεθα,¹ ὦ φίλοι. Πρὸ τοῦ ἔργου
 εὖ βούλευσαι. Πάντες τιμῆς² γέυσασθαι βούλονται. Ὁ πατήρ ἀναπανσόμενος
 πορεύσεται. Αἱ πύλαι τῆς νυκτὸς³ κεκλείσονται. Ἐὰν τοιοῦτος ἀνὴρ τὴν πο-
 λιτείαν ἐπιτηδεύῃ, αὐτὴ εὖ βεβουλεύεται.

You will deliberate about the safety of the citizens. The messenger an-
 nounced (ἐπαγγέλλω), that the enemies would march against our town. The
 general enjoyed a great honor. If (ἐάν, w. subj.) the enemies shall have been
 led (πορεύω, subj. aor.) against us, the gates of the town will remain (have been)
 closed. Before the work, deliberate well (pl.). In (ἐν) such a danger it is not
 easy to deliberate (aor.). If you have deliberated, (aor. particip.) begin the work.

¹ § 153, (α), (1).² § 158, 5. (a).³ § 158, 4.

XLII. *Vocabulary.*

(g) First Aorist and first Future Passive.

Δημοκρατία, -ας, ἡ, the rule of the people, democracy. *αὐτή*, if a pres., perf. fut. goes before; *ω. opt.*, if an historical tense goes before; as the Lat. *ἐπι-φέρω*, to bring upon; *πόλεμόν τινα*, *bellum infero*. *πόλεμος*, -α, -ον, hostile, of the enemy. *τύραννος* -ου, ὁ, a sovereign, a tyrant.

! 'Ο Ἐκτωρ ἐκ τοῦ Ἀχιλλέως ἐφονεύθη. Τὸ ἀδελφὸν ἐκ τοῦ αὐτοῦ διδασκάλου ἐπαιδευθῆναι. Πολλὰ δημοκρατίαι ἐκ τῶν τυράννων κατελύθησαν. Μέγας φόβος τοῖς πολίταις ἔχει, μὴ αἱ συνθήκαι ἐκ τῶν πολεμίων λυθῶσιν. Εἶδε πάντες νεανίαι καλῶς παιδευθεῖεν. ὁ φονεύθητι, ὦ κακοῦργε. Οἱ στρατιῶται εἰς τὴν πολεμίαν γῆν πορευθῆναι λέγονται. Οἱ πολέμιοι, τῶν συνθηκῶν λυθισῶν,¹ ἡμῖν πόλεμον ἐπιφέρουσιν. Ὁ ληστής φονευθήσεται.

You were both educated by the same teacher. We were freed (*ἐπολύω*) from a great danger. I fear much (a great fear holds me), that the friend, who set off (*particip.*) six days ago, has been murdered by robbers. I feared much, that you had been murdered by robbers. The two robbers are said to be killed. The youth is said to be well brought up. The treaties are said to have been violated by the enemies. Well brought up youths are esteemed by all. The robbers will be killed.

§ 85. *A more particular view of the Augment and Reduplication.*

After the general view of the Augment and Reduplication (§ 77, 3 and 4), it is necessary to treat them more particularly.

As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor., take the augment, but retain it only in the Indicative. There are two augments, the *syllabic* and *temporal*.

(a) Syllabic Augment.

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing *s* to the stem, in the Impf. and Aorists, but to the reduplication, in the Pluperfect. In this way, the verb is increased by one syllable; e. g. βουλεύω, Impf. ἐ-βούλεον, Aor. ἐ-βούλεσα, Plup. ἐ-βε-βουλένκειν.

2. If the stem begins with *ρ*, this letter is doubled when the augment is prefixed (§ 8, 12); e. g. ρίπτω, to throw, Impf. ῥέριπτον, Aor. ῥέριπα.

¹ Gen. absolute, like the Abl. absolute in Latin.

5. The verb *λούω*, to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., in the ending of which there is -ε or -ο; e. g. *έλου* instead of *έλουε*, *έλούμεν* instead of *έλούομεν*, Mid. *λούμαι*, (*λόμε*.) *λοῦται*, etc., Imp. *λού*, Inf. *λούσθαι*, Impf. *λούμην*, *έλου*, *έλουτο*, etc., as if from the stem *ΛΟΕΩ*.

REMARK. On the change of the accent in contraction, see §11, 2.

XLIV. Vocabulary.

(a) Contract Verbs in -άω in the Pres. and Impf. Act.

Ἀγαπάω, to love.	ζάω, to live.	πρίν, w. inf., before.
ἀθάνατος, -ον, immortal.	ἡλικία, -ας, ἡ, age, especially youth or manhood.	πῶς; how?
ἀθλίως, miserably, unfortunately.	θαρραλέως, boldly, courageously.	σιωπάω, to be silent.
ἀκμή, -ῆς, ἡ, a point, height, full power, bloom.	ιδέα, -ας, ἡ, an appearance, an outward figure.	συγκυκάω, to move together, bring into confusion, confound.
ἀστράπτω, to lighten.	νικάω, to conquer, overcome.	σύμμαχος, -ον, fighting with; subst., a fellow-combatant, or ally.
βροντάω, to thunder.	δολοφύρομαι, w. acc., to pity.	τελευτάω, to finish, (βίον understood) to die.
διψάω, to thirst, or be thirsty.	δράω, to see.	τολμάω, to dare, venture, prevail upon oneself.
δράω, to do, act.	δρμάω, to rush, advance.	
ἐξ-απατάω, to completely deceive, or mislead.	πεινάω, to hunger, or be hungry.	
ἐρᾶω, w. gen., to love (ardently).		

Πολλάκις γνώμην εξαπατῶσιν ιδέαι. Μὴ σε νικάτω κέρδος. Ἐρῶ τῆς ἀρετῆς. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. Ἡ σιωπά, ἡ λέγε ἀμείνονα. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτᾶν. Νοὺς δρᾷ καὶ νοὺς ἀκούει. Θαρραλέως, ὡς στρατιῶται, δρῶμεν ἐπὶ τοὺς πολεμίους. Πρὶν μὲν πεινῆν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. Οὐκ ἐστὶ τοῖς μὴ δρῶσι σύμμαχος τύχη. Περικλῆς ἡστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. Εἶθε πάντες παῖδες τοὺς γονεάς ἀγαπῶεν. Πῶς ἂν τολμῶην τὸν φίλον βλάπτειν. Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἡ διψῇ ἢ πεινῇ; Ψυχὴ ἀθάνατος καὶ ἀγῆρως ζῇ διὰ παντός. Κρεῖττον τὸ μὴ ζῆν ἐστὶν ἢ ζῆν ἀθλίως. Ὁλοφύρομεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα.

Children love their (the) parents. Either be silent (pl.) or speak better. With the mind (dat.) we see and hear. Youths should be silent (imp.). We will love virtue. All citizens fear (fear holds all citizens) that (μή, w. subj.) the enemies will advance against the town. It is well to love our parents. We pity those who die (part.) in the bloom of youth (ἡλικία). The soldiers advanced courageously against the town. The army is often hungry and thirsty. All the citizens feared, that the enemies would rush against the town. May you always, O boy, love your parents!

ablished, founded; *ἐλίσσω*, to wind; *ἐλκω*, to draw; Aor. *ἐλκύσα* (stem 'ΕΛΚΥ); *ἐλλον*, to take, Aor. (stem 'ΕΛ) of *αλρέω*; *ἐπομαι*, to follow; *ἐργάζομαι*, to work; *ἐρπω*, *ἐρπύζω*, to creep, to go; *ἐστιάω*, to entertain; *ἐχω*, to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

ἄγνθμι, to break, Aor. *ἔαξα*, etc.

ἀλίσκομαι, capior, Perf. *ἔαλωκα* and *ἤλωκα*.

ὠθέω, to push, *ἔωθουν*, etc.

ὠνέομαι, to buy, Impf. *ἔωνόμην*, Perf. *ἔώνημαι*.

5. The verb *ἐορτάζω*, to celebrate a feast, takes the augment in the second syllable, Impf. *ἔορταζον*. The same is true of the following forms of the Pluperfect:

ΕΙΚΩ, second Perf. *ἔοικα*, I am like, Plup. *ἔφκειν*.

ἐλπομαι, to hope, second Perf. *ἔολπα*, I hope, Plup. *ἔώλπειν*.

ΕΡΓΩ, to do, second Perf. *ἔοργα*, Plup. *ἔώργειν*.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὁράω, to see, Impf. *ἔωρων*, Perf. *ἔώρακα*, *ἔώραμαι*.

ἀνοίγω, to open, Impf. *ἄνέγων*, Aor. *ἀνέψα* (Inf. *ἀνοίξαι*), etc.

ἐλίσκομαι, to be taken, Aor. *ἔδλων* (Inf. *ἀλῶναι*, ᾱ) and *ἤλων*.

§ 88. Reduplication.

1. Reduplication consists in repeating the first consonant of the stem with *ε*. It denotes a *completed* action, and hence is prefixed to the Perf., e. g. *λέ-λυκα*, I have loosed; to the Fut. Perf., e. g. *κε-κοσμήσομαι*, I shall be adorned, from *κοσμέω*; and to the Plup., which as a historical tense, takes also the augment *ε* before the reduplication; e. g. *ἔ-βε-βουλεύκειν*. It remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with *ρ*, *γν*, *γλ*, *βλ*,* (except *βέβλαφα*, *βέβλαμμαι* from *βλάπτω*, to injure, *βεβλασφήμηκα* from *βλασφημέω*, to blaspheme, *βεβλάστηκα* from *βλαστάνω*, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

<i>λύω</i> , to loose,	Perf. <i>λέ-λυκα</i>	Plup. <i>ἔ-λε-λύκειν</i>
<i>θύω</i> , to sacrifice,	" <i>τέ-θυκα</i> (§ 8, 10.)	" <i>ἔ-τε-θύκειν</i>
<i>φυτεύω</i> , to plant,	" <i>πε-φύτευκα</i> (§ 8, 10.)	" <i>ἔ-πε-φυτεύκειν</i>
<i>χορεύω</i> , to dance,	" <i>κε-χόρευκα</i> (§ 8, 10.)	" <i>ἔ-κε-χορεύκειν</i>
<i>γράφω</i> , to write,	" <i>γέ-γραφα</i>	" <i>ἔ-γε-γράφειν</i>
<i>κλίνω</i> , to bend,	" <i>κέ-κλικα</i>	" <i>ἔ-κε-κλίκειν</i>
<i>κρίνω</i> , to judge,	" <i>κέ-κρικα</i>	" <i>ἔ-κε-κρίκειν</i>

* Such verbs are excepted on account of the difficulty of repeating these letters.—T.E.

ἀπορροή, -ῆς, ἡ, a flowing off, a source.	ζητέω, to seek, strive.	δρεξίς, -εως, ἡ, a striving after, a desire.
δολῶ, to outwit, trick, deceive.	ζωή, -ῆς, ἡ, life.	ὀρθῶ, to make straight, erect, raise up.
δουλῶ, to enslave, subjugate.	θεῖος, -α, -ον, godlike, divine.	οὔτε—οὔτε, neither—nor.
ἐλευθερώ, to set free, to free.	ἵνα, in order that, that (after a principal tense with the subj.; after a historical tense with the opt.).	ὅπερ, ἥπερ, ὅπερ, who—ever, whatever.
ἐξισώ, to make equal.	κοινωνία, -ας, ἡ, communion, intercourse.	συν-εξ-ομοίω, to make equal.
ζηλῶ, to strive after, imitate, value, think happy, admire.	λιμός, -οῦ, ὁ, hunger.	τυφλῶ, to make blind, to blind.
		χαλεπῶς, with difficulty.

Τὸ ἀληθὲς κάλλος, ὅπερ ἐκ θείας κοινωνίας ἔχει τὴν ἀπορροήν, οὔτε πόνος ἢ λιμός ἢ ἀμέλειά τις, οὔτε ὁ πολλὸς χρόνος ἄμυροί. Αἱ φίλαι τὰ ἔθνη ζητοῦσαι συνεξομοιοῦν. Χαλεπῶς ἂν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοίης (ἐξισοίς) τοὺς ἐπαίνους. Ἐννομία ἄμυροί ὕβριν. Ζήλου, ὦ παῖ, τοὺς ἐσθλοὺς καὶ σώφρονας ἄνδρας. Πολλοὺς κακῶς πράττοντας ὀρθοὶ τύχη. Πλήθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἄμυροί. Αἱ περὶ τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς τὰλλα¹ τὴν ψυχὴν. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλῶμεν. Χρυσὸς ἐστὶν ὁ δουλῶν θνητῶν φρένας. Οἱ πολέμιοι τὸ στράτευμα ἡμῶν ἐδόλουν. Οἱ νεανίαί τὴν σοφίαν ζηλοῖεν. Οἱ πολέμιοι ἐπλησίαζον, ἵνα τοὺς αἰχμαλώτους ἐλευθεροῖεν.

The violent striving after anything makes the soul blind for everything else. The enemies approach, in order that they may free the prisoners. Imitate, O youths, noble and wise men! It is not easy to make praise equal to the virtues of the good. We love youths who strive (*particip.*) after wisdom. The enemies freed the prisoners. May violent desire not make your soul blind for everything else. Youths should strive after virtue.

XLVII. Vocabulary.

(d) Contract Verbs in -άω in the Pres. and Impf. Mid. or Pass.

ἄδυνατέω, to be unable.	set my mind or heart	μηχανάομαι, <i>māchinor</i> , to contrive.
ἀεικής, -ές, unseemly, disgraceful.	upon, desire.	ομοίως, in like manner, alike.
ἀκροῶμαι, <i>w. gen.</i> , to hear, listen to.	εὐεργετέω, <i>w. acc.</i> , to do well to, benefit.	πειράομαι, <i>w. pass. aor.</i> , to try.
ἀξιόω (τινά τινος), to think deserving, consider worthy, desire, wish.	ἡδομαι, <i>w. pass. aor. and fut.</i> , to rejoice.	τιμάω, to esteem, honor.
γάρ, for.	ἡμεροδρόμος, -ου, ὁ, (running through the day,) a courier.	ὑπόδημα, -ατος, τό, (bound under) a sandal, a shoe.
εἴτε — εἴτε, sive — sive; whether — or.	ἰάομαι, to heal.	χράομαι, <i>w. dat.</i> , to use; <i>acc.</i>
ἐπιθυμέω, <i>w. gen. or inf.</i> , to	μακάριος, -α, -ον, blessed, happy.	ὠφελέω, <i>w. acc.</i> , to benefit.

Ὅμοιως ἄμποῖν ἀκροᾶσθαι δεῖ. Ὅταν ἄδυνατῆς τῷ πλούτῳ χρῆσθαι, τί δια-

¹ By Crasis instead of τὰ ἄλλα.

by nature, and shorten this after prefixing the reduplication (except *ἐρίδω*, to *prop*, *ἐρήρεμα*, *ἐρήρευσμαι*):

ἀλείφω, to anoint,	ἀλ-ήλιμμα	ἀκούω, to hear,	ἀκ-ήκοα
ἀλ-ήλιφα	ἀλ-ήλιμμαι	ἤκ-ηκόειν	ἤκ-ηκούσμην
ἀλ-ήλίσφειν	ἀλ-ήλίσμην	ἔγειρω, to awake,	ἐγ-ήγερκα
ἀγειρώ, to collect,	ἀγ-ήγερμαι	ἐγ-ήγερκειν	ἐγ-ήγερμαι
ἀγ-ήγερκα	ἀγ-ήγερμαι	ἐγ-ήγερκειν	ἐγ-ήγερμαι
ἀγ-ηγέρκειν	ἀγ-ηγέρμην		ἐγ-ηγέρμην.

REMARK. The verb *ἀγω*, to *lead*, forms the second Aor. Act. and Mid., and *φέρω*, to *carry*, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

ἄγω, to *lead*, Aor. II. ἤγ-αγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἤγαγόμην.

φέρω, to *carry* (stem ΕΓΚ), Aor. II. ἤν-εγκον, Inf. ἐν-εγχεῖν, Aor. I. ἤν-εργκα, Inf. ἐν-έγκαι, Aor. Pass. ἤν-εχθην, Inf. ἐν-εχθῆναι.

§ 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision (§ 6, 3); *πρό* frequently combines with the augment by means of Crasis (§ 6, 2), and becomes *προῦ*, and *ἐν* and *σύν* resume their *ν* which had been assimilated, or dropped, or changed; e. g.

ἀπο-βάλλω, to throw from, Im. ἀπ-έβαλλον	Πρ. ἀπο-βέβληκα	Πρ. ἀπ-εβεβλήκειν
περι-βάλλω, to throw around, περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, to throw before, προ-έβαλλον	προ-βέβληκα	προ-εβεβλήκειν
	προῦβαλλον	προῦβεβλήκειν
ἐμ-βάλλω, to throw in, ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
ἐγ-γίγνομαι, to be in, ἐν-εγίγνομην	ἐγ-γέγονα	ἐν-εγεγόνην
συ-σκευάζω, to pack up, συν-εσκεύαζον	συν-εσκεύακα	συν-εσκευάκειν
συν-ρίπτω, to throw together, συν-έρριπτον	συν-έρριφα	συν-ερρίφειν
συν-λέγω, to collect together, συν-έλεγον	συν-είλοχα	συν-ειλόχειν

2. Second rule. Verbs compounded with *δυσ* take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

δυσ-τυχέω, to be unfortunate, ἐ-δυστύχουν	δε-δυστύχηκα	ἐ-δε-δυστυχήκειν
δυσ-ωπέω, to make ashamed, ἐ-δυσώπουν		
δυσ-αρεστέω, to be displeased, δυσ-ηρέστον	δυσ-ηρέστηκα	

Verbs compounded with *σύν* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *συνεργεῖω* usually in the middle; e. g.

εὐ-τυχέω, to be fortunate,
εὐ-ωχέομαι, to feast well,
εὐ-εργετέω, to do good,

ἡὺ-τύχουν, commonly εὐ-τύχουν
εὐ-ωχούμην
εὐ-ηργέτουν, Perf. εὐ-ηργέτηκα, commonly εὐ-εργέτουν, εὐ-εργέτηκα.

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate,
οικοδομέω, to build,

ἐμυθολόγουν
ἐκοδόμουν

μεμυθολόγηκα
ἐκοδόμηκα.

§ 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπέχομαι, to clothe oneself,
ἀνέχομαι, to endure,
ἀμφιγνοέω, to be uncertain,
ἀνορθόω, to raise up,
ἐνοχλέω, to molest,
παροινέω, to riot,

Impf. ἡμπειχόμεν or ἄμπειχ.

" ἡνείχόμεν

" ἡμφεγνόνουν and ἡμφιν.

" ἡνώρθουν Perf. ἡνώρθωκα

" ἡνώχλουν " ἡνώχληκα

" ἐπαρῶνουν " πεπαρῶνηκα

Aor. ἡμπεσχόμεν

" ἡνεσχόμεν

" ἡνώρθωσα

" ἡνώχλησα

" ἐπαρῶνησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διατρώω (from διαίτα, food), (a) to feed, (b) to be a judge, Impf. ἐδίητων and διήτων, Perf. δεδιήτηκα.

διακονέω, to serve (from διάκονος, servant), Impf. ἐδιεκόνουν and διεκόνουν, Perf. δεδιεκόνηκα.

ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ, to dispute), Impf. ἡμφεσβήτουν and ἡμφισβήτουν.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

ἀμφιγνοέω (νοέω), to be uncertain,

ἀμφιέννυμι, to clothe,

ἐπίσταμαι, to know,

καθίζω, to cause to sit,

καθέζομαι, to sit,

κάθημαι, to sit,

καθεύδω, to sleep,

Impf. ἡμφιγνόνουν or ἡμφεγνόνουν (No. 1)

Aor. ἡμφίεσα, Perf. ἡμφίεσμαι

Impf. ἡπιστάμην

" ἐκάδιζον, Perf. κεκάδικα

" ἐκαθεζόμεν and καθέζ. (without Aug.)

" ἐκαθήμην and καθήμην (without Aug.)

" ἐκάθευδον, seldom καθήυδον.

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

ἐναντιοῦμαι, to oppose oneself to,

ἀντιδικέω, to defend at law,

ἐμπεδών, to establish,

from ἐναντίος

" ἀντίδικος

" ἐμπεδος

Impf. ἡναντιοῦμην

" ἡντιδίκουν

" ἡμπεδούν.

§ 92. Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

A. Uncontracted verbs, whose characteristic is a vowel, except *α, ε, ο*; e. g. παιδεύ-ω, to educate, λύ-ω, to loose;

B. Contract verbs, whose characteristic is either *α, ε* or *ο*; e. g. τιμά-ω, to honor, φιλέ-ω, to love, μισθό-ω, to let.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

A. Mute verbs, whose characteristic is one of the nine mutes; e. g.λείν-ω, to leave, πλέκ-ω, to twine, πείθ-ω, to persuade;

B. Liquid verbs, whose characteristic is one of the four liquids, *λ, μ, ν, ρ*; e. g. ἀγγέλλ-ω, to announce, νέμ-ω, to divide, φαίν-ω, to show, φθείρ-ω, to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. λύ-ω, πλέκ-ω, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. τιμῶ, φιλῶ, μισθῶ.

§ 93. I. Formation of the Tenses of Pure Verbs.

1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g. βουλεύ-σω, βεβούλεν-κα. Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with *κ* (κα), the Fut. and Aor. with *σ* (σω, σα). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:

i into *ι*, e. g. μὴν-ίω, μὴνί-σω, ἐ-μήνι-σα, etc.;

υ into *υ*, e. g. κωλύ-ω, κωλύ-σω, κε-κώλυ-μαι.

κωλύω, to hinder.		ACTIVE.			
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ω	Imp. κώλυ-ε	Inf. κωλύ-ειν	Part. κωλύ-ων
Impf.	Ind. ἐ-κώλυ-ον	Opt. κωλύ-οιμι			
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κωλύ-κέναι	Part. κε-κωλύ-κώς		
Plup.	Ind. ἐ-κε-κωλύ-κειν				
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-θειν	Part. κωλύ-σων	
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι		
		Imp. κώλυ-σον	Inf. κωλύ-σαι	Part. κωλύ-σας.	

MIDDLE.					
Pres.	Ind. κωλθ-ομαι	Subj. κωλθ-ωμαι	Imp. κωλθ-ον	Inf. κωλθ-εσθαι	
	Part. κωλῦ-όμενος				
Impf.	Ind. ἐ-κωλῦ-όμην	Opt. κωλῦ-οίμην			
Perf.	S. 1.	Ind. κε-κώλθ-μαι	Imperative	Infinitive	
	2.	κε-κώλθ-σαι	κε-κώλῥ-σο	κε-κωλῦ-σθαι	
	3.	κε-κώλθ-ται	κε-κωλῦ-σθω		
	D. 1.	κε-κωλῥ-μεθον		Participle	
	2.	κε-κώλῥ-σθον	κε-κώλῥ-σθον	κε-κωλῥ-μένος	
	3.	κε-κώλῥ-σθον	κε-κωλῦ-σθων	Subjunctive	
	P. 1.	κε-κωλῥ-μεθα		κε-κωλῥ-μένος ὦ	
	2.	κε-κώλῥ-σθε	κε-κώλῥ-σθε		
	3.	κε-κώλῥ-νται	κε-κωλῦ-σθωσαν	or κε-κωλῦ-σθων]	
Plup.	S. 1.	ἐ-κε-κωλῥ-μην	D. ἐ-κε-κωλῥ-μεθον	P. ἐ-κε-κωλῥ-μεθα	Opt. κε-
Ind.	2.	ἐ-κε-κώλῥ-σο	ἐ-κε-κώλῥ-σθον	ἐ-κε-κώλῥ-σθε	κωλῥ-μέ-
	3.	ἐ-κε-κώλῥ-το	ἐ-κε-κωλῦ-σθην	ἐ-κε-κώλῥ-ντο	νος εἶην
Fut.	Ind. κωλῥ-σομαι	Opt. κωλῥ-σοίμην	Inf. κωλῥ-σεσθαι	Part. κωλῥ-σόμενος	
Aor.	Ind. ἐ-κωλῥ-σάμην	Subj. κωλῥ-σωμαι	Opt. κωλῥ-σαίμην	Imp.	
	κώλῥ-σαι	Inf. κωλῥ-σασθαι	Part. κωλῥ-σάμενος.		
PASSIVE.					
Aor.	Ind. ἐ-κωλῥ-θην	Subj. κωλῥ-θῶ	Opt. κωλῥ-θείην		
	Imp. κωλῥ-θητι	Inf. κωλῥ-θῆναι	Part. κωλῥ-θείς		
Fut.	Ind. κωλῥ-θήσομαι	Opt. κωλῥ-θησοίμην	Inf. κωλῥ-θήσεσθαι		
	Part. κωλῥ-θησόμενος.				

§ 94. *Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.*

1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a *σ* in the Perf. Mid. or Pass. and in the first Aor. Pass. This is indicated by the phrase, *Pass. with σ* (see § 95). Thus:

Χρίω, to prick, Fut. *χρίσω*, Aor. *ἐχρίσα*, Inf. *χρίσαι*. Pass. with *σ*; (but *χρίω*, to anoint, Fut. *χρίσω*, Aor. *ἐχρίσα*, Inf. *χρίσαι*, Aor. Mid. *ἐχρίσάμην*; Perf. Mid. or Pass. *κέχρισμαι*, *κεχρίσθαι*; Aor. Pass. *ἐχρίσθην*).

Ἀνθω, to complete, Fut. *ἀνθω*; Aor. *ἤνυσα*. Pass. with *σ*.

Ἀρθω, to draw water, Fut. *ἄρθω*; Aor. *ἤρυσα*. Pass. with *σ*.

μθω, to close, e. g. the eyes, Fut. *μθω*, Aor. *ἐμῦσα*; but Perf. *μέμυκα*, *I am shut*, *am silent*.

πτθω, to spit, Fut. *πτθω*; Aor. *ἐπτῦσα*. Pass. with *σ*.

ιδρθω, to cause to sit, Fut. *ιδρθω*; Aor. *ιδρύσα* (later *ιδρῶσω*, *ιδρύσα*); Aor. Pass. *ιδρῶσθην*.

2. The following dissyllables in -*θω* lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and *όω* also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except *όω*), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δθω, to wrap up, Fut. *δύσω* Aor. *ἐδόσα* Perf. *δέδυκα* *δέδῦμαι*, Aor. Pass. *ἐδόσθην*
θθω, to sacrifice, " *θῶσω* " *ἐθῶσα* " *τέθυκα* *τέθῦμαι* " " *ἐτῶσθην*
λθω, to loose, " *λύσω* " *ἐλυσα* " *λέλυκα* *λέλύμαι* " " *ἐλύσθην*.

REMARK. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. *λύω, λελύσμαι*.

§ 95. *Formation of the Aor. and Fut. Pass., and Perf. and Plup. Mid. or Pass. with σ.*

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert *σ* (Comp. § 94) before the tense-ending *-θην, -μαι*, etc. in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass.; this *σ* connects the endings to the tense-stem; e. g.

τελέ-ω

-τελέ-σ-θην
τελε-σ-θήσονταιτε-τέλε-σ-μαι
ἐ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen it in forming the tenses, take the same formation; e. g. *ἀκοῶ*, to hear, Aor. *ἤκου-σ-θην*, Fut. *ἀκου-σ-θήσονται*, Perf. *ἤκου-σ-μαι*, Plup. *ἤκου-σ-μην*; *ἐνάω*, to kindle; *κελεύω*, to command; *κυλίω*, to roll; *λείω*, to stone; *ξύω*, to scrape; *πρίω*, to saw; *σειώ*, to shake; *χρίω*, to anoint (§ 94); *ψάω*, to touch, etc.

κελεύω, to command.		ACTIVE.			
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα	Fut.	κελεύ-σω
Impf.	ἐ-κέλευ-ον	Plup.	ἐ-κε-κελεύ-κειν	Aor.	ἐ-κέλευ-σα.
MIDDLE.					
Present		κελεύ-ομαι		Impf. ἐ-κελευ-όμην	
Perf. S. 1.	κε-κέλευ-σ-μαι	Imperative κε-κέλευ-σο κε-κελεύ-σθω		Infinitive κε-κελεύ-σθαι	
Ind. 2.	κε-κέλευ-σαι			Participle κε-κελευ-σ-μένος	
3.	κε-κέλευ-σ-ται			Subjunctive κε-κελευ-σ-μένος ὦ	
D. 1.	κε-κελεύ-σ-μεθον	κε-κέλευ-σθον κε-κελεύ-σθων		κε-κελευ-σ-μένους ὦ	
2.	κε-κέλευ-σθον			Subjunctive κε-κελευ-σ-μένους ὦ	
3.	κε-κέλευ-σθον			Subjunctive κε-κελευ-σ-μένους ὦ	
P. 1.	κε-κελεύ-σ-μεθα	κε-κέλευ-σθε κε-κελεύ-σθωσαν or κε-κελεύ-σθων]		κε-κελευ-σ-μένους ὦ	
2.	κε-κέλευ-σθε			κε-κελευ-σ-μένους ὦ	
3.	κε-κελευ-σ-μένοι εἰσὶ			κε-κελευ-σ-μένους ὦ	
Plup. S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα		
Ind. 2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε		
3.	ἐ-κε-κέλευ-σ-το	ἐ-κε-κελεύ-σθην	κε-κελευ-σ-μένοι ἦσαν		
Opt.	κε-κελευ-σ-μένους εἶην				
Future	κελεύσομαι	Fut. Perf. κε-κελεύ-σομαι	Aor. ἐ-κελευ-σάμην.		
PASSIVE.					
Aorist	ἐ-κελεύ-σ-θην		Future κελευ-σ-θήσομαι.		

REM. 1. Some vary between the regular formation and that with *σ*.

θραύω, to break in pieces, *τέθρανσμαι* and *τέθρανμαι*, *ἐθραύσθην*

κλείω, to shut, *κέκλεισμαι* and Att. *κέκλημαι*; Aor. *ἐκλείσθην*.

κροῶ, to strike upon, *κέκρουμαι* and *κέκρυσμαι*; Aor. *ἐκρούσθην*.

REM. 2. Some contrary to the rule, do not take *σ*, although they retain the short characteristic-vowel; thus, e. g. *όύω, θύω, λύω*, mentioned § 94, 2.

XXXVII. *Vocabulary.*

(b) First Perfect and Pluperfect Active.

Γυναικεῖος, -α, -ον, be- longing to women, wo- manly.	κατα-λύω, to loosen, de- stroy, dissolve, κυριεύω, <i>w. gen.</i> , to be or become master of, con- quer, obtain.	about to do, delay; τὸ μέλλον, the future. πολέμιος, -α, -ον, hostile, ὁ πολέμιος, the enemy. προφητεύω, to prophesy. φύω, to bring forth. <i>Perf.</i> to have become, be. μέλλω, to intend or be
ἐν-δύω, to go into, put on.	μάντις, -εως, ὁ, a seer, a prophet.	
ἐπι-διώκω, to pursue.		
κατα-δύω, to dip, go down, set, conceal oneself.		

Οἱ πολέμιοι ἑκάτον πολίτας πεφονεύκασιν. Φερεκδῆς ἔλεγε, μηδενὶ θεῷ τε-
θυκέναι. Νέος πεφυκῶς πολλὰ χρηστὰ μάνθανε. Ὁ μάντις τὰ μέλλοντα κα-
λῶς πεπροφήτευσεν. Τὰ τέκνα εὖ πεπαίδευκας. Μήδεια τὰ τέκνα πεφονευκνῖα
ἔχαιρεν. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατελεύκεσαν. Σαρδανάπαλος στολὴν
γυναικεῖαν ἐνεδεδύκει. Ὅτε ἡλῖος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. Ἀλέ-
ξανδρος ἐπιδιώκων Δαρεῖον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκ-
νρῖσκε.

The sun has gone down (is set). The Lacedaemonians have destroyed Pla-
taea. We admired the woman, who had put on (having put on) a purple robe.
Diodorus (Διόδωρος) says that Alexander (*acc. w. inf.*), pursuing Darius, ob-
tained many treasures. The enemies had killed 400 soldiers. Thy friend
had brought up his (the) children well.

XXXVIII. *Vocabulary.*

(c) First Future and Aorist Active.

Ἀβλάβεια, -ας, ἡ, inno- cence.	ἐγγονος, -ον, descendant, descended from.	κινδυνεύω, to incur dan- ger, run a risk.
ἄμφω, both, <i>ambo</i> .	ἐλπίζω, to hope, expect.	μετά, <i>w. gen.</i> , with; <i>w. acc.</i> , after.
ἀνῶ, to complete, finish.	ἐπαγγέλλω, to announce.	
δάκρυν, -ον, τό, a tear.	ἐπι-βουλεύω, <i>w. dat.</i> , to plot against.	μηνίω, <i>w. dat.</i> , to be angry with.
δια-λύω, to dissolve, sepa- rate.	ἐσχατος, -η, -ον (<i>superl.</i> of ἐξ), outermost, utmost,	ὅτι, that, because.
δικάζω, to judge.	ἐξ, last.	πρὶν ἂν, <i>w. subj.</i> , before, ere, until.
δικαστής, -ου, ὁ, a judge, a magistrate.	ἰκετεύω, to ask, suppli- cate, entreat.	φύτεύω, to plant.
εἶθε, <i>w. opt.</i> , O that.		

Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ἀπολύσουσιν. Ὁ χρηστὸς ἄν-
θρωπος καὶ τοῖς ἐγγόνις φυτεύσει. Ἐλπίζομεν πάντα εὖ ἀνύσειν. Ὁ ἄγγε-
λος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμιοι τῷ στρατεύματι ἐπιβουλεύουσιν.
Ἀχιλλεὺς Ἀγαμέμνονι ἐμήνισεν. Οἱ Ἕλληνες ἀνδρεία πολλὰ ἴσχυσαν. Ὁ Σω-
κράτης οὐχ ἰκέτευσεν τοὺς δικαστὰς μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τῇ
ἐαυτοῦ ἀβλαβείᾳ ἐκινδύνευσεν τὸν ἐσχατὸν κίνδυνον. Τὰς τῶν φαύλων συνηθείας

¹ also.

ὀλίγος χρόνος διέλυσεν. Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς,¹ μὴ δικάζῃς. Οἱ Λακεδαιμόνιοι Πλαταιᾶς κατέλυσαν. Τίς ἂν πιστεύσαι (πιστεύσειε) ψεύσῃ; Εἶθε πάντα καλῶς ἀνύσαιμι. Ἀκούσῃς (ἀκούσειάς) μου,¹ ὦ φίλε. Ὁ ἄγγελος ἐπήγγελλεν, ὅτι οἱ πολλοὶ τῇ στρατιᾷ ἐπιβουλεύουσι (ἐπιβουλεύειαν). Ἀκούσόν μου, ὦ φίλε. Ἐταῖρος ἐταίρῳ πιστευσάτω. Τὴν πόλιν λέγουσι μέγαν κίνδυνον κινδυνεύσαι.

RULE OF SYNTAX. The particle *ἂν* denotes a condition either expressed or to be supplied.

You will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (*dual*) one another. We entreated the magistrates with many tears. Achilles killed Hector (*Ἐκτωρ, -ορος*). Judge not (*pl.*) before you have heard the account of both. Thou canst not trust (*opt. w. ἂν*) a liar. May we complete (*merely the opt.*) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (*imp.*) friends. To command (*aor.*) is easier than to-do. Medea rejoiced in having murdered (*aor. part.*) her children.

XXXIX. Vocabulary.

(d) Present and Imperfect Middle or Passive.

Ἀδελφός, -οῦ, ὁ, a brother.	ἐργάζομαι, to work.	πένομαι, to be poor.
ὑποδέχομαι, to receive,	ἔρχομαι, to go, come.	πράττω, to do, to act; w.
admit, approve of.	ἥσυχος, quiet, quietly.	adv., to fare.
ἀνός, -οῦ, ὁ, a flint.	λανθάνω, w. acc., to be	στρατεύω, to make an ex-
εἰν = ἦν, or ἂν, if, w. subj.	concealed from, escape	pedition; <i>Mid.</i> to make
ἐγχώριος, -ον, and ἐγχώ-	the notice of; <i>lateo, Mid.</i>	war, march (in a hos-
ριος, -α, -ον, native, of	to forget. [<i>dle.</i>	tile manner).]
the country.	μέσος, middle, in the mid-	ψεύδομαι, to lie.

Δύο ἄνδρες μάχεσθον. Γενναίως μαχώμεθα² περὶ τῆς πατρίδος. Ἀναγκαῖόν ἐστι τὸν υἱὸν πείθεσθαι τῷ πατρί. Πολλοὶ ἀγαθοὶ πένονται. Νόμοις τοῖς ἐγχωρίοις ἑπεσθαι καλόν ἐστιν. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζομένους. Ἐκαστος ἥσυχος μέσῃ τὴν ὁδὸν ἐρχέσθω. Οἱ πολῖται τοῖς νόμοις πεπαισθῶν. Τῷ ἀδελφῷ μοι ἑπεσθόν. Εἰ βούλει καλῶς πράττειν, ἐργάζου. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου. Ψευδόμενες οὐδεὶς λανθάνει πολλὸν χρόνον. Οἱ Λακεδαιμόνιοι μετ' ἀλλῶν ἐστρατεύοντο. Εἶθε πάντες ἄνευ ὀργῆς βουλευόμενοι. Δύο καλὴ ἵππῳ εἰς τὴν πόλιν ἤλανθένην. Ἐὰν πᾶσι, ὀλίγοι φίλοι:

The magistrate should consult without anger. He who goes (*part.*) the middle path, goes safest. Two beautiful horses are driven to the town. If (*εἰν*) warriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate (*αἶσα*) it is terrible to contend. Two men contended. The soldiers fought courageously. O that every one would consult without anger! O that thou wouldst always worship the Deity!

¹ § 158, 5. (b).

² § 153, (a), (1).

XL. Vocabulary.

(e) Perfect and Pluperfect Middle or Passive.

Ἄκρα, -ας, ἡ, a summit, ἐμφυτεύω, to implant. λέγομαι, dicor, to be said.
 a castle. ἰδρύω, to build, found. ληστής, -οῦ, ὁ, a robber.
 αὐτονομία, -ας, ἡ, freedom, κατα-κλείω, to shut, lock συνθήκη, -ης, ἡ, a treaty.
 independent legislation. up.

Οἱ λησται πεφόνευνται. Δύο ἀδελφῶ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεπαίδεν-
 σθον. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλυται. Τοῖς θεοῖς ὑπὸ τῶν Ἀθηναίων
 πολλοὶ νεφ' ἰδρυνται. Ἡ θύρα κεκλείσθω. Πρὸ τοῦ ἔργου εὖ βεβούλευσο.
 Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἐστὶν ἐπιθυμία τῆς αὐτονομίας. Οἱ λησται
 πεφονεύσθων. Οἱ πολέμιοι εἰς τὴν ἄκραν κατακεκλείσθαι λέγονται. Ξενοφῶν-
 τος υἱὸς, Γρύλλος καὶ Διόδωρος, ἐκπαιδεύσθην ἐν Σπάρτῃ. Αἱ συνθήκαι ὑπὸ
 τῶν βαρβάρων ἐλέλυντο.

The robber has been murdered. The children of the friend have been well
 brought up. The doors are said to have been shut. Before the work, you have
 deliberated well. Good and bad desires have been implanted in men. The
 treaties are said to have been violated by the barbarians. The two children
 have been brought up by the same teacher. The royal authority had been abol-
 ished by the people.

XLI. Vocabulary.

(f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass.

Ἄνα-παύω, to cause to ἐπιτηδεύω, to manage, πορεύω, to lead forward;
 rest; Mid. to rest, re- transact with diligence, Mid. to go, march, set
 recover oneself. practise. out (w. pass. aorist).
 γεύω (τινά τινος), to give πολιτεία, -ας, ἡ, the state, πύλη, -ης, ἡ, a gate (usu-
 any one a taste of any the administration. ally in the plural).
 thing; mid. w. gen., to
 taste, enjoy.

Οἱ πολέμιοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν
 σωτηρίας βουλευσόμεθα. Ὁ πατήρ μοι ἔλεγεν, ὅτι πορεύσοιτο. Οἱ Ἕλληνες
 ἐπὶ τοῖς Πέρσας ἐστρατεύσαντο. Ἀναπανσόμεθα, ὦ φίλοι. Πρὸ τοῦ ἔργου
 εὖ βούλευσαι. Πάντες τιμῆς² γεύσασθαι βούλονται. Ὁ πατήρ ἀναπανσόμενος
 πορεύσεται. Αἱ πύλαι τῆς νυκτὸς³ κεκλείσονται. Ἐὰν τοιοῦτος ἀνὴρ τὴν πο-
 λιτείαν ἐπιτηδεύῃ, αὐτῇ εὖ βεβουλευσεται.

You will deliberate about the safety of the citizens. The messenger an-
 nounced (ἐπαγγέλλω), that the enemies would march against our town. The
 general enjoyed a great honor. If (ἐάν, w. subj.) the enemies shall have been
 led (πορεύω, subj. aor.) against us, the gates of the town will remain (have been)
 closed. Before the work, deliberate well (pl.). In (ἐν) such a danger it is not
 easy to deliberate (aor.). If you have deliberated, (aor. particip.) begin the work.

¹ § 153, (a), (1).² § 158, 5. (a).³ § 158, 4.

XLII. Vocabulary.

(g) First Aorist and first Future Passive.

Δημοκρατία, -ας, ἡ, the rule of the people, democracy.	μή after verbs of fear, w. subj., if a pres., perf. or fut. goes before; w. opt., if an historical tense goes before; as the Lat.	in ne, to be translated by 'that' or 'lest'
ἐπι-φέρω, to bring upon; πόλεμόν τινα, bellum infero.	πολέμιος, -α, -ον, hostile, of the enemy.	τύραννος -ον, ὁ, a sovereign, a tyrant.

! Ὁ Ἐκτωρ ἐπὶ τοῦ Ἀχιλλέως ἐφονεύθη. Τὼ ἀδελφοὶ ἐπὶ τοῦ αὐτοῦ διδασκάλου ἐπαυδαυθήτην. Πολλὰ δημοκρατίαι ἐπὶ τῶν τυράννων κατελύθησαν. Μέγας φόβος τοῖς πολίταις ἔχει, μὴ αἱ συνθήκαι ἐπὶ τῶν πολεμίων λυθῶσιν. Εἶθε πάντες νεανίαι καλῶς παιδευθεῖεν. Φονεύθητι, ὦ κακοῦργε. Οἱ στρατιῶται εἰς τὴν πολεμίαν γῆν πορευθῆναι λέγονται. Οἱ πολέμοι, τῶν συνθηκῶν λυθισῶν,¹ ἡμῖν πόλεμον ἐπιφέρουσιν. Ὁ ληστής φονευθήσεται.

You were both educated by the same teacher. We were freed (ἀπολύω) from a great danger. I fear much (a great fear holds me), that the friend, who set off (*particip.*) six days ago, has been murdered by robbers. I feared much, that you had been murdered by robbers. ✕ The two robbers are said to be killed. The youth is said to be well brought up. The treaties are said to have been violated by the enemies. Well brought up youths are esteemed by all. The robbers will be killed.

§ 85. A more particular view of the Augment and Reduplication.

After the general view of the Augment and Reduplication (§ 77, 3 and 4), it is necessary to treat them more particularly.

As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor., take the augment, but retain it only in the Indicative. There are two augments, the *syllabic* and *temporal*.

(a) Syllabic Augment.

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing *s* to the stem, in the Impf. and Aorists, but to the reduplication, in the Pluperfect. In this way, the verb is increased by one syllable; e. g. βουλεύω, Impf. ἐ-βούλεον, Aor. ἐ-βούλεσα, Plup. ἐ-βε-βούλευκιν.

2. If the stem begins with *ρ*, this letter is doubled when the augment is prefixed (§ 8, 12); e. g. ῥίπτω, to throw, Impf. ἔρριπτον, Aor. ἔρριψα.

¹ Gen. absolute, like the Abl. absolute in Latin.

REM. 1. The three verbs βούλομαι, *to will*, δύναμαι, *to be able*, and μέλλω, *to be about to do*, among the Attic writers take η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor. ἐβουλήθην and ἠβουλήθην; Impf. ἐδυνάμην and ἠδυνάμην, Aor. ἐδυνήθην and ἠδυνήθην (but always ἐδυνάσθην); Impf. ἐμέλλον and ἠμέλλον (the Aor. is very seldom ἠμέλλησα).

REM. 2. Among the Attic writers the augment ε is often omitted in the Plup. of compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes; e. g. ἀναβεβήκει, καταδεδραμήκεσαν.

§ 86. (b) Temporal Augment.

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

α becomes η, e. g.	Impf. ἤγον	Perf. ἤχα	Plup. ἤκειν.
ε " η, " ἐλπίζω " ἤλπιζον " ἤλπικα " ἤλπικεν			
ι " ι, " ἱκετεύω " ἱκέτευν " ἱκέτευκα " ἱκετεύκειν			
ο " ω, " ὀμιλέω " ὀμίλουν " ὀμίληκα " ὀμίληκειν			
υ " υ, " ὑβρίζω " ὑβρίζον " ὑβρίκα " ὑβρίκειν			
αι " η, " αἰρέω " ἥρουν " ἥρηκα " ἥρῃκειν			
ου " ην, " αὐλέω " ἠδούν " ἠύληκα " ἠύληκειν			
οι " ω, " οἰκτίζω " ὤκτιζον " ὤκτικα " ὤκτικεν.			

REMARK. Verbs which begin with η, ι, υ, ω, ου and ει, do not admit the augment; e. g. ἡττάομαι, *to be overcome*, Impf. ἡττώμην, Perf. ἡττημαι, Plup. ἡττήμην; ἱπύω, *to press*, Aor. ἵπωσα; ὑπνάω, *to lull to sleep*, Aor. ὑπνώσα; ὠφέλειω, *to benefit*, Impf. ὠφέλουν; οὐτάζω, *to wound*, Impf. οὔταζον; εἰκω, *to yield*, Impf. εἰκον, Aor. εἶξα; εἰκάζω, *to liken*, is an exception, which among the Attic writers, though seldom, is augmented; e. g. εἰκάζον, seldom ἥκαζον, εἰκάσα, seldom ἥκασα, εἰκάσμαι, seldom ἥκασμαι. Also those verbs whose stem begins with ευ, usually take no augment; e. g. εὐχόμαι, *to supplicate*, εὐχόμην, more rarely ἠύχόμην, but Perf. ἠύγμαι, not εὐγμαι; εὐρίσκω, *to find*, in good prose, always omits the augment.

§ 87. Remarks on the Augment.

1. Verbs beginning with α followed by a vowel, have α instead of η; but those beginning with α, αυ and οι followed by a vowel, do not admit the augment; e. g. αἰτώ, *to perceive* (poetic), Impf. αἶον; ἀηδίζομαι, *to be disgusted with*, Impf. ἀηδιζόμην; ἀαίνω, *to dry*, Impf. αἰαίνον; οἰακίζω, *to steer*, Impf. οἰάκιζον; also ἀνάλισκω, *to destroy*, although no vowel follows α, has ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But οἶομαι, *to believe*, always takes the augment; e. g. φόμην.

2. Some verbs, also, beginning with οι followed by a consonant, do not take the augment; e. g. οἰκουρέω, *to guard the house*, Aor. οἰκούρησα.

3. The eleven following verbs, beginning with ε, have ει instead of η, for the augment, viz. ἐάω, *to permit*, Impf. εἶων, Aor. εἶασα; ἐθίζω, *to accustom*, (to which belongs also εἶωθα, *to be accustomed*); εἰσάμην, Aor. (stem ἜΔ), *I es-*

ablished, founded; *ἐλίσσω*, to wind; *ἐλκω*, to draw; Aor. *ἐλκῦσα* (stem *ΕΛΚΥ*); *εἶλον*, to take, Aor. (stem *ΕΛ*) of *αἰρέω*; *ἔπομαι*, to follow; *ἐργάζομαι*, to work; *ἐρπω*, *ἐρπύζω*, to creep, to go; *ἐστιάω*, to entertain; *ἔχω*, to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

ἀγνῶμι, to break, Aor. *ἔαφα*, etc.

ἀλίσκομαι, *carior*, Perf. *ἔαλωκα* and *ἤλωκα*.

ὠθέω, to push, *ἔωθουν*, etc.

ὠνέομαι, to buy, Impf. *ἔωνόμην*, Perf. *ἔωνημαι*.

5. The verb *ἐορτάζω*, to celebrate a feast, takes the augment in the second syllable, Impf. *ἔωρταζον*. The same is true of the following forms of the Pluperfect:

ΕΙΚΩ, second Perf. *ἔοικα*, I am like, Plup. *ἔώκειν*.

ἔλπομαι, to hope, second Perf. *ἔολπα*, I hope, Plup. *ἔώλπειν*.

ΕΡΓΩ, to do, second Perf. *ἔοργα*, Plup. *ἔώργειν*.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὁράω, to see, Impf. *ἔωρων*, Perf. *ἔώρακα*, *ἔώραμαι*.

ἀνοίγω, to open, Impf. *ἄνέωγον*, Aor. *ἄνέωξα* (Inf. *ἀνοίξαι*), etc.

ἀλίσκομαι, to be taken, Aor. *ἔδλων* (Inf. *ἄλῶναι*, *ᾶ*) and *ἤλων*.

§ 88. Reduplication.

1. Reduplication consists in repeating the first consonant of the stem with *ε*. It denotes a *completed* action, and hence is prefixed to the Perf., e. g. *λέ-λυκα*, I have loosed; to the Fut. Perf., e. g. *κε-κοσμήσομαι*, I shall be adorned, from *κοσμέω*; and to the Plup., which as a historical tense, takes also the augment *ε* before the reduplication; e. g. *ἔ-βε-βουλεύκειν*. It remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with *ρ*, *γν*, *γλ*, *βλ*,* (except *βέβλαφα*, *βέβλαμμαι* from *βλάπτω*, to injure, *βεβλασφήμηκα* from *βλασφημέω*, to blaspheme, *βεβλάστηκα* and *ἔβλάστηκα* from *βλαστάνω*, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

<i>λύω</i> , to loose,	Perf. <i>λέ-λυκα</i>	Plup. <i>ἔ-λε-λύκειν</i>
<i>θύω</i> , to sacrifice,	“ <i>τέ-θυκα</i> (§ 8, 10.)	“ <i>ἔ-τε-θύκειν</i>
<i>φυτεύω</i> , to plant,	“ <i>πε-φύτευκα</i> (§ 8, 10.)	“ <i>ἔ-πε-φντεύκειν</i>
<i>χορεύω</i> , to dance,	“ <i>κε-χόρευκα</i> (§ 8, 10.)	“ <i>ἔ-κε-χορεύκειν</i>
<i>γράφω</i> , to write,	“ <i>γέ-γραφα</i>	“ <i>ἔ-γε-γράφειν</i>
<i>κλίνω</i> , to bend,	“ <i>κέ-κλικα</i>	“ <i>ἔ-κε-κλίκειν</i>
<i>κρίνω</i> , to judge,	“ <i>κέ-κρικα</i>	“ <i>ἔ-κε-κρίκειν</i>

* Such verbs are excepted on account of the difficulty of repeating these letters.—TR.

PASSIVE.			
Aor. I.	Ind. (ἐ-τίβ-θην) ἐ-τίβ-θην	Subj. τριβ-θῶ	Opt. τριβ-θείην Inf. τριβ-θῆναι Imp. τριβ-θητι Part. τριβ-θείς
Fut. I.	Ind. τριβ-θήσομαι	Opt. τριβ-θήσοιμην	Inf. τριβ-θήσεσθαι Part. τριβ-θησόμενος
Aor. II.	Ind. ἐ-τίβ-ην	Subj. τριβ-ῶ	Opt. τριβ-είην Imp. τριβ-ηθι Inf. τριβ-ῆναι Part. τριβ-είς
Fut. II.	Ind. τριβ-ήσομαι	Opt. τριβ-ήσοιμην	Inf. τριβ-ήσεσθαι Part. τριβ-ησόμενος
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.			

§ 108. (b) *Impure Characteristic, πτ in Pres. and Impf. (Fut. -ψω).*

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἐ-κοπτ-ον	ἐ-κοπτ-όμην	
Perf. I.	(κέ-κοπ-ά) κέ-κοπ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Plup. I.	ἐ-κε-κόφ-ειν	ἐ-κε-κόμην, like ἐ-τε-τρίμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἐ-κε-κόπ-ειν		
Fut.	(κόπ-σω) κόψω	κόψομαι	Aor. I. ἐ-κόφ-θην
Aor. I.	ἐ-κόψα	ἐ-κοψάμην	Fut. I. κοφ-θήσομαι
Fut. Pf.		κε-κόψομαι	Aor. II. ἐ-κόπ-ην
			Fut. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -η, -ον, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass.			
κάμπ-τ-ω to bend (κέκαμ-μαι for κέκαμμι-μαι § 106, Rem. 2).			
Ind.	S. 1. κέκαμμαι	Imperative.	Infinitive.
	2. κέκαμψαι	κέκαμψο	κεκάμψθαι
	3. κέκαμπται	κεκάμψθω	
	D. 1. κέκαμψθον		Participle.
	2. κέκαμψον	κέκαμψον	κεκαμμένος, -η, -ον
	3. κέκαμψων	κεκάμψων	
	P. 1. κέκαμψον		Subjunctive.
	2. κέκαμψον	κέκαμψτε	κεκαμμένος ὦ
	3. κέκαμψον εἰσί(ν)	κεκάμψωσαν or κακάμψων]	
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

LI. *Vocabulary.*

Διών, -ώνος, ὁ, ævum, duration of time, time, lifetime.	βυσσόδεν (fr. ὁ βυθός, the deep), from the depth, or the bottom.	κάμπω, to bend.
ἀλείφω, to anoint.	γυμνός, -ή, -όν, naked.	κατα-λείπω, to leave behind, desert.
ἀνα-τρέπω, to turn up, overturn, destroy.	ἐξ-αλείφω, to wipe or rub off, obliterate.	κεχωρημένος, (perf. part. of χράσμαι, uxor,) wanting, w. gen.
βίος, -ου, ὁ, life, livelihood, food.	θάπτω, to bury.	κλέπτω, to steal.
	καλύπτω, to conceal.	κόπτω, to cut, strike.

by nature, and shorten this after prefixing the reduplication (except *ἐρεῖδω*, to *prop*, *ἐρήρειμα*, *ἐρήρεισμαι*):

ἀλείφω, to anoint,	ἀλ-ήλιμμα	ἀκούω, to hear,	ἤκουσμαι
ἀλ-ήλιφα	ἀλ-ήλίμην	ἀκ-ήκοα	ἤκουσμεν
ἀλ-ήλίφειν		ἤκ-ηκόειν	
ἀγείρω, to collect,	ἀγ-ήγερμαι	ἐγείρω, to awake,	ἐγ-ήγερμαι
ἀγ-ήγερκα	ἀγ-ηγέρμην	ἐγ-ήγερκα	ἐγ-ηγέρμεν
ἀγ-ηγέρκειν		ἐγ-ηγέρκειν	

REMARK. The verb *ἀγω*, to *lead*, forms the second Aor. Act. and Mid., and *φέρω*, to *carry*, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

ἄγω, to *lead*, Aor. II. ἤγαγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἤγαγόμην.

φέρω, to *carry* (stem ΕΓΚ), Aor. II. ἤνεγκον, Inf. ἐνεγκεῖν, Aor. I. ἤνεγκα, Inf. ἐν-έγκα, Aor. Pass. ἤνεχθην, Inf. ἐνεχθήναι.

§ 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision (§ 6, 3); *πρό* frequently combines with the augment by means of Crasis (§ 6, 2), and becomes *προῦ*, and *ἐν* and *ὄν* resume their *ν* which had been assimilated, or dropped, or changed; e. g.

ἀπο-βάλλω, to throw from, Im. ἀπ-έβαλλον	Πλάπο-βέβληκα	Πρ. ἀπ-εβεβλήκειν
περι-βάλλω, to throw around, περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, to throw before, προ-έβαλλον	προ-βέβληκα	προ-εβεβλήκειν
ἐμ-βάλλω, to throw in, ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
ἐγ-γίνομαι, to be in, ἐν-εγιγνόμην	ἐγ-γέγονα	ἐν-εγεγόνειν
συ-σκευάζω, to pack up, συν-εσκεύαζον	συν-εσκεύακα	συν-εσκευάκειν
συν-ρίπτω, to throw together, συν-έρριπτον	συν-έρριφα	συν-ερρίφειν
συν-λέγω, to collect together, συν-έλεγον	συν-είλοχα	συν-ειλόχειν

2. Second rule. Verbs compounded with *δυσ* take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

δυσ-τυχέω, to be unfortunate, ἐ-δυστύχουν	δε-δυστύχηκα	ἐ-δε-δυστυχήκειν
δυσ-ωπέω, to make ashamed, ἐ-δυσώπων		
δυσ-αρεστέω, to be displeased, δυσ-ηρέστουν	δυσ-ηρέστηκα	

Verbs compounded with *ἐν* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *ἐνεργετέω* usually in the middle; e. g.

εὐ-τυχέω, to be fortunate,
εὐ-ωχέομαι, to feast well,
εὐ-εργετέω, to do good,

εὐ-τύχουν, commonly εὐ-τύχουν
εὐ-ωχούμην
εὐ-ηργέτουν, Perf. εὐ-ηργέτηκα, commonly εὐ-εργέτουν, εὐ-εργέτηκα.

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate,
οικοδομέω, to build,

ἐμυθολόγουν
ἐκοδόμουν

μεμυθολόγηκα
ἐκοδόμηκα.

§ 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπέχομαι, to clothe oneself,
ἀνέχομαι, to endure,
ἀμφιγνέω, to be uncertain,
ἀνορθόω, to raise up,
ἐνοχλέω, to molest,
παροινέω, to riot,

Impf. ἡμπειχόμεν or ἡμπευχ.
“ ἡνείχόμεν
“ ἡμφεγνόνουν and ἡμφιγν.
“ ἡνώρθουν Perf. ἡνώρθωκα
“ ἡνώχλουσ “ ἡνώχληκα
“ ἐπαρύνουν “ πεπαρύνηκα

Aor. ἡμπεσχόμεν
“ ἡνεσχόμεν
“ ἡνώρθωσα
“ ἡνώχλησα
“ ἐπαρύνησα.

2: The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διατρώ (from διαίτα, food), (a) to feed, (b) to be a judge, Impf. ἐδίητων and διήταν, Perf. δεδίητηκα.

διακονέω, to serve (from διάκονος, servant), Impf. ἐδιηκόνουν and διηκόνουν, Perf. δεδιηκόνηκα.

ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ, to dispute), Impf. ἡμφεσβήτουν and ἡμφισβήτουν.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

ἀμφιγνέω (νόω), to be uncertain,
ἀμφιέννυμι, to clothe,
ἐπίσταμαι, to know,
καθίζω, to cause to sit,
καθέζομαι, to sit,
κάθημαι, to sit,
καθεύδω, to sleep,

Impf. ἡμφιγνόνουν or ἡμφεγνόνουν (No. 1)
Aor. ἡμφίεσα, Perf. ἡμφίεσμαι

Impf. ἡπιστάμην

“ ἐκάθισον, Perf. κεκάδικα

“ ἐκαθέζομην and καθέζ. (without Aug.)

“ ἐκαθήμην and καθήμην (without Aug.)

“ ἐκάθευδον, seldom καθήυδον.

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

ἐναντιοῦμαι, to oppose oneself to,
ἀντιδικέω, to defend at law,
ἐμπεδόω, to establish,

from ἐναντίος
“ ἀντίδικος
“ ἐμπεδος

Impf. ἠναντιούμην
“ ἠντιδίκουν
“ ἠμπεδούν.

§ 92. Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except $\alpha, \varepsilon, \omicron$; e. g. παιδευ-ω, to educate, λυ-ω, to loose;
- B. Contract verbs, whose characteristic is either α, ε or \omicron ; e. g. τιμά-ω, to honor, φιλέ-ω, to love, μισθό-ω, to let.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes; e. g. λείπ-ω, to leave, πλέκ-ω, to twine, πείθ-ω, to persuade;
- B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ ; e. g. ἀγγέλλ-ω, to announce, νέμ-ω, to divide, φαίν-ω, to show, φθείρ-ω, to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. λύ-ω, πλέκ-ω, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. τιμῶ, φιλῶ, μισθῶ.

§ 93. I. Formation of the Tenses of Pure Verbs.

1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g. βουλεύ-σω, βεβούλευ-κα. Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with κ (κα), the Fut. and Aor. with σ (σω, σα). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:

i into ι , e. g. μην-ίω, μηνί-σω, ἐ-μήνι-σα, etc.;

\ddot{u} into υ , e. g. κωλύ-ω, κωλύ-σω, κε-κώλυ-μαι.

κωλύω, to hinder.		ACTIVE.				
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ω	Imp. κώλυ-ε	Inf. κωλύ-ειν	Part. κωλύ-ων	
Impf.	Ind. ἐ-κώλυ-ον	Opt. κωλύ-οιμι				
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κώλυ-κέναι	Part. κε-κώλυ-κώς			
Plup.	Ind. ἐ-κε-κώλυ-κειν					
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-θειν	Part. κωλύ-σων		
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι			
		Imp. κώλυ-σον	Inf. κωλύ-σαι	Part. κωλύ-σας.		

MIDDLE.									
Pres.	Ind.	κωλθ-ομαι	Subj.	κωλθ-ωμαι	Imp. κωλθ-ου	Inf. κωλθ-εσθαι			
		Part. κωλθ-όμενος							
Impf.	Ind.	ἐ-κωλν-όμην	Opt.	κωλν-οίμην					
Perf.	S. 1.	Ind.	κε-κώλν-μαι	Imperative		Infinitive			
	2.	κε-κώλν-σαι	κε-κώλν-σο		κε-κώλν-σθαι				
	3.	κε-κώλν-ται	κε-κώλν-σθω						
	D. 1.	κε-κώλν-μεθον			Participle				
	2.	κε-κώλν-σθον	κε-κώλν-σθον		κε-κώλν-μένος				
	3.	κε-κώλν-σθον	κε-κώλν-σθων		Subjunctive				
	P. 1.	κε-κώλν-μεθα			κε-κώλν-μένος ὦ				
	2.	κε-κώλν-σθε	κε-κώλν-σθε						
	3.	κε-κώλν-νται	κε-κώλν-σθωσαν or κε-κώλν-σθων]						
Plup.	S. 1.	ἐ-κε-κώλν-μην	D.	ἐ-κε-κώλν-μεθον	P.	ἐ-κε-κώλν-μεθα	Opt.	κε-	
Ind.	2.	ἐ-κε-κώλν-σο	ἐ-κε-κώλν-σθον		ἐ-κε-κώλν-σθε		[κώλν-μέ		
	3.	ἐ-κε-κώλν-το	ἐ-κε-κώλν-σθην		ἐ-κε-κώλν-ντο		[νος εἶην		
Fut.	Ind.	κωλθ-σομαι	Opt.	κωλθ-σοίμην	Inf.	κωλθ-σεσθαι	Part.	κωλθ-σόμενος	
Aor.	Ind.	ἐ-κωλθ-σάμην	Subj.	κωλθ-σωμαι	Opt.	κωλθ-σαίμην	Imp.	κώλθ-σαι	
			Inf.	κωλθ-σασθαι	Part.	κωλθ-σάμενος.			
PASSIVE.									
Aor.	Ind.	ἐ-κωλθ-θην	Subj.	κωλθ-θῶ	Opt.	κωλθ-θείην	Imp. κωλθ-θητι		
						Inf.	κωλθ-θῆναι	Part.	κωλθ-θείς
Fut.	Ind.	κωλθ-θήσομαι	Opt.	κωλθ-θησοίμην	Inf. κωλθ-θήσεσθαι				
		Part. κωλθ-θησόμενος.							

§ 94. *Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.*

1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass.. This is indicated by the phrase, *Pass. with σ* (see § 95). Thus:

Χρίω, to prick, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf. Mid. or Pass. κέχρισμαι, κεχρίσθαι; Aor. Pass. ἐχρίσθην).

Ἀνθω, to complete, Fut. ἀνθω; Aor. ἤνυσα. Pass. with σ.

Ἀρθω, to draw water, Fut. ἀρθω; Aor. ἤρυσα. Pass. with σ.

μύω, to close, e. g. the eyes, Fut. μύσω, Aor. ἐμύσα; but Perf. μέμυκα, I am shut, am silent.

πτύω, to spit, Fut. πτύσω; Aor. ἐπτύσα. Pass. with σ.

ἰδρύω, to cause to sit, Fut. ἰδρύσω; Aor. ἰδρύσα (later ἰδρύσω, ἰδρύσα); Aor. Pass. ἰδρύσθην.

2. The following dissyllables in -θω lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and δύω also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except δύω), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δύω, to wrap up, Fut. δύσω Aor. ἐδύσα Perf. δέδυκα δέδύμαι, Aor. Pass. ἐδέσθην

θύω, to sacrifice, " θύσω " ἔθυσα " τέθυκα τέθυμαι " " ἐθύσθην

λύω, to loose, " λύσω " ἔλυσα " ἔλυκα ἔλύμαι " " ἐλύσθην.

REMARK. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. *λύω, λελύσομαι.*

§ 95. Formation of the Aor. and Fut. Pass., and Perf. and Plup. Mid. or Pass. with σ.

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert σ (Comp. § 94) before the tense-ending -θην, -μαι, etc. in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass.; this σ connects the endings to the tense-stem; e. g.

τελέω

-τελέ-σ-θην
τελε-σ-θήσομαιτε-τέλε-σ-μαι
έ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen it in forming the tenses, take the same formation; e. g. *ἀκούω, to hear*, Aor. *ἤκου-σ-θην*, Fut. *ἀκου-σ-θήσομαι*, Perf. *ἤκου-σ-μαι*, Plup. *ἤκου-σ-μην*; *ἐναύω, to kindle*; *κελεύω, to command*; *κυλίω, to roll*; *λείω, to stone*; *ξύω, to scrape*; *πρίω, to saw*; *σειώ, to shake*; *χρίω, to anoint* (§ 94); *ψάω, to touch*, etc.

κελεύω, to command.		ACTIVE.	
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα
Impf.	ἐ-κέλευ-ον	Plup.	ἐ-κε-κελεύ-κειν
		Fut.	κελεύ-σω
		Aor.	ἐ-κέλευ-σα.
MIDDLE.			
Present	κελεύ-ομαι	Impf. ἐ-κελευ-όμην	
Perf. S. 1.	κε-κέλευ-σμαι	Imperative	Infinitive
Ind. 2.	κε-κέλευ-σαι	κε-κέλευ-σο	κε-κελεύ-σθαι
	κε-κέλευ-σ-ται	κε-κελεύ-σθω	Participle
D. 1.	κε-κελεύ-σ-μεθον		κε-κελευ-σ-μένος
	κε-κέλευ-σθον	κε-κέλευ-σθον	Subjunctive
	κε-κέλευ-σθον	κε-κελεύ-σθων	κε-κελευ-σ-μένος ὦ
P. 1.	κε-κελεύ-σ-μεθα		
	κε-κέλευ-σθε	κε-κέλευ-σθε	
	κε-κελευ-σ-μένοι εἰσὶ	κε-κελεύ-σθωσαν or κε-κελεύ-σθων]	
Plup. S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα
Ind. 2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε
	ἐ-κε-κέλευ-σ-το	ἐ-κε-κελεύ-σθην	κε-κελευ-σ-μένοι ἦσαν
Opt.	κε-κελευ-σ-μένος εἴην		
Future	κελεύ-σομαι	Fut. Perf. κε-κελεύ-σομαι	Aor. ἐ-κελευ-σάμην.
PASSIVE.			
Aorist	ἐ-κελεύ-σ-θην	Future κελευ-σ-θήσομαι.	

REM. 1. Some vary between the regular formation and that with σ.

θραύω, to break in pieces, τέθραυσμαι and τέθραυμαι, ἐθραύσθην

κλείω, to shut, κέκλεισμαι and Att. κέκλημαι; Aor. ἐκλείσθην.

κροῖω, to strike upon, κέκρουμαι and κέκρονσμαι; Aor. ἐκρούσθην.

REM. 2. Some contrary to the rule, do not take σ, although they retain the short characteristic-vowel; thus, e. g. *δύω, θύω, λύω*, mentioned § 94, 2.

XLIII. Vocabulary.

Ἀποθάνομαι, <i>w. gen. or acc.</i> , to perceive, observe.	δρόμος, -ον, ὁ, a course, running.	καταπαύω, to put a stop to.
ἀσπίς, -ίδος, ἡ, a shield.	δύναμις, -εως, ἡ, strength, power, might.	κρούω, to knock, beat.
δεινῶς, terribly, violently, extraordinarily.	θραύω, to break, shatter, crush.	σεισμός, -οῦ, ὁ, an earth- quake.
		σειώ, to shake.

Οἱ στρατιῶται πρὸς τοὺς πολεμίους πορεύεσθαι ἐκελεύσθησαν. Σπάρτη ποτὲ ὑπὸ σεισμοῦ δεινῶς ἐσεισθη. Ἡ τῶν Περσῶν δύναμις ὑπὸ τῶν Ἑλλήνων τέθρανται. Οἱ πολέμοι εἰς τὴν ἄκρην κατεκλείσθησαν. Ὅτε οἱ βάρβαροι τῶν ἀσπίδων πρὸς τὰ δόρατα ὑπὸ τῶν Ἑλλήνων κεκρουσμένων ἠσθάνοντο, δρόμῳ ἐφευγον. Ὁ πόλεμος κατεπαύσθη.

The soldiers are ordered to march against the enemies. Our town has been violently shaken by an earthquake. The might of the Persians was crushed by the Hellenes. The enemies have been shut up in (into) the castle. The shields were beaten by the enemies against their spears. The war is ended, i. e. has been put a stop to.

§ 96. Contract Pure Verbs.

1. Contract pure verbs, as has been seen § 92, are such as have for their characteristic *α*, *ε* or *ο*, which are contracted with the mode-vowel following. Contraction takes place only in the Pres. and Impf. Act. and Mid. or Pass., because, in these two tenses only, is the characteristic-vowel followed by another vowel.

2. The following are the contractions which occur here :

$\alpha + \epsilon$ becomes $\bar{\alpha}$	$\epsilon + \epsilon = \epsilon\epsilon$	$\circ + \epsilon = \circ\upsilon$
$\alpha + \eta = \bar{\alpha}$	$\epsilon + \eta = \eta$	$\circ + \eta = \omega$
$\alpha + \vartheta = \bar{\alpha}$	$\epsilon + \vartheta = \vartheta$	$\circ + \vartheta = \circ\iota$
$\alpha + \omicron = \omega$	$\epsilon + \omicron = \circ\upsilon$	$\circ + \omicron = \circ\upsilon$
$\alpha + \omega = \omega$	$\epsilon + \omega = \omega$	$\circ + \omega = \omega$
$\alpha + \epsilon\iota = \bar{\alpha}$	$\epsilon + \epsilon\iota = \epsilon\iota$	$\circ + \epsilon\iota = \circ\iota$ (ov in Inf.)
$\alpha + \circ\iota = \varphi$	$\epsilon + \circ\iota = \circ\iota$	$\circ + \circ\iota = \circ\iota$
$\alpha + \circ\upsilon = \omega$	$\epsilon + \circ\upsilon = \circ\upsilon$	$\circ + \circ\upsilon = \circ\upsilon$

3. The tenses of contract verbs, as has been seen § 93, are formed like those of uncontracted pure verbs, i. e. the short characteristic-vowel is usually lengthened, in forming the tenses, viz.

ε into η , e. g. φιλέ-ω, to love, φιλή-σω, πε-φίλη-κα, etc.

ο into ω , e. g. μισθό-ω, to let out, μισθώ-σω, με-μίσθω-κα, etc.

$\bar{\alpha}$ into η , e. g. τιμά-ω, to honor, τιμή-σω, τε-τίμη-κα, etc.

α into $\bar{\alpha}$, e. g. ἐά-ω, to permit, Fut. ἐά-σω. This lengthening into $\bar{\alpha}$ occurs, when *ε*, *ι* or *ο* precedes (Comp. § 26, 1); e. g.

ἐά-ω, ἐά-σω; μειδιά-ω, to laugh, μειδιά-σομαι; φωρά-ω, to catch

a thief, φωρά-σω (but ἐγγυά-ω, to give as a pledge, ἐγγυήσω; βοᾶ-ω, to cry out, βοή-σομαι, like ὀγδόη). To these verbs belong the following:

ἀλοά-ω, to thresh, ἀλοά-σω,
ἀκροά-ομαι, to hear, ἀκροά-σομαι.

REMARK. The verbs χράω, to give an oracle, χράομαι, to use, and τειράω, to bore, although a ρ precedes, lengthen ᾱ into η; e. g. χρήσομαι, τρήσω. The exceptions to rule No. 3. will be stated in § 98.

XL. Vocabulary.

(e) Perfect and Pluperfect Middle or Passive.

Ἄκρα, -ας, ἡ, a summit, ἐμφυτεύω, to implant. λέγομαι, dicor, to be said.
 a castle. ἰδρύω, to build, found. ληστής, -οῦ, ὁ, a robber.
 αὐτονομία, -ας, ἡ, freedom, κατα-κλείω, to shut, lock συνθήκη, -ης, ἡ, a treaty.
 independent legislation. up.

Οἱ λησται πεφόνευνται. Δύο ἀδελφῶ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεπαίδεν-
 σθον. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλνται. Τοῖς θεοῖς ὑπὸ τῶν Ἀθηναίων
 πολλοὶ νεφ ἰδρυνται. Ἡ θύρα κεκλείσθω. Πρὸ τοῦ ἔργου εὖ βεβούλευσο.
 Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἐστὶν ἐπιθυμία τῆς αὐτονομίας. Οἱ λησται
 πεφονεύσθων. Οἱ πολέμιοι εἰς τὴν ἄκραν κατακεκλείσθαι λέγονται. Ξενοφών-
 τος υἱὸς, Γρύλλος καὶ Διόδωρος, ἐκπεπαιδευσθὲν ἐν Σπάρτῃ. Αἱ συνθήκαι ὑπὸ
 τῶν βαρβάρων ἐλέλντο.

The robber has been murdered. The children of the friend have been well
 brought up. The doors are said to have been shut. Before the work, you have
 deliberated well. Good and bad desires have been implanted in men. The
 treaties are said to have been violated by the barbarians. The two children
 have been brought up by the same teacher. The royal authority had been abol-
 ished by the people.

XLI. Vocabulary.

(f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass.

Ἄνα-παύω, to cause to ἐπιτηδεύω, to manage, πορεύω, to lead forward;
 rest; Mid. to rest, re- transact with diligence, Mid. to go, march, set
 cover oneself. practise. out (w. pass. aorist).
 γέω (τινά τινας), to give πολιτεία, -ας, ἡ, the state, πύλη, -ης, ἡ, a gate (usu-
 any one a taste of any- the administration. ally in the plural).
 thing; mid. w. gen., to
 taste, enjoy.

Οἱ πολέμιοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν
 σωτηρίας βουλευσόμεθα. Ὁ πατήρ μοι ἔλεγεν, ὅτι πορεύσοιτο. Οἱ Ἕλληνας
 ἐπὶ τοῖς Πέρσας ἐστρατεύσαντο. Ἀναπανσώμεθα,¹ ὦ φίλοι. Πρὸ τοῦ ἔργου
 εὖ βούλευσαι. Πάντες τιμῆς² γεύσασθαι βούλονται. Ὁ πατήρ ἀναπανσώμενος
 πορεύσεται. Αἱ πύλαι τῆς νυκτὸς³ κεκλείσονται. Ἐὰν τοιοῦτος ὡνὴρ τὴν πο-
 λιτείαν ἐπιτηδεύῃ, αὐτὴ εὖ βεβουλευσεται.

You will deliberate about the safety of the citizens. The messenger an-
 nounced (ἐπαγγέλλω), that the enemies would march against our town. The
 general enjoyed a great honor. If (ἐάν, w. subj.) the enemies shall have been
 led (πορεύω, subj. aor.) against us, the gates of the town will remain (have been)
 closed. Before the work, deliberate well (pl.). In (ἐν) such a danger it is not
 easy to deliberate (aor.). If you have deliberated, (aor. particip.) begin the work.

¹ § 153, (a), (1).² § 158, 5. (a).³ § 158, 4.

XLII. Vocabulary.

(g) First Aorist and first Future Passive.

Δημοκρατία, -ας, ἡ, the rule of the people, democracy. *μή* after verbs of fear, *ω.* *αὐτή*, if a pres., perf. or fut. goes before; *ω. ορ.*, goes before; as the Lat. *ἐπι-φέρω*, to bring upon; if an historical tense goes before; as the Lat. *πόλεμόν τι*, *bellum infero*. *πολέμιος*, -α, -ον, hostile, of the enemy. *τύραννος* -ον, ὁ, a sovereign, a tyrant.

! 'Ο Ἐκτωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. Τῷ ἀδελφῷ ὑπὸ τοῦ αὐτοῦ διδασκάλου ἐπαιδευθήτην. Πολλὰι δημοκρατίαι ὑπὸ τῶν τυράννων κατελίνθησαν. Μέγας φόβος τοῦς πολίτας ἔχει, μὴ αἱ συνθῆκαι ὑπὸ τῶν πολεμίων λυθῶσιν. Εἶθε πάντες νεανίαι καλῶς παιδευθεῖεν. ὁ φονεύθητι, ὦ κακοῦργε. Οἱ στρατιῶται εἰς τὴν πολεμίαν γῆν πορευθῆναι λέγονται. Οἱ πολέμοι, τῶν συνθηκῶν λυθισῶν,¹ ἡμῖν πόλεμον ἐπιφέρουσιν. Ὁ ληστὴς φονευθήσεται.

You were both educated by the same teacher. We were freed (*ἀπολύω*) from a great danger. I fear much (a great fear holds me), that the friend, who set off (*particip.*) six days ago, has been murdered by robbers. I feared much, that you had been murdered by robbers. ✕ The two robbers are said to be killed. The youth is said to be well brought up. The treaties are said to have been violated by the enemies. Well brought up youths are esteemed by all. The robbers will be killed.

§ 85. A more particular view of the Augment and Reduplication.

After the general view of the Augment and Reduplication (§ 77, 3 and 4), it is necessary to treat them more particularly.

As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor., take the augment, but retain it only in the Indicative. There are two augments, the *syllabic* and *temporal*.

(a) Syllabic Augment.

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing *s* to the stem, in the Impf. and Aorists, but to the reduplication, in the Pluperfect. In this way, the verb is increased by one syllable; e. g. *βουλεύω*, Impf. *ἐβούλεον*, Aor. *ἐβούλεσα*, Plup. *ἐβεβούλεναι*.

2. If the stem begins with *ρ*, this letter is doubled when the augment is prefixed (§ 8, 12); e. g. *ρίπτω*, to throw, Impf. *ῥέριπτον*, Aor. *ῥέριψα*.

¹ Gen. absolute, like the Abl. absolute in Latin.

REM. 1. The three verbs *βούλομαι*, to will, *δύναμαι*, to be able, and *μέλλω*, to be about to do, among the Attic writers take *η*, instead of *ε*, for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor. *ἐβουλήθη*ν and *ἔβουλήθη*ν; Impf. *ἐδύνάμην* and *ἠδυνάμην*, Aor. *ἐδυνήθη*ν and *ἠδυνήθη*ν (but always *ἐδυνάσθη*ν); Impf. *ἐμελλον* and *ἡμελλον* (the Aor. is very seldom *ἡμέλλησα*).

REM. 2. Among the Attic writers the augment *ε* is often omitted in the Plup. of compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes; e. g. *ἀναβεβήκει*, *καταδεδραμήκεσαν*.

§ 86. (b) Temporal Augment.

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

<i>a</i> becomes	<i>η</i> , e. g.	Impf.	Perf.	Plup.
<i>ε</i>	<i>ἡ</i> , " <i>ἄγω</i>	<i>ἤγον</i>	<i>ἤκα</i>	<i>ἤκειν</i> .
<i>ι</i>	<i>ἡ</i> , " <i>ἐλπίζω</i>	<i>ἤλπιζον</i>	<i>ἤλπικα</i>	<i>ἤλπικεν</i>
<i>ι</i>	<i>ι</i> , " <i>ἱκετεύω</i>	<i>ἱκέτευν</i>	<i>ἱκέτευκα</i>	<i>ἱκετέκευ</i>
<i>ο</i>	<i>ω</i> , " <i>ὀμιλέω</i>	<i>ὀμίλουν</i>	<i>ὀμίληκα</i>	<i>ὀμίληκεν</i>
<i>υ</i>	<i>υ</i> , " <i>ὕβριζω</i>	<i>ὕβριζον</i>	<i>ὕβρικα</i>	<i>ὕβρικεν</i>
<i>αι</i>	<i>υ</i> , " <i>αἰρέω</i>	<i>ἤρουν</i>	<i>ἤρηκα</i>	<i>ἤρηκεν</i>
<i>συ</i>	<i>η</i> , " <i>αὐλέω</i>	<i>ἠύλουν</i>	<i>ἠύληκα</i>	<i>ἠύληκεν</i>
<i>οι</i>	<i>ω</i> , " <i>οἰκτίζω</i>	<i>ὤκτιζον</i>	<i>ὤκτικα</i>	<i>ὤκτικεν</i> .

REMARK. Verbs which begin with *η*, *ι*, *υ*, *ω*, *ον* and *ει*, do not admit the augment; e. g. *ἡττάομαι*, to be overcome, Impf. *ἡττώμην*, Perf. *ἡττημαι*, Plup. *ἡττήμην*; *ἰπώω*, to press, Aor. *ἵκωσα*; *ὕπνώω*, to lull to sleep, Aor. *ὕπνωσα*; *ὠφέλῃω*, to benefit, Impf. *ὠφέλουν*; *οὐτάζω*, to wound, Impf. *οὐταζον*; *εἰκώ*, to yield, Impf. *εἰκον*, Aor. *εἶξα*; *εἰκάζω*, to liken, is an exception, which among the Attic writers, though seldom, is augmented; e. g. *εἰκαζον*, seldom *ἡκαζον*, *εἰκάσα*, seldom *ἡκάσα*, *εἰκασμαι*, seldom *ἡκασμαι*. Also those verbs whose stem begins with *ευ*, usually take no augment; e. g. *εὐχομαι*, to supplicate, *εὐχόμην*, more rarely *ἠεχόμην*, but Perf. *ἠύγμαι*, not *εὐγμαι*; *εὐρίσκω*, to find, in good prose, always omits the augment.

§ 87. Remarks on the Augment.

1. Verbs beginning with *α* followed by a vowel, have *α* instead of *η*; but those beginning with *αι*, *αυ* and *οι* followed by a vowel, do not admit the augment; e. g. *ᾄτω*, to perceive (poetic), Impf. *ᾄδον*; *ᾀδιζομαι*, to be disgusted with, Impf. *ᾀδικόμην*; *αἰαίνω*, to dry, Impf. *αἰαίνον*; *ολακίζω*, to steer, Impf. *ολιάκισον*; also *ἀνάλισκω*, to destroy, although no vowel follows *α*, has *ἀνάλωσα*, *ἀνάλωκα*, as well as *ἀνήλωσα*, *ἀνήλωκα*. But *οἶομαι*, to believe, always takes the augment; e. g. *φώμην*.

2. Some verbs, also, beginning with *οι* followed by a consonant, do not take the augment; e. g. *οἰκοῦρῃω*, to guard the house, Aor. *οἰκούρησα*.

3. The eleven following verbs, beginning with *ε*, have *ει* instead of *η*, for the augment, viz. *ἐάω*, to permit, Impf. *εἶων*, Aor. *εἶασα*; *ἐθίζω*, to accustom, (to which belongs also *εἰωθα*, to be accustomed); *εἰσάμην*, Aor. (stem *ἔδ*), *ἔει-*

ablished, founded; ελίσσω, to wind; ἔλκω, to draw; Aor. ἐλκύσα (stem ἔΛΚΤΥ); ἔλлон, to take, Aor. (stem ἔΛ) of αἰρέω; ἔπομαι, to follow; ἔρ-γάζομαι, to work; ἔρπω, ἔρπύζω, to creep, to go; ἐστιάω, to entertain; ἔχω, to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

ἀγνομι, to break, Aor. ἔαξα, etc.

ἀλίσκομαι, capior, Perf. ἐύλωκα and ἤλωκα.

ὠθέω, to push, ἐώθουν, etc.

ὠνέομαι, to buy, Impf. ὠνούμην, Perf. ὠνήμαι.

5. The verb ἐορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἐώρταζον. The same is true of the following forms of the Pluperfect:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐώκειν.

ἔλπομαι, to hope, second Perf. ἔολπα, I hope, Plup. ἐώλπειν.

ΕΡΓΩ, to do, second Perf. ἔοργα, Plup. ἐώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὁράω, to see, Impf. ἔωρων, Perf. ἔώρακα, ἔώραμαι.

ἀνοίγω, to open, Impf. ἀνέωγον, Aor. ἀνέωξα (Inf. ἀνοίξαι), etc.

ἐλίσκομαι, to be taken, Aor. ἐάλων (Inf. ἀλῶναι, ᾶ) and ἤλων.

§ 88. Reduplication.

1. Reduplication consists in repeating the first consonant of the stem with *s*. It denotes a *completed* action, and hence is prefixed to the Perf., e. g. λέ-λυκα, I have loosed; to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω; and to the Plup., which as a historical tense, takes also the augment *s* before the reduplication; e. g. ἐ-βε-βουλεύκειν. It remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ρ, γν, γλ, βλ,* (except βέβλαφα, βέβλαμμαι from βλάπτω, to injure, βεβλασφήμηκα from βλασφημέω, to blaspheme, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

λύω, to loose,	Perf. λέ-λυκα	Plup. ἐ-λε-λύκειν
θύω, to sacrifice,	“ τέ-θυκα (§ 8, 10.)	“ ἐ-τε-θύκειν
φυτεύω, to plant,	“ πε-φύτευκα (§ 8, 10.)	“ ἐ-πε-φυτεύκειν
χορεύω, to dance,	“ κε-χόρευκα (§ 8, 10.)	“ ἐ-κε-χορεύκειν
γράφω, to write,	“ γέ-γραφα	“ ἐ-γε-γράφειν
κλίνω, to bend,	“ κέ-κλικα	“ ἐ-κε-κλίκειν
κρίνω, to judge,	“ κέ-κρικα	“ ἐ-κε-κρίκειν

* Such verbs are excepted on account of the difficulty of repeating these letters.—TR.

πνέω, to breathe,	Perf. κέ-πνευκα	Plup. έ-πε-πνεύκειν
θλάω, to bruise,	" τέ-θλακα (§ 8, 10.)	" έ-τε-θλάκειν
ρίπτω, to throw,	" έρρίφα	" έρρίφειν
γνωρίζω, to make known,	" έ-γνώρικα	" έ-γνώρίκειν
βλακεύω, to be slothful,	" έ-βλάκευκα	" έ-βλάκεύκειν
γλύφω, to carve,	" έ-γλύφα	" έ-γλύφειν.

3. The reduplication is not used (the above cases of verbs beginning with ρ, γν, βλ, γλ, excepted), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid; e. g.

ζηλώω, to emulate,	Perf. έ-ζήλωκα	Plup. έ-ζηλώκειν
ξενόω, to entertain,	" έ-ξένωκα	" έ-ξενώκειν
ψάλλω, to sing,	" έ-ψάλλα	" έ-ψάλλειν
σπείρω, to sow,	" έ-σπαρκα	" έ-σπάρκειν
κτίζω, to build,	" έ-κτικα	" έ-κτίκειν
πτύσσω, to fold,	" έ-πτυχα	" έ-πτύχειν.

REM. 1. The two verbs *μιμνήσκω* (stem MNA), to remind, and *κτάομαι*, to acquire, take the reduplication, although their stem begins with two consonants, which are not a mute and a liquid: μέ-μνημαι, κέ-κτημαι, έ-με-μνήμην, έ-κε-κτήμην.

4. Five verbs beginning with a liquid do not repeat this letter, but take ει for the augment:

λαμβάνω, to take,	Perf. ειληφα	Plup. ειλήφειν
λαγχάνω, to obtain,	" ειληχα	" ειλήχειν
λέγω, συλλέγω, to collect,	" συνειλόχα	" συνειλόχειν
ῥέω, to say,	" ειρηκα	" ειρήκειν
μείρομαι, to obtain,	" ειμαρται (with rough Breathing), it is fated.	

REM. 2. Διαλέγομαι, to converse, has Perf. διείλεγμαι, though the simple λέγω in the sense of to say, always takes the regular reduplication, λέλεγμαι, dictus sum (Perf. Act. wanting).

§ 89. Attic Reduplication.

Several verbs, beginning with α, ε or ο, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; ήκηκόειν has the regular Attic reduplication.

(a) Verbs whose second stem-syllable is short by nature:

άρώω, -ω, to plough,	ελάω (ελαίνω), to drive,
άρ-ήροκα	έλ-ήλακα
άρ-ηρόκειν	έλ-ήλάκειν
ελέγγω, to convince,	δρύττω, to dig,
έλ-ήλεγχα	δρ-ώρυχα
έλ-ηλέγχειν	δρ-ώρυγειν
άρ-ήρομαι	δρ-ώρυγμαi
άρ-ηρόμην	δρ-ώρυγμην
έλ-ήλεγμαι	
έλ-ηλέγμην	

(b) Verbs which in the second stem-syllable have a vowel long

by nature, and shorten this after prefixing the reduplication (except *ἐρεῖδω*, to *prop*, *ἐρήρειμα*, *ἐρήρεισμαι*):

ἀλείφω, to anoint,	ἀλ-ήλιμμα	ἀκούω, to hear,	ἤκουσμαι
ἀλ-ήλιφα	ἀλ-ήλιμην	ἀκ-ήκοα	ἤκουσμεν
ἀλ-ήλιφειν		ἤκ-ηκόειν	ἤκούσμεν
ἀγείρω, to collect,	ἀγ-ήγερμαι	ἐγείρω, to awake,	ἐγ-ήγερμαι
ἀγ-ήγερκα	ἀγ-ήγερμην	ἐγ-ήγερκα	ἐγ-ήγερμαι
ἀγ-ήγερκειν		ἐγ-ήγερκειν	ἐγ-ήγερμην

REMARK. The verb *ἄγω*, to *lead*, forms the second Aor. Act. and Mid., and *φέρω*, to *carry*, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

ἄγω, to *lead*, Aor. II. *ἤγ-αγον*, Inf. *ἀγαγεῖν*, Aor. II. Mid. *ἤγαγόμην*.

φέρω, to *carry* (stem *ΕΓΚ*), Aor. II. *ἤν-εγκον*, Inf. *ἐν-εγχεῖν*, Aor. I. *ἤνεργκα*, Inf. *ἐν-έγκαι*, Aor. Pass. *ἤν-εχθην*, Inf. *ἐν-εχθῆναι*.

§ 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision (§ 6, 3); *πρό* frequently combines with the augment by means of Crasis (§ 6, 2), and becomes *προῦ*, and *ἐν* and *σύν* resume their *ν* which had been assimilated, or dropped, or changed; e. g.

ἀπο-βάλλω, to throw from, Im. ἀπ-έβαλλον	Πρ. ἀπο-βέβληκα	Πρ. ἀπ-εβεβλήκειν
περι-βάλλω, to throw around, περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, to throw before, προ-έβαλλον	προ-βέβληκα	προ-εβεβλήκειν
ἐμ-βάλλω, to throw in, ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
ἐγ-γίνομαι, to be in, ἐν-εγινόμην	ἐγ-γέγονα	ἐν-εγεγάνειν
συ-σκευάζω, to pack up, συν-εσκευάζον	συν-εσκευάκα	συν-εσκευάκειν
συν-ρίπτω, to throw together, συν-έρριπτον	συν-έρριφα	συν-ερρίφειν
συν-λέγω, to collect together, συν-έλεγον	συν-είλοχα	συν-ειλόχειν

2. Second rule. Verbs compounded with *δυσ* take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

δυσ-τυχέω, to be unfortunate, ἐ-δυστύχουν	δε-δυστύχηκα	ἐ-δε-δυστυχήκειν
δυσ-ωπέω, to make ashamed, ἐ-δυσώπων		
δυσ-αρεστέω, to be displeased, δυσ-ηρέστον	δυσ-ηρέστηκα	

Verbs compounded with *σύν* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *συνεργετέω* usually in the middle; e. g.

εὐ-τυχέω, to be fortunate,
εὐ-ωχέομαι, to feast well,
εὐ-εργετέω, to do good,

εὐ-τόχουν, commonly εὐ-τέχουν
εὐ-ωχούμην
εὐ-ηργέτουν, Perf. εὐ-ηργέτηκα, commonly εὐ-εργέτουν, εὐ-εργέτηκα.

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate,
οικοδομέω, to build,

ἐμυθολόγουν
ἐκοδόμουν

μεμυθολόγηκα
ἐκοδόμηκα.

§ 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπέχομαι, to clothe oneself,	Impf. ἡμπειχόμεν or ἀμπειχ.	Aor. ἡμπεσχόμεν
ἀνέχομαι, to endure,	“ ἡνειχόμεν	“ ἡνεσχόμεν
ἀμφιγνοέω, to be uncertain,	“ ἡμφεγνούν and ἡμφιν.	
ἀνорρῶω, to raise up,	“ ἡνώρθουν Perf. ἡνώρθωκα	“ ἡνώρθωσα
ἐνοχλέω, to molest,	“ ἡνώχλουν “ ἡνώχληκα	“ ἡνώχλησα
παροινέω, to riot,	“ ἐπαρῶνουν “ πεπαρῶνηκα	“ ἐπαρῶνησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

δαιτιῶ (from δαίτα, food), (a) to feed, (b) to be a judge, Impf. ἐδίετ' and διέτ'ων, Perf. δεδίετ'ηκα.

διακονέω, to serve (from διάκονος, servant), Impf. ἐδιηκόνουν and διηκόνουν, Perf. δεδιηκόνηκα.

ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ, to dispute), Impf. ἡμψεσβήτουν and ἡμφισβήτουν.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

ἀμφιγνοέω (νοέω), to be uncertain,	Impf. ἡμφιγνούν or ἡμφεγνούν (No. 1)
ἀμφιέννυμι, to clothe,	Aor. ἡμφίεσα, Perf. ἡμφίεσμαι
ἐπίσταμαι, to know,	Impf. ἡπιστάμην
καθίζω, to cause to sit,	“ ἐκάθιζον, Perf. κεκάδικα
καθέζομαι, to sit,	“ ἐκαθεζόμεν and καθεζ. (without Aug.)
κύνθηναι, to sit,	“ ἐκαθήμην and καθήμην (without Aug.)
καθεύδω, to sleep,	“ ἐκάθευδον, seldom καθηϋδον.

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

ἐναντιοῦμαι, to oppose oneself to,	from ἐναντίος	Impf. ἡναντιούμην
ἀντιδικέω, to defend at law,	“ ἀντίδικος	“ ἡντιδίκουν
ἐμπεδῶ, to establish,	“ ἐμπεδος	“ ἡμπεδούν.

§ 92. Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

A. Uncontracted verbs, whose characteristic is a vowel, except *α, ε, ο*; e. g. *παιδεύ-ω, to educate, λύ-ω, to loose*;

B. Contract verbs, whose characteristic is either *α, ε* or *ο*; e. g. *τιμά-ω, to honor, φιλέ-ω, to love, μισθό-ω, to let*.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

A. Mute verbs, whose characteristic is one of the nine mutes; e. g. *λείπ-ω, to leave, πλέκ-ω, to twine, πείθ-ω, to persuade*;

B. Liquid verbs, whose characteristic is one of the four liquids, *λ, μ, ν, ρ*; e. g. *ἀγγέλλ-ω, to announce, νέμ-ω, to divide, φαίν-ω, to show, φθείρ-ω, to destroy*.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. *λύ-ω, πλέκ-ω, etc.*;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. *τιμῶ, φιλῶ, μισθῶ*.

§ 93. I. Formation of the Tenses of Pure Verbs.

1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g. *βουλεύ-σω, βεβούλευ-κα*. Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with *κ* (*κα*), the Fut. and Aor. with *σ* (*σω, σα*). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:

i into *ι*, e. g. *μηνί-ω, μηνί-σω, ἐ-μήνι-σα, etc.*;

ū into *υ*, e. g. *κωλύ-ω, κωλύ-σω, κε-κώλυ-μαι*.

κωλύω, to hinder.		ACTIVE.			
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ω	Imp. κώλυ-ε	Inf. κωλύ-ειν	Part. κωλύ-ων
Impf.	Ind. ἐ-κώλυ-ον	Opt. κωλύ-οιμι			
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κώλυ-κέναι	Part. κε-κώλυ-κώς		
Plup.	Ind. ἐ-κε-κώλυ-κειν				
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-σειν	Part. κωλύ-σων	
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι		
	Imp. κώλυ-σον	Inf. κωλύ-σαι	Part. κωλύ-σας.		

MIDDLE.								
Pres.	Ind.	κωλθ-ομαι	Subj.	κωλθ-ωμαι	Imp. κωλθ-ου	Inf.	κωλθ-εσθαι	
		Part. κωλθ-όμενος						
Impf.	Ind.	ἐ-κωλθ-όμην	Opt.	κωλθ-οίμην				
Perf.	S. 1.	Ind.	κε-κώλθ-μαι	Imperative		Infinitive		
	2.	κε-κώλθ-σαι	κε-κώλθ-σο		κε-κωλθ-εσθαι			
	3.	κε-κώλθ-ται	κε-κώλθ-σθω					
	D. 1.	κε-κώλθ-μεθον			Participle			
	2.	κε-κώλθ-σθον	κε-κώλθ-σθον		κε-κωλθ-μένος			
	3.	κε-κώλθ-σθον	κε-κώλθ-σθων		Subjunctive			
	P. 1.	κε-κώλθ-μεθα			κε-κωλθ-μένος ὦ			
	2.	κε-κώλθ-σθε	κε-κώλθ-σθε					
	3.	κε-κώλθ-νται	κε-κώλθ-σθωσαν or κε-κώλθ-σθων]					
	Plup.	S. 1.	ἐ-κε-κώλθ-μην	D.	ἐ-κε-κώλθ-μεθον	P.	ἐ-κε-κώλθ-μεθα	Opt.
Ind.	2.	ἐ-κε-κώλθ-σο	ἐ-κε-κώλθ-σθον	ἐ-κε-κώλθ-σθε	[κώλθ-μέ- νος εἶην]			
	3.	ἐ-κε-κώλθ-το	ἐ-κε-κώλθ-σθην	ἐ-κε-κώλθ-ντο				
Fut.	Ind.	κωλθ-σομαι	Opt.	κωλθ-σοίμην	Inf.	κωλθ-σεσθαι	Part.	κωλθ-σόμενος
Aor.	Ind.	ἐ-κωλθ-σάμην	Subj.	κωλθ-σωμαι	Opt.	κωλθ-σαίμην	Imp.	κώλθ-σαι
					Inf.	κωλθ-σασθαι	Part.	κωλθ-σάμενος.
PASSIVE.								
Aor.	Ind.	ἐ-κωλθ-θην	Subj.	κωλθ-θῶ	Opt.	κωλθ-θείην	Imp.	κωλθ-θητι
							Part.	κωλθ-θείς
Fut.	Ind.	κωλθ-θήσομαι	Opt.	κωλθ-θήσοίμην	Inf.	κωλθ-θήσεσθαι	Part. κωλθ-θησόμενος.	

§ 94. Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass.. This is indicated by the phrase, *Pass. with σ* (see § 95). Thus:

Χρίω, to prick, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι. *Pass. with σ*; (but χρίω, to anoint, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf. Mid. or Pass. κέχρισμαι, κεχρίσθαι; Aor. Pass. ἐχρίσθην).

Ἀνθω, to complete, Fut. ἀνθω; Aor. ἤνυσα. *Pass. with σ*.

Ἀρθω, to draw water, Fut. ἀρθω; Aor. ἤρυσα. *Pass. with σ*.

μθω, to close, e. g. the eyes, Fut. μθω, Aor. ἐμυσα; but Perf. μέμυκα, I am shut, am silent.

πτθω, to spit, Fut. πθω; Aor. ἐπτύσα. *Pass. with σ*.

ιδρθω, to cause to sit, Fut. ιδρθω; Aor. ιδρύσα (later ιδρύσω, ιδρύσα); Aor. Pass. ιδρύσθην.

2. The following dissyllables in -θω lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and δύω also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except δύω), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δθω, to wrap up, Fut. δθω Aor. ἐδύσα Perf. δέδυκα δέδύμαι, Aor. Pass. ἐδέσθην

θθω, to sacrifice, " θθω " ἐθύσα " τέθυκα τέθύμαι " " ἐθύσθην

λθω, to loose, " λθω " ἐλύσα " λέλυκα λέλύμαι " " ἐλύσθην.

REMARK. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. *λάβω, λελθῶμαι*.

§ 95. *Formation of the Aor. and Fut. Pass., and Perf. and Plup. Mid. or Pass. with σ.*

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert *σ* (Comp. § 94) before the tense-ending *-θην, -μαι*, etc. in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass.; this *σ* connects the endings to the tense-stem; e. g.

τελέ-ω

-τελέ-σ-θην
τελε-σ-θήσομαιτε-τέλε-σ-μαι
ἐ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen it in forming the tenses, take the same formation; e. g. *ἀκούω*, to hear, Aor. *ἤκου-σ-θην*, Fut. *ἀκου-σ-θήσομαι*, Perf. *ἤκου-σ-μαι*, Plup. *ἤκου-σ-μην*; *ἐναίω*, to kindle; *κελεύω*, to command; *κυλλίω*, to roll; *λείω*, to stone; *ξύω*, to scrape; *πρίω*, to saw; *σειώ*, to shake; *χρίω*, to anoint (§ 94); *ψάω*, to touch, etc.

κελεύω, to command.		ACTIVE.	
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα
Impf.	ἐ-κέλευ-ον	Plup.	ἐ-κε-κελεύ-κειν
		Fut.	κελεύ-σω
		Aor.	ἐ-κέλευ-σα.
MIDDLE.			
Present	κελεύ-ομαι	Impf. ἐ-κέλευ-ομην	
Perf. S. 1.	κε-κέλευ-σ-μαι	Imperative	Infinitive
Ind. 2.	κε-κέλευ-σαι	κε-κέλευ-σο	κε-κελεύ-σθαι
3.	κε-κέλευ-σ-ται	κε-κελεύ-σθω	Participle
D. 1.	κε-κελεύ-σ-μεθον		κε-κελευ-σ-μένος
2.	κε-κέλευ-σθον	κε-κέλευ-σθον	Subjunctive
3.	κε-κέλευ-σθον	κε-κελεύ-σθων	κε-κελευ-σ-μένος ὦ
P. 1.	κε-κελεύ-σ-μεθα		
2.	κε-κέλευ-σθε	κε-κέλευ-σθε	
3.	κε-κελευ-σ-μένοι εἰσὶ	κε-κελεύ-σθωσαν or κε-κελεύ-σθων	
Plup. S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα
Ind. 2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε
3.	ἐ-κε-κέλευ-σ-το	ἐ-κε-κελεύ-σθην	κε-κελευ-σ-μένοι ἦσαν
Opt.	κε-κελευ-σ-μένος εἴην		
Future	κελεύσομαι	Fut. Perf. κε-κελεύ-σομαι	Aor. ἐ-κελευ-σάμην.
PASSIVE.			
Aorist	ἐ-κελεύ-σ-θην	Future κελευ-σ-θήσομαι.	

REM. 1. Some vary between the regular formation and that with *σ*.

θραύω, to break in pieces, τέθραυσμαι and τέθραυμαι, ἐθραύσθην

κλείω, to shut, κέκλειμαι and Att. κέκλημαι; Aor. ἐκλείσθην.

κροῖω, to strike upon, κέκρονμαι and κέκρουσμαι; Aor. ἐκρούσθην.

REM. 2. Some contrary to the rule, do not take *σ*, although they retain the short characteristic-vowel; thus, e. g. *δύω, θύω, λῶω*, mentioned § 94, 2.

§ 99. *Para*

ACTIVE.			
Tenses.	Characteristic <i>a</i> .	Characteristic <i>ε</i> .	Characteristic <i>ο</i> .
Present	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to accom-	ἄρ(ό-ω)ῶ, to plough,
Imperfect	ἔσπ(α-ον)ων	ἔτέλ(ε-ον)ουν [μῖσθ],	ἤρ(ο-ον)ουν
Perfect	ἔσπᾱκα	τετέλεκα	ἄρ-ήροκα
Pluperfect	ἔσπᾱκειν	ἔτετελέκειν	ἄρ-ηρόκειν
Future	σπᾶσω	τελῶ	ἄρῶσω
Aorist	ἔσπᾱσα	ἔτέλεσα	ἤρῳσα
PAS			
Aorist	ἔσπᾱ-σ-θην	ἔτελέ-σ-θην	ἤρόθην
Verbal adjectives: σπα-στέος, -τέα, -τέον			

REM. 1. On the formation of the Perf. and Aor. with *σ*, see § 95; and on the Attic reduplication in ἄρ-ήρομαι, § 89, (a).—The further inflection of ἔσπα-σμαι, ἔσπᾱ-σ-μην, τετέλε-σ-μαι, ἔτετελέ-σ-μην is like that of κεκέλευ-σ-μαι, ἐκεκελεύ-σ-μην (§ 95).

REM. 2. On the Attic Fut. (τελέσω = τελῶ, τελεῖς, etc., τελέσομαι = τελοῦμαι, τελεῖ, etc.), see § 83.

REM. 3. Two contract verbs assume *σ* in the Pass, although they lengthen the characteristic-vowel in forming the tenses, viz. χῶω, to heap, Fut. χῶσω, Perf. Mid. or Pass. κέωσμαι, Aor. Pass. ἐχῶσθην, and χράω, to give an oracle, Fut. χρήσω, Perf. Mid. or Pass. κέχηρημαι, Aor. ἐχρήσθην.—Χράομαι, to use, Fut. χρήσομαι, has in the Perf. κέχηρημαι, but in the Aor. ἐχρήσθην. On the contrary, ἐλάω, αἰνέω, αἰρέω, δέω and ἄρώ, do not assume *σ*, although the characteristic-vowel in the Perf. Mid. or Pass. and in the Aor. Pass., remains short. Comp. § 98.

I. *Vocabulary.*

Formation of the Tenses of Contract Verbs.

Ἄγρός, -οῦ, ὁ, <i>ager</i> , a field.	ἐύω, to let, allow, permit,	κτάομαι, to acquire, gain;
ἀδάήμων, -ον, inexperienced, ignorant.	leave.	perf., to possess, have.
ἄκτομαι, to heal.	ἔλκος, -εος = -ους, τό, ulcer, a sore, an ulcer.	λογίζομαι, to think, consider, reflect.
ἀκολουθέω, <i>v. dat.</i> , to follow, go behind, imitate.	ἰατρός, -οῦ, ὁ, a physician.	λόγιος, -α, -ον, eloquent, intelligent.
ἀνελευθερία, -ας, ἡ, illiberality, disgraceful avarice.	καίριος, -α, -ον, and καίριος, -ον, at the right time, opportune, fitting.	μηδέποτε, <i>v. imp. or subj. in an imp. sense</i> , never.
ἀτυχέω, to be unhappy.	καρπόομαι, to enjoy the fruits of.	οἰκέω, to dwell, inhabit.
ἄηλος, -η, -ον, evident.	κοσμέω, to adorn.	οἰκοδομέω, to build a house, build.

digns.

MIDDLE.

Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)ῶ-μαι ἐσπ(α-ό)ῶ-μην ἐσπα-σ-μαι ἐσπά-σ-μην σπᾶσμαι ἐσπασάμην	τελ(έ-ο)οῦ-μαι ἐτελ(ε-ό)οῦ-μην τετέλε-σ-μαι ἐτετελέ-σ-μην τελοῦμαι ἐτελεσάμην	ἀρ(ό-ο)οῦ-μαι ἤρ(ο-ό)οῦ-μην ἀρ-ήρομαι ἀρ-ήρόμην ἀρδσμαι ἤρδσάμην

SIVE.

Future	σπα-σ-θήσομαι	τελε-σ-θήσομαι	ἀροθήσομαι
τελε-σ-τέος, -έα, -έον	ἀρο-τέος, -έα, -έον.		

πενιχρός, -ά, -όν, poor. σιωπηλός, -ή, -όν, silent. ὑψόω, to elevate.
πλουτέω, to be or become σφάλλω, to shake, make χηρώω, to deprive, rob,
rich. fall, deceive. bereave.

Οἱ περὶ τὸν Λεωνίδα τριακόσιοι¹ γενναίως μαχόμενοι ἐτελεύτησαν. Νίκη-
σεν ὁρῆν τῷ λογιέσθαι² καλῶς. Μακάριος, ὅστις εὐτύχησεν εἰς τέκνα. Πολ-
λοὺς κακῶς πράττοντας ὠρθωσε τύχη. Σφάλλει ἐκείνους, οὓς ἂν ὑψώσῃ τύχη.
Ῥάδια πάντα θεῷ τελέσαι. Μηδέποτε κρίνειν ἀδαήμονας ἀνδρας ἑάσῃς. Ἐν
οἷς ἂν τόποις τις ἀτυχήσῃ, τούτοις πλησιάζων οἶχ ἡδεταί. Ὁ νεανίας ἀκολου-
θησάτω τῇ σοφίᾳ.³ Ὁ ποιητὴς τὸν λογιώτατον Ὀδυσσεᾶ σιωπηλότατον πεποίη-
κεν. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. Πολλάκις πενιχρὸς ἀνὴρ αἶψα μάλ'
ἐπλούτησεν. Πολλοὶ κεκτημένοι μὲν πολλὰ οὐ χρῶνται δὲ δι' ἀνελευθερίαν.
Αἰσάνδρος, ὁ Σπαρτιάτης, μεγάλων τιμῶν⁴ ἡξιώθη. Οἱ ἡμεροδρόμοι οὐκ ἐχρή-
σαντο ὑποδήμασιν⁵ ἐν ταῖς ὁδοῖς. Ἡ πόλις πολλῶν ἀνδρῶν⁶ ἐχηρώθη. Οἱ λα-
τροὶ τὰ ἔλκη ἀκέσονται. Ἡ γλῶττα σιγὴν καιρίαν κεκτημένη καὶ γέροντι καὶ
νέῳ τμῆν φέρει. Οὐδεὶς ἐπαινον ἡδοναῖς ἐκτήσατο. Οὔτε τῷ καλῶς ἀγρὸν φυ-
τευσαμένῳ δῆλον, ὅστις καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆ-
λον, ὅστις οἰκήσει.

The good will love (ἀγαπᾷω) and honor the good. Noble youths will follow
virtue. The citizens will think the brave warriors deserving of great honor.
Alexander, king of the Macedonians (ὁ Μακεδών, -όνος), conquered Darius
king of the Persians. Leonidas and his 300 warriors adorned their country by
their bravery. The citizens thought the brave warriors deserving of great honors.
Fulfil (aor.) for me, O Zeus, my prayer! The soldiers have conquered the ene-
mies. The war has robbed the town of many citizens. The enemies were con-
quered. The brave warriors will be thought by the citizens deserving of great
honors. The physicians healed the ulcer. No one will gain praise by pleasures.
The town has been robbed of many citizens. It has all (πῦρ.) been well fulfilled.

¹ i. e. Leonidas and his 300 warriors.² § 161, 3.³ § 161, 2. (a), (d).⁴ § 158, 7. (γ).⁵ § 158, 5. (a).

PARADIGMS OF

ACTIVE.				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τίμ(ά-ω)ῶ, to honor,	φιλ(έ-ω)ῶ, to love,	μισθ(ό-ω)ῶ, to let,
	2.	τίμ-(ά-εις)ᾶς	φιλ(έ-εις)εῖς	μισθ(ό-εις)οῖς
	3.	τίμ(ά-ει)ᾶ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τίμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τίμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τίμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τίμ(ά-ε)ᾶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τίμ(ά-ου)ῶ-σι(ν)	φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ου)οῦ-σι(ν)
Subjunctive,	S. 1.	τίμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τίμ(ά-ης)ᾶς	φιλ(έ-ης)ᾶς	μισθ(ό-ης)οῖς
	3.	τίμ(ά-η)ᾶ	φιλ(έ-η)ᾶ	μισθ(ό-η)οῖ
	D. 1.			
	2.	τίμ(ά-η)ᾶ-τον	φιλ(έ-η)ᾶ-τον	μισθ(ό-η)ῶ-τον
	3.	τίμ(ά-η)ᾶ-τον	φιλ(έ-η)ᾶ-τον	μισθ(ό-η)ῶ-τον
	P. 1.	τίμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τίμ(ά-η)ᾶ-τε	φιλ(έ-η)ᾶ-τε	μισθ(ό-η)ῶ-τε
	3.	τίμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Imperative,	S. 2.	τίμ(α-ε)α	φιλ(ε-ε)ει	μισθ(ο-ε)ου
	3.	τίμ(α-έ)ά-τω	φιλ(ε-έ)εῖ-τω	μισθ(ο-έ)οῦ-τω
	D. 2.	τίμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τίμ(α-έ)ά-των	φιλ(ε-έ)εῖ-των	μισθ(ο-έ)οῦ-των
	P. 2.	τίμ(ά-ε)ᾶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τίμ(α-έ)ά-τωσαν or τίμ(α-ό)ῶ-ντων	φιλ(ε-έ)εῖ-τωσαν or φιλ(ε-ό)οῦ-ντων	μισθ(ο-έ)οῦ-τωσαν or μισθ(ο-ό)οῦ-ντων
	Infin.	τίμ(ά-ειν)ᾶν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
	Nom.	τίμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τίμ(ά-ου)ῶ-σα	φιλ(έ-ου)οῦ-σα	μισθ(ό-ου)οῦ-σα
Participle,		τίμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τίμ(ά-ο)οῦ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τίμ(α-οῦ)ῶ-σης	φιλ(ε-οῦ)οῦ-σης	μισθ(ο-οῦ)οῦ-σης.
Imperfect.				
Indicative.	S. 1.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν
	2.	ἐτίμ(α-ες)ας	ἐφίλ(ε-ες)εις	ἐμίσθ(ο-ες)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμίσθ(ο-ε)ον
	D. 1.			
	2.	ἐτίμ(ά-ε)ᾶ-τον	ἐφίλ(έ-ε)εῖ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτίμ(α-έ)ά-την	ἐφίλ(ε-έ)εῖ-την	ἐμισθ(ο-έ)οῦ-την
	P. 1.	ἐτίμ(ά-ο)ῶ-μεν	ἐφίλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτίμ(ά-ε)ᾶ-τε	ἐφίλ(έ-ε)εῖ-τε	ἐμισθ(ό-ε)οῦ-τε
	3.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν

CONTRACT VERBS.

MIDDLE.

Present.

Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶ-μαι τιμ(ά-η)ᾶ τιμ(ά-ε)ᾶ-ται τιμ(α-ό)ῶ-μεθον τιμ(ά-ε)ᾶ-σθον τιμ(ά-ε)ᾶ-σθον τιμ(α-ό)ῶ-μεθα τιμ(ά-ε)ᾶ-σθε τιμ(ά-ο)ῶ-νται	φιλ(έ-ο)οῦ-μαι φιλ(έ-η)ῆ φιλ(έ-ε)εἶ-ται φιλ(ε-ό)οῦ-μεθον φιλ(έ-ε)εἶ-σθον φιλ(έ-ε)εἶ-σθον φιλ(ε-ό)οῦ-μεθα φιλ(έ-ε)εἶ-σθε φιλ(έ-ο)οῦ-νται	μισθ(ό-ο)οῦ-μαι μισθ(ό-η)οἶ μισθ(ό-ε)οῦ-ται μισθ(ο-ό)οῦ-μεθον μισθ(ό-ε)οῦ-σθον μισθ(ό-ε)οῦ-σθον μισθ(ο-ό)οῦ-μεθα μισθ(ό-ε)οῦ-σθε μισθ(ό-ο)οῦ-νται
τιμ(ά-ω)ῶ-μαι τιμ(ά-η)ᾶ τιμ(ά-η)ᾶ-ται τιμ(α-ώ)ῶ-μεθον τιμ(ά-η)ᾶ-σθον τιμ(ά-η)ᾶ-σθον τιμ(α-ώ)ῶ-μεθα τιμ(ά-η)ᾶ-σθε τιμ(α-ω)ῶ-νται	φιλ(έ-ω)ῶ-μαι φιλ(έ-η)ῆ φιλ(έ-η)ῆ-ται φιλ(ε-ώ)ῶ-μεθον φιλ(έ-η)ῆ-σθον φιλ(έ-η)ῆ-σθον φιλ(ε-ώ)ῶ-μεθα φιλ(έ-η)ῆ-σθε φιλ(έ-ω)ῶ-νται	μισθ(ό-ω)ῶ-μαι μισθ(ό-η)οἶ μισθ(ό-η)ῶ-ται μισθ(ο-ώ)ῶ-μεθον μισθ(ό-η)ῶ-σθον μισθ(ό-η)ῶ-σθον μισθ(ο-ώ)ῶ-μεθα μισθ(ό-η)ῶ-σθε μισθ(ό-ω)ῶ-νται
τιμ(ά-ον)ῶ τιμ(α-έ)ᾶ-σθω τιμ(ά-ε)ᾶ-σθον τιμ(α-έ)ᾶ-σθων τιμ(α-ε)ᾶ-σθε τιμ(α-έ)ᾶ-σθωσαν or τιμ(α-έ)ᾶ-σθων	φιλ(έ-ον)οῦ φιλ(ε-ε)εἶ-σθω φιλ(έ-ε)εἶ-σθον φιλ(ε-ε)εἶ-σθων φιλ(έ-ε)εἶ-σθε φιλ(ε-ε)εἶ-σθωσαν or φιλ(ε-ε)εἶ-σθων	μισθ(ό-ον)οῦ μισθ(ο-ε)οῦ-σθω μισθ(ό-ε)οῦ-σθον μισθ(ο-ε)οῦ-σθων μισθ(ό-ε)οῦ-σθε μισθ(ο-ε)οῦ-σθωσαν or μισθ(ο-ε)οῦ-σθων
τιμ(ά-ε)ᾶ-σθαι	φιλ(έ-ε)εἶ-σθαι	μισθ(ό-ε)οῦ-σθαι
τιμ(α-ό)ῶ-μενος τιμ(α-ο)ῶ-μένη τιμ(α-ό)ῶ-μενον τιμ(α-ο)ῶ-μένον τιμ(α-ο)ῶ-μένης	φιλ(ε-ό)οῦ-μενος φιλ(ε-ο)οῦ-μένη φιλ(ε-ό)οῦ-μενον φιλ(ε-ο)οῦ-μένον φιλ(ε-ο)οῦ-μένης	μισθ(ο-ό)οῦ-μενος μισθ(ο-ο)οῦ-μένη μισθ(ο-ό)οῦ-μενον μισθ(ο-ο)οῦ-μένον μισθ(ο-ο)οῦ-μένης

Imperfect.

ἐτιμ(α-ό)ῶ-μην ἐτιμ(ά-ον)ῶ ἐτιμ(ά-ε)ᾶ-το ἐτιμ(α-ό)ῶ-μεθον ἐτιμ(ά-ε)ᾶ-σθον ἐτιμ(α-ε)ᾶ-σθην ἐτιμ(α-ό)ῶ-μεθα ἐτιμ(ά-ε)ᾶ-σθε ἐτιμ(ά-ο)ῶ-ντο	ἐφιλ(ε-ό)οῦ-μην ἐφιλ(έ-ον)οῦ ἐφιλ(έ-ε)εἶ-το ἐφιλ(ε-ό)οῦ-μεθον ἐφιλ(έ-ε)εἶ-σθον ἐφιλ(ε-ε)εἶ-σθην ἐφιλ(ε-ό)οῦ-μεθα ἐφιλ(έ-ε)εἶ-σθε ἐφιλ(έ-ο)οῦ-ντο	ἐμισθ(ο-ό)οῦ-μην ἐμισθ(ό-ον)οῦ ἐμισθ(ό-ε)οῦ-το ἐμισθ(ο-ό)οῦ-μεθον ἐμισθ(ό-ε)οῦ-σθον ἐμισθ(ο-ε)οῦ-σθην ἐμισθ(ο-ό)οῦ-μεθα ἐμισθ(ό-ε)οῦ-σθε ἐμισθ(ό-ο)οῦ-ντο
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Modes and Participles.	Numbers and Persons.	Imperfect.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῶ-ς	φιλ(έ-οις)οῖ-ς	μισθ(ό-οις)οῖ-ς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(ό-οι)οῖ-τον
	2.	τιμ(α-οί)ῶ-την	φιλ(ε-οί)οῖ-την	μισθ(ο-οί)οῖ-την
	P. 1.	τιμ(ά-οι)ῶ-μεν	φιλ(έ-οι)οῖ-μεν	μισθ(ό-οι)οῖ-μεν
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η
	D. 2.	τιμ(α-οί)ῶ-ητον	φιλ(ε-οί)οῖ-ητον	μισθ(ο-οί)οῖ-ητον
	3.	τιμ(α-οί)ῶ-ητην	φιλ(ε-οί)οῖ-ητην	μισθ(ο-οί)οῖ-ητην
	P. 1.	τιμ(α-οί)ῶ-ημεν	φιλ(ε-οί)οῖ-ημεν	μισθ(ο-οί)οῖ-ημεν
	2.	τιμ(α-οί)ῶ-ητε	φιλ(ε-οί)οῖ-ητε	μισθ(ο-οί)οῖ-ητε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Indicative,	Perf.	τετίμηκα πεφώρακα	πεφίληκα	μεμίσθωκα
	Plup.	ἔτετιμήκειν ἔπεφωράκειν	ἔπεφιλῆκειν	ἔμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλῆσω	μισθώσω
	Aor.	ἐτίμησα ἐφώρασα	ἐφίλησα	ἐμίσθωσα
	F.Pf.			
PAS				
Aorist,		ἐτιμήθην ἐφωράθην	ἐφιλήθην	ἐμισθώθην
Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρά-τέος, -τέα, -τέον,				

§ 97. Remarks on the Conjugation of Contract Verbs.

1. Verbs in -έω with a monosyllabic stem, e. g. πλέω, *to sail*, πνέω, *to breathe*, θέω, *to run*, are contracted only in ει (arising from έει or εε), but in all the other forms, they are uncontracted; e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν).
 Subj. πλέω, πλέης, πλέη, πλέωμεν, πλέητε, πλέωσι(ν).
 Imp. πλεῖ. Inf. πλεῖν. Part. πλέων, πλέουσα, πλέον.
 Impf. Ind. ἔπλεον, ἔπλεις, ἔπλει, ἔπλεομεν, ἔπλεῖτε, ἔπλεον.
 Opt. πλέοιμι, πλέοις, etc.
 Mid. Pr. Ind. πλέομαι, πλέη, πλεῖται, πλεόμεθον, πλείσθον, etc.
 Inf. πλείσθαι. Part. πλεόμενος. Impf. ἐπλεόμην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, particularly in compounds; e. g. τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν.

3. Several verbs deviate from the general rules of contraction; e. g.

(a) -αιε and -αιε are contracted into -η and -η, instead of into -α and -α; e. g.

<i>Imperfect.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ῶ-μην τιμ(ᾱ-οι)ῶ-ο τιμ(ᾱ-οι)ῶ-το τιμ(α-οί)ῶ-μεθον τιμ(ᾱ-οι)ῶ-σθον τιμ(α-οί)ῶ-σθην τιμ(α-οί)ῶ-μεθα τιμ(ᾱ-οι)ῶ-σθε τιμ(ᾱ-οι)ῶ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οί-α φιλ(έ-οι)οί-το φιλ(ε-οί)οί-μεθον φιλ(έ-οι)οί-σθον φιλ(ε-οί)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(έ-οι)οί-σθε φιλ(έ-οι)οί-ντο	μισθ(ο-οί)οί-μην μισθ(ό-οι)οί-ο μισθ(ό-οι)οί-το μισθ(ο-οί)οί-μεθον μισθ(ό-οι)οί-σθον μισθ(ο-οί)οί-σθην μισθ(ο-οί)οί-μεθα μισθ(ό-οι)οί-σθε μισθ(ό-οι)οί-ντο
τετίμημαι πεφώραμαι ἐτετίμημην ἐπεφώραμην τιμήσομαι φωράσομαι ἐτιμησάμην ἐφωράσάμην τετιμήσομαι πεφωράσομαι	κεφίλημαι ἐπεφιλήμην φιλήσομαι ἐφιλησάμην πεφιλήσομαι	μεμίσθωμαι ἐμεμισθώμην μισθώσομαι ἐμισθωσάμην μεμισθώσομαι

SIVE.

Future,	τιμηθήσομαι φωράθήσομαι	φιληθήσομαι	μισθωθήσομαι
φιλη-τέος, -τέα, -τέον,	μισθω-τέος, -τέα, -τέον.		

ζ(ᾱ-ω)ῶ, to live, ζῆς, -ῆ, -ῆτον, -ῆτε, Inf. ζῆν, Imp. ζῆ, Impf. ἐζων, -ης, -η, -ῆτον, -ῆτην, -ῆτε;—πειν(ᾱ-ω)ῶ, to hunger, Inf. πεινῆν, etc.;—διψ(ᾱ-ω)ῶ, to thirst, διψῆς, etc., Inf. διψῆν;—κν(ᾱ-ω)ῶ, to scrape, Inf. κνῆν;—σμ(ᾱ-ω)ῶ, to smear, Inf. σμῆν;—ψ(ᾱ-ω)ῶ, to rub, Inf. ψῆν;—χρ(ᾱ-ο)ῶ-μαι, to use, χρῆ, χρῆται, χρῆσθαι; so ἀποχρῶμαι, to have enough, to abuse, ἀποχρῆσθαι;—ἀπόχρη (abridged from ἀποχρη), it suffices, Inf. ἀποχρῆν, Impf. ἀπέχρη;—χρ(ᾱ-ω)ῶ, to give an oracle, to prophesy, χρῆς, χρῆ, Inf. χρῆν.

- (b) -oo and -oe are contracted into -ω, instead of into -ον, and -όη into -ῶ, instead of into -οί, in βιγ(ό-ω)ῶ, to freeze, Inf. βιγῶν and βιγοῦν, Part. Gen. βιγῶντος and βιγούντος, Subj. βιγῶ, Opt. βιγῶην, etc.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην, namely, in the Sing. of verbs in -έω and -όω, the form in -οίην is much more in use than the common form, and in verbs in -άω it is used almost exclusively; but in the Dual and Pl. of all three, the common form is more in use; in the third person Pl. the Attic form is always the same as the common form; e. g. τιμῶεν.

5. The verb *λούω*, to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., in the ending of which there is *-ε* or *-ο*; e. g. *έλον* instead of *έλουε*, *έλούμεν* instead of *έλοδομεν*, Mid. *λούμαι*, (*λόει*,) *λούται*, etc., Imp. *λού*, Inf. *λούσθαι*, Impf. *έλούμην*, *έλού*, *έλούτο*, etc., as if from the stem *ΛΟΕΩ*.

REMARK. On the change of the accent in contraction, see §11, 2.

XLIV. Vocabulary.

(a) Contract Verbs in *-άω* in the Pres. and Impf. Act.

Ἀγαπάω, to love.	ζάω, to live.	πρίν, <i>w. inf.</i> , before.
ἀθάνατος, -ον, immortal.	ἡλικία, -ας, <i>η</i> , age, especially youth or manhood.	πῶς; how?
ἀθλίως, miserably, unfortunately.	θαρράλῃς, boldly, courageously.	σιωπάω, to be silent.
ἀκμή, -ης, <i>ῆ</i> , a point, height, full power, bloom.	ιδέα, -ας, <i>ῆ</i> , an appearance, an outward figure.	συγκυκάω, to move together, bring into confusion, confound.
δοτράπτω, to lighten.	νικάω, to conquer, overcome.	σύμμαχος, -ον, fighting with; subst., a fellow-combatant, or ally.
βροντάω, to thunder.	δολοφύρομαι, <i>w. acc.</i> , to pity.	τελευτάω, to finish, (<i>βίον understood</i>) to die.
διψάω, to thirst, or be thirsty.	δράω, to see.	τολμάω, to dare, venture, prevail upon oneself.
δράω, to do, act.	δρμάω, to rush, advance.	
ἐξ-απατάω, to completely deceive, or mislead.	πεινάω, to hunger, or be hungry.	
ἐρᾶω, <i>w. gen.</i> , to love (ardently).		

Πολλάκις γνώμην εξαπατῶσιν ιδέαι. Μὴ σε νικάτω κέρδος. Ἐρῶ τῆς ἀρετῆς. Πολλάκις νικᾷ καὶ κακὸς ἄνθρωπος ἀγαθόν. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. Ἡ σιωπᾶ, ἡ λέγε ἀμείνονα. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτῆν. Νοῦς ὁρᾷ καὶ νοῦς ἀκούει. Θαρράλῃς, ὡς στρατιῶται, δρμῶμεν ἐπὶ τοὺς πολεμίους. Πρὶν μὲν πεινῆν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. Οὐκ ἐστὶ τοῖς μὴ δρῶσι σύμμαχος τύχη. Περικλῆς ἡσπραπτεν, ἐβρόντα, σνεκύνκα τὴν Ἑλλάδα. Εἶθε πάντες παῖδες τοὺς γονεάς ἀγαπῆν. Πῶς δὲν τολμῶμεν τὸν φίλον βλάπτειν. Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς δὲν ἡ διψῶν ἢ πεινῶν; Ψυχὴ ἀθάνατος καὶ ἀγῆρως ζῇ διὰ παντός. Κρεῖττον τὸ μὴ ζῆν ἐστὶν ἢ ζῆν ἀθλίως. Ὅλοφύρομεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα.

Children love their (the) parents. Either be silent (*pl.*) or speak better. With the mind (*dat.*) we see and hear. Youths should be silent (*imp.*). We will love virtue. All citizens fear (fear holds all citizens) that (*μή, w. subj.*) the enemies will advance against the town. It is well to love our parents. We pity those who die (*part.*) in the bloom of youth (*ἡλικία*). The soldiers advanced courageously against the town. The army is often hungry and thirsty. All the citizens feared, that the enemies would rush against the town. May you always, O boy, love your parents!

XLV. Vocabulary.

(b) Contract Verbs in -έω in the Pres. and Impf. Act.

ἀθυμέω, to be dispirited, despair.	θέλω and ἐθέλω, to will, wish, be willing.	well to, to confer a favor on.
ἀμελέω, w. gen., to neglect, not to care for.	κάν, w. subj. = καί and the modal adverb ἄν, or καὶ ἔάν, even if, although; or καί and the particle ἄν.	πονέω, labdō, to take trouble, work, toil.
ἄν (instead of ἔάν), w. subj., if.	κρατέω, w. gen., to be master of, have power over, command.	προσδοκάω, to expect, presume.
ἐκπορέω, to flow away, or from.	λάλέω, to talk, prate.	ῥέψ, ῥιπός, ὁ, ἡ, a reed.
ἀσκέω, to practise, adorn.	μάλιστα, (superlative of μάλα, very) most, especially.	σιγύω, to be silent.
δέω, w. gen., to want; δεῖ, there is need, it is necessary, one must; w. acc. and inf.	μέλι, -ιτος, τό, honey.	συλλαμβάνω, w. dat., to take in common with, help, assist.
ἄστυχέω, to be unfortunate.	μήτε, -μήτε, neither—μον.	συνκυνέω, w. dat., to work with, help, assist.
ἐπαινέω, to approve of.	οὐδέποτε, never.	τελέω, to accomplish, fulfil.
εὐτυχέω, to be fortunate, happy.	πλέω, to sail.	ὑπέρ, w. gen., instead or in behalf of, on account of; w. acc., above, beyond.
εὐχή, -ης, ἡ, a request, a prayer.	ποιέω, to make, do; εὖ φρονέω, to think; μέγα φρονεῖν, w. acc., to do φρονεῖν, to be haughty.	

Ῥ. ἄνθρωποι καὶ δυστυχῆ, καὶ εὐτυχῆ. Βίος κράτιστος, ἂν θυμὸς¹ κρατῆς. 'Σε γὰρ μάλλον, ἢ λαλεῖν πρέπει. 'Ὅ τι ἂν ποιῆς, νομίζετε ὁρᾶν θεόν. 'Ἐἵλος φίλων συμπονοῦν ἀντὶ² ποιεῖ. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων ὑπὲρ θεῶν. 'Ὅ μάλιστα εὐτυχῶν μὴ μέγα φρονεῖτω. Οὐδέποτε³ ἀθυμεῖν τὸν κακῶς πράττοντα δεῖ, τὰ βελτίω δὲ προσδοκᾶν αἰεὶ. Τῷ πόνοντι θεὸς συλλαμβάνει. 'Δικαιοσύνην ἀσκεῖτε καὶ ἔργα καὶ λόγους. 'Ἀπὸ τῆς Νέστορος γλώττης, ὥσπερ μέλι, ὁ λόγος ἀπέβη. 'Ὁ Σωκράτης τοῦ σώματος οὐκ ἡμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπηρεῖ. Ἐἶδε, ὦ θεός, τελοίης (τελοῖς) μοι τὴν εὐχὴν. Εἶδε εὐτυχοῖτε (εὐτυχοῖτε), ὦ φίλοι. Θεοῦ θέλοντος,³ καὶ ἂν ἐπὶ ῥιπὸς πλείους³ μείνῃ.

Bad men are unfortunate, even if they are fortunate. If God were willing, we could sail even on a reed. Whatever thou doest, believe, God sees it. Friends, who work wish friends, work for themselves. Practise justice in word and deed. The Greeks neglected neither the body nor the mind. O that ye, O gods, would fulfil my desire! O that thou wert happy, my (O) friend! Friends should work with friends! It is well to practise virtue.

XLVI. Vocabulary.

(c) Contract Verbs in -όω in the Pres. and Impf. Act.

ἁμαυρόω, to darken, destroy, weaken, blunt.	ἀμέλεια, -ας, ἡ, carelessness.	ἀνδρόπινος, -η, -ον, human.
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¹ § 158, 7. (a).² § 161, 5.³ Genitive Absolute.

PASSIVE.				
Aor. I.	Ind. (ἐ-τρίβ-θην) ἐ-τρίφ-θην	Subj. τριφ-θῶ	Opt. τριφ-θείην	Inf. τριφ-θῆναι
	Imp. τρίφ-θητι	Part. τριφ-θείς		
Fut. I.	Ind. τριφ-θήσομαι	Opt. τριφ-θησείμην	Inf. τριφ-θήσεσθαι	Part. τριφ-θησόμενος
Aor. II.	Ind. ἐ-τρίβ-ην	Subj. τρίβ-ῶ	Opt. τρίβ-είην	Imp. τρίβ-ηθι
	Part. τρίβ-ῃς			
Fut. II.	Ind. τρίβ-ήσομαι	Opt. τρίβ-ησείμην	Inf. τρίβ-ήσεσθαι	Part. τρίβ-ησόμενος
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.				

§ 108. (b) *Impure Characteristic, πτ in Pres. and Impf. (Fut. -ψω).*

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἐ-κοπτ-ον	ἐ-κοπτ-όμην	
Perf. I.	(κέ-κοπ-ά) κέ-κοπ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Plup. I.	ἐ-κε-κόπ-ειν	ἐ-κε-κόμην, like ἐ-τε-τρίμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἐ-κε-κόπ-ειν		
Fut.	(κόπ-σω) κόψω	κόψομαι	Aor. I. ἐ-κόψ-θην
Aor. I.	ἐ-κοψα	ἐ-κοψάμην	Fut. I. κοφ-θήσομαι
Fut. Pf.		κε-κόψομαι	Aor. II. ἐ-κόπ-ην
			Fut. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -η, -όν, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass. κάμπ-τ-ω to bend (κέκαμ-μαι for κέκαμμι-μαι § 106, Rem. 2).			
Ind.	S. 1. κέκαμμαι 2. κέκαμμαι 3. κέκαμμαι D. 1. κέκαμμεθον 2. κέκαμμεθον 3. κέκαμμεθον P. 1. κέκαμμεθον 2. κέκαμμεθον 3. κέκαμμεθον εἰσί(ν)	Imperative. κέκαμφο κέκαμφθω κέκαμφθον κέκαμφθων κέκαμφθε κέκαμφθωσαν or κακάμφθων]	Infinitive. κεκάμφθαι Participle. κεκαμμένος, -η, -όν Subjunctive. κεκαμμένος ὧ
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

LI. *Vocabulary.*

ἀλόν, -ώνος, ὁ, <i>aevum</i> , duration of time, time, lifetime.	βυσσόδεν (fr. ὁ βυθός, the deep), from the depth, or the bottom.	κάμπτω, to bend.
ἀλείφω, to anoint.	γυμνός, -ή, -όν, naked.	καταλείπω, to leave behind, desert.
ἀνατρέπω, to turn up, overturn, destroy.	ἐξ-αλείφω, to wipe or rub off, obliterate.	κεχηρμένος, (perf. part. of χράομαι, <i>utor</i>), wanting, <i>w. gen.</i>
βίσιος, -ου, ὁ, life, livelihood, food.	θάπτω, to bury.	κλέπτω, to steal.
	καλύπτω, to conceal.	κόπτω, to cut, strike.

κρύπτω, to hide, conceal.	πρεσβευτής, -ος, ὁ, an am- bassador, pl. οἱ πρέσβεις.	τάξις, -εως, ἡ, order, a rank.
μέλος, -εος = -ους, τό, a song, a melody.	προ-λείπω, to forsake, de- sert.	τρίβω, to rub. [phy.
μύχαιος, -η, -ον, inmost, hidden.	ρίπτω, to throw, throw out.	τρόπαιον, -ου, τό, a tro- παίον, to show; mid. to appear.
ναυμαχία, -ας, ἡ, a sea- fight.	σκληρός, -ά, -όν, dry, rough, hard.	φθόνος, -ου, ὁ, envy.
περι-τρέπω, to turn round, overturn.	συν-θάπτω, to bury to- gether with.	φῶρ, -ωρής, ὁ, a thief. χορεύω, to dance.

Ὁ παῖς τὴν ἐπιστολὴν ἐγεγράφει. Οἱ πολέμιοι πρέσβεις εἰς τὴν πόλιν ἐπεμ-
ψαν. Οἶνος καὶ τὰ κεκρυμμένα φαίνει βυσσόθεν. Πᾶν ὄψος ἐν θνητῷ γένει
περιέτρεψεν² ἢ χρόνος, ἢ φθόνος. Τὰς τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν
ἐξαλείψειεν. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὰς
ἀηλημμένους³ ἐχόρευσεν. Μύρμηκες γῆς μυχάτους οἴκους προλελοιπότες ἐρχο-
νται βίβτον κεκρημένοι. Πολλάκις βρῆθ' ἀνθρώπων νοῦν ἐξεκάλυσεν. Τῷ Ἐπα-
μεινώνδῳ σώματι συνέθαψε τὴν δύναμιν τῶν Θηβαίων ὁ καιρὸς. Τῆς ἀρετῆς
τὸν πλοῦτον οὐ διαμεψόμεθα τοῖς χρήμασιν. Εὐριπίδης ἐν Μακεδονίᾳ τέθαπ-
ται. Θεὸς τοῖς ἀνθρώποις τὸ μέλλον κεκάλυφεν. Οἱ Λακεδαιμόνιοι ἐτράφησαν
ἐν σκληροῖς ἡθέσιν. Ἀκούσας καλὸν μέλος τερψομένης ἄν. Ῥῆμα παρὰ καιρὸν
βῆθ' ἐνέτρεψε πολλάκις βίον. Οἱ φῶρες ἡμῖν τὰ χρήματα κεκλόφασιν.⁴ Οἱ
πολέμιοι τὴν πόλιν ἀνατετρόφασιν.⁵ Οἱ στρατιῶται τὰς τάξεις κατέλιπον.⁶

The letter is (i. e. has been) written by the boy. Ambassadors were sent (aor.)
by enemies into the town. Wine often discovers what the man has concealed
(part. sing.) in his heart. With the body of Epaminondas the power of the The-
bans was buried (aor. 2). The future has been concealed by God from men.
The Lacedaemonians brought up (aor.) their children in rough manners. A
beautiful song delights (aor.) us. Many treasures have been stolen by the
thieves. The enemies destroyed (aor.) (overturned) the town. By the soldiers
the ranks were deserted

§ 109. B. Verbs, whose Characteristic is a Kappa- mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and
Impf, σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ξω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσομαι
Impf.	ἐ-πλέκ-ον	ἐ-πλέκ-όμην	ἐ-τάσσο-ον	ἐ-τάσσο-όμην
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	τέ-ταχ-ά	τέ-ταχ-μαι
	πέ-πλεχ-α	πέ-πλεγ-μαι	τέ-ταχ-α	τέ-ταχ-μαι
Plup.	ἐ-πε-πλέχ-ειν	ἐ-πε-πλέγ-μην	ἐ-τε-τάχ-ειν	ἐ-τε-τάχ-μην
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι
Aor.	ἐ-πλέξα	ἐ-πλεξάμην	ἐ-τάξα	ἐ-ταξάμην
F. Pf.		πε-πλέξομαι		τε-τάξομαι

¹ Even. ² The Aor. expresses a custom. ³ § 89. ⁴ § 102, 5. ⁵ § 101, 3.

PASSIVE.			
Aor. I.	(ἐ-πλέκ-θην)	ἐ-πλέχ-θην	(ἐ-τάγ-θην) ἐ-τάχ-θην
Fut. I.		πλεχ-θήσομαι	ταχ-θήσομαι
Aor. II.	ἐ-πλάκ-ην and	ἐ-πλέκ-η	ἐ-τάγ-ην
Fut. II.	πλακ-ήσομαι		ταγ-ήσομαι
Verbal adjective: πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτέος.			
Inflection of the Perf. Mid. or Pass.			
τάσσω, to arrange, and σφίγγω (§ 106, Rem. 2), to bind.			
Ind. S. 1.	τέταγμαι	ἐσφίγμαι	Imperative.
2.	τέταξαι	ἐσφίγξαι	τέταξο ἐσφίγξο
3.	τέτακται	ἐσφίγκται	τετάχθω ἐσφίγχθω
D. 1.	τετάγμεθον	ἐσφίγμεθον	
2.	τετάχθον	ἐσφίγχθον	τετάχθον ἐσφίγχθον
3.	τετάχθον	ἐσφίγχθον	τετύχθων ἐσφίγχθων
P. 1.	τετάγμεθα	ἐσφίγμεθα	
2.	τέταχθε	ἐσφίγχθε	τέταχθε ἐσφίγχθε
3.	τεταγμένοι εἰσὶ(ν) or τετάχθαι	ἐσφιγμένοι εἰσὶ(ν)	τετάχθωσαν ἐσφίγχθωσαν or τετάχθων or ἐσφίγχθων
Inf. τετάχθαι		ἐσφίγθαι	Part. τεταγμένος ἐσφιγμένος.

LII. Vocabulary.

Ἄμαρτία, -ας, ἡ, an of- fence, a fault.	θέλω, to charm, soften, soothe.	παρα-πλάζω, to lead from the right way, mislead.
ἀν-ἐλπιστος, -ου, unex- pected.	κατα-πλήττω, to strike down, astonish, alarm.	πενητεύω, to be poor.
ἀνορύττω, to dig up again.	κατα-φλέγω, to burn down, or totally consume.	περι-άγω, to lead round.
ἀπο-κηρύττω, to cause to be proclaimed, disin- herit.	κλόπιμος, -η, -ον, thievish, [ness. stolen.	πλέκω, to knit, weave.
ἀσθένεια, -ας, ἡ, weak- ness.	κλώψ, -ωπός, ὁ, a thief.	συν-τάττω, to order, ar- range systematically.
ἀστεγος, -ον, without a roof, houseless.	κράζω (§ 103, Rem. 1), to cry, cry out.	σφίγω, to squeeze, or draw together.
ἄφρων, -ον, foolish, brain- less.	λίαν, very, violently, over- much.	ταράττω, to throw into confusion, disturb, ren- der uneasy.
δια-τάσσω, to order, ar- range.	μεταλλάττω, to change.	ταραχή, -ῆς, ἡ, confusion, disturbance.
διχόμυθος, -ον, double- speaking, false.	ξένος, -ον, ὁ, a stranger, a guest.	τάσσω, to arrange, order.
εὖ-τακτος, -ον, well-or- dered.	ὀρέγω, to stretch the hand out.	τύμβος, -ου, ὁ, a tomb.
ἥπιος, -ον, and ἥπιος, -α, -ον, mild.	παραθήκη, -ης, ἡ, deposi- tum, that which is laid down by any one.	φυλάττομαι, w. acc., to guard oneself from, be on one's guard against, take care.

Πολλάκις ἥπιος μῦθος καὶ ἄφρονα ἄνδρα ἐθέλειν. Μὴ τύμβον τεθαμμένον ἀνορύξῃς.¹ Αἱ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. Ὁ πλοῦτος πολλάκις περιήγαγεν² εἰς ἀσθένειαν. Θεμιστοκλέα, τὸν Ἀθηναῖον, ὁ πατὴρ ἀπεκήρυξε διὰ τὰς ἐν τῇ νεότητι ἁμαρτίας. Θεὸς πάντα ἐν τῇ φύσει ἄριστα διατέταχεν. Πλοῦτον ἔχων σὴν χεῖρα πενητεύουσιν ὀρεξον. Ἐὰν ἔχωμεν χρήματα, ἐξομεν³

¹ § 153, Rem. 2. ² See § 89, Rem. ³ ἔχω has the rough breathing in the Fut.

φίλους. Οἱ πολέμιοι εἰς τὴν πόλιν πεφεύγασιν. Ζένον σιγᾶν κρείττον, ἢ κραγένοι. Ἐλπιζε τιμῶν¹ τοὺς γονέας πράξειν καλῶς. Δίαν φίλων¹ σεαυτὸν οὐχ ἔξεις φίλον. Ὡς ὁ τρόπος ἐστὶν εὐτακτος, τοῦτοις καὶ ὁ βίος συντάσσεται. Οἱ πολέμιοι ἐδιώχθησαν. Πολλὰ μὲν ἀνέλπιστα πρᾶττεται, πολλὰ δὲ πέπρακται, πολλὰ δὲ πραχθήσεται. Εἰ πολέμων καὶ πραγμάτων φροντίζεις, ὁ βίος σου παραχθήσεται. Πεφύλαξο τοὺς ἀνθρώπους, οἱ γλῶτταν διχόμυθον ἔχουσιν. Ἄστεγον εἰς οἶκον δέξαι. Φωρῶν μὴ δέξῃ κλοπὴν ἀνδρῶν παραθήκην· ἀμφότεροι κλῶπες, καὶ ὁ δεξάμενος καὶ ὁ κλέψας. Πόνου μεταλλαχθέντος,² οἱ πόνοι γλυκεῖς. Ἡ πόλις ὑπὸ τῶν πολεμίων κατεφλέγη. Οἱ βύρβαροι καταπληγέντες ἀπέφυγον.

The barbarians, pursued by the Hellenes, fled into the town. Their character is well-ordered, who have also their life well-ordered. The enemies burnt down (aor.) the town. The barbarians alarmed the citizens. If thou troublest thyself about war and exploits, thou wilt render thy life uneasy. Many and splendid exploits have been achieved (πρᾶττω) by the Greeks. I will be on my guard against men who have a double-speaking tongue. The women, alarmed by the enemies, cried out.

§ 110. C. Verbs, whose Characteristic is a Taut-
mute (δ, τ, θ).

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in the Pres. and Impf., ζ, rarer σσ.—Fut. -σω.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ψεύδ-ω, to deceive,	ψεύδ-ομαι, to lie,	φράζ-ω, to say,	φράζ-ομαι, to think,
Impf.	ἐ-ψευδ-ον	ἐ-ψευδ-όμην	ἐ-φραζ-ον	ἐ-φραζ-όμην
Perf.	(ἐ-ψευδ-κα) ἐ-ψευ-κα	(ἐ-ψευδ-μαι) ἐ-ψευσ-μαι	(πέ-φραδ-κα) πέ-φρά-κα	(πέ-φραδ-μαι) πέ-φρασ-μαι
Plup.	ἐ-ψεύ-κειν	ἐ-ψεύσ-μην	ἐ-πε-φρά-κειν	ἐ-πε-φράσ-μην
Fut.	(ψεύδ-σω) ψεύ-σω	(ψεύδ-σομαι) ψεύ-σομαι	(φράδ-σω) φρά-σω	(φράδ-σομαι) φρά-σομαι
Aor. I.	ἐ-ψευ-σα	ἐ-ψευ-σάμην	ἐ-φρά-σα	ἐ-φρασάμην
F. Pf.		ἐ-ψεύ-σομαι		πε-φρά-σομαι

PASSIVE.				
Aor. I.	(ἐ-ψεύδ-θην)	ἐ-ψεύσ-θην	(ἐ-φράδ-θην)	ἐ-φράσ-θην
Fut. I.		ψευσ-θήσομαι		φρασ-θήσομαι
Verbal adjective: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.				

Inflection of Perf. Mid. or Pass.			
Ind. S. 1.	ἔψευσ-μαι	Imper.	Infinitive.
2.	ἔψευ-σαι	ἔψευ-σο	ἐ-ψεύσ-θαι
3.	ἔψευσ-ται	ἔψεύ-σθω	
D. 1.	ἔψεύσ-μεθον		Participle.
2.	ἔψευ-σθον	ἔψευ-σθον	ἐ-ψευσ-μένος, -η, -ου
3.	ἔψευ-σθον	ἔψεύ-σθων	
P. 1.	ἔψεύσ-μεθα		Subjunctive.
2.	ἔψευ-σθε	ἔψευ-σθε	ἐ-ψευσ-μένος ᾧ.
3.	ἔψευσ-μένοι εἰσί(ν)	ἔψεύ-σθωσαν or ἔψεύ-σθων	

¹ § 176, 1.

² Gen. absolute.

§ 99. *Para*

ACTIVE.			
Tenses.	Characteristic <i>a</i> .	Characteristic <i>e</i> .	Characteristic <i>o</i> .
Present	σπ(ά-ω)ῶ, <i>to draw</i> ,	τελ(έ-ω)ῶ, <i>to accom-</i>	ἄρ(ό-ω)ῶ, <i>to plough</i> ,
Imperfect	ἔσπ(α-ον)ων	ἔτέλ(ε-ον)ουν [<i>plish</i>],	ἤρ(ο-ον)ουν
Perfect	ἔσπᾱκα	τετέλεκα	ἄρ-ήροκα
Pluperfect	ἔσπᾱκειν	ἔτετελέκειν	ἄρ-ήρῳκειν
Future	σπάσω	τελῶ	ἄρόσω
Aorist	ἔσπᾱσα	ἔτέλεσα	ἤρῳσα
PAS			
Aorist	ἔσπᾱ-σ-θῆν	ἔτελέ-σ-θῆν	ἤρόθην
Verbal adjectives: σπα-στέος, -τέα, -τέον			

REM. 1. On the formation of the Perf. and Aor. with *σ*, see § 95; and on the Attic reduplication in ἄρ-ήρομαι, § 89, (a).—The further inflection of ἔσπα-σμαι, ἔσπᾱ-σ-μην, τετέλε-σ-μαι, ἔτετελέ-σ-μην is like that of κεκέλευ-σ-μαι, ἐκεκελεύ-σ-μην (§ 95).

REM. 2. On the Attic Fut. (τελέσω = τελῶ, τελεῖς, etc., τελέσομαι = τελοῦμαι, τελεῖ, etc.), see § 83.

REM. 3. Two contract verbs assume *σ* in the Pass, although they lengthen the characteristic-vowel in forming the tenses, viz. χῶω, *to heap*, Fut. χῶσω, Perf. Mid. or Pass. κέχωσμαι, Aor. Pass. ἐχῶσθην, and χράω, *to give an oracle*, Fut. χρήσω, Perf. Mid. or Pass. κέχρησμαι, Aor. ἐχρήσθην.—Χράομαι, *to use*, Fut. χρήσομαι, has in the Perf. κέχρημαι, but in the Aor. ἐχρήσθην. On the contrary, ἐλάω, αἰνέω, αἰρέω, δέω and ἄρώ, do not assume *σ*, although the characteristic-vowel in the Perf. Mid. or Pass. and in the Aor. Pass., remains short. Comp. § 98.

L. *Vocabulary.*

Formation of the Tenses of Contract Verbs.

Ἄγρος, -οῦ, ὁ, <i>ager</i> , a field.	ἐύω, <i>to let, allow, permit</i> ,	κτάομαι, <i>to acquire, gain</i> ;
ἀδάημων, -ον, inexperienced, ignorant.	leave.	perf., <i>to possess, have</i> .
ἀκέομαι, <i>to heal</i> .	ἔλκος, -εος = -ους, τό, <i>ul-</i>	λογίζομαι, <i>to think, con-</i>
ἀκολουθέω, <i>w. dat.</i> , <i>to follow, go behind, imitate</i> .	<i>cus</i> , a sore, an ulcer.	sider, reflect.
ἀνελευθερία, -ας, ἡ, <i>illiberalitas</i> , disgraceful avarice.	ιατρός, -οῦ, ὁ, a physician.	λόγιος, -ᾱ, -ον, <i>eloquent, intelligent</i> .
ἀτυχέω, <i>to be unhappy</i> .	καίριος, -α, -ον, and <i>καί-</i>	μηδέποτε, <i>w. imp. or subj.</i>
ἄηλος, -η, -ον, <i>evident</i> .	<i>ριος</i> , -ον, at the right time, opportune, fitting.	<i>in an imp. sense, never</i> .
	καρπόομαι, <i>to enjoy the fruits of</i> .	οἰκέω, <i>to dwell, inhabit</i> .
	κοσμέω, <i>to adorn</i> .	οἰκοδομέω, <i>to 'build a house, build</i> .

digs. s.

MIDDLE.

Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)ῶ-μαι ἐσπ(α-ό)ῶ-μην ἐσπα-σ-μαι ἐσπά-σ-μην σπῦσμαι ἐσπασάμην	τελ(έ-ο)οῦ-μαι ἐτελ(ε-ό)ου-μην τετέλε-σ-μαι ἐτετελέ-σ-μην τελοῦμαι ἐτελεσάμην	ἀρ(ό-ο)οῦ-μαι ἤρ(ο-ό)οῦ-μην ἀρ-ήρομαι ἀρ-ήρομην ἀρδοσμαι ἤρδοσάμην

SIVE.

Future	σπα-σ-θήσομαι	τελε-σ-θήσομαι	ἀροθήσομαι
	τελε-σ-τέος, -έα, -έον	ἀρο-τέος, -έα, -έον.	

πεινχρός, -ά, -όν, poor. σιωπηλός, -ή, -έν, silent. ἐψώω, to elevate.
 πλουτέω, to be or become σφάλλω, to shake, make χηρώω, to deprive, rob,
 rich. fall, deceive. bereave.

Οἱ περὶ τὸν Λεωνίδα τριακόσιοι¹ γενναίως μαχόμενοι ἐτελεύτησαν. Νίκη-
 σον ὀργὴν τῷ λογιζέσθαι² καλῶς. Μακάριος, ὅστις εὐτύχησεν εἰς τέκνα. Πολ-
 λὸς κακῶς πράττοντας ὠρθωσε τύχη. Σφάλλει ἐκείνους, οὓς ἂν ἐψώσῃ τύχη.
 Ῥάδια πάντα θεῷ τελέσαι. Μηδέποτε κρίνειν ἀδαήμονας ἄνδρας εὔσης. Ἐν
 οἷς ἂν τόποις τις ἀτυχήσῃ, τούτοις πλησιάζων οὐχ ἡδεταί. Ὁ νεανίας ἀκολου-
 θησάτω τῇ σοφίᾳ.³ Ὁ ποιητὴς τὸν λογιώτατον Ὀδυσσεῖα σιωπηλότατον πεποίη-
 κεν. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. Πολλὰκις πεινχρὸς ἄνθρωπος αἶψα μάλ'
 ἐπλούτησεν. Πολλοὶ κεκτημένοι μὲν πολλὰ οὐ χρῶνται δὲ δι' ἀνελευθερίαν.
 Δύσανδρος, ὁ Σπαρτιάτης, μεγάλων τιμῶν⁴ ἡξιώθη. Οἱ ἡμεροδρόμοι οὐκ ἐχρή-
 σαντο ὑποδήμασιν⁵ ἐν ταῖς ὁδοῖς. Ἡ πόλις πολλῶν ἀνδρῶν⁶ ἐχηρώθη. Οἱ Ια-
 τροὶ τὰ ἔλκη ἀκέουσιν. Ἡ γλῶττα σιγὴν καιρίαν κεκτημένη καὶ γέροντι καὶ
 νέῳ τιμὴν φέρει. Οὐδεὶς ἐπαινον ἡδοναῖς ἐκτήσατο. Οὐτε τῷ καλῶς ἀγρὸν φυ-
 τευσάμενῳ δῆλον, ὅστις καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆ-
 λον, ὅστις οἰκῆσει.

The good will love (ἀγαπᾷ) and honor the good. Noble youths will follow
 virtue. The citizens will think the brave warriors deserving of great honor.
 Alexander, king of the Macedonians (ὁ Μακεδόν, -όνος), conquered Darius
 king of the Persians. Leonidas and his 300 warriors adorned their country by
 their bravery. The citizens thought the brave warriors deserving of great honors.
 Fulfil (aor.) for me, O Zeus, my prayer! The soldiers have conquered the ene-
 mies. The war has robbed the town of many citizens. The enemies were con-
 quered. The brave warriors will be thought by the citizens deserving of great
 honors. The physicians healed the ulcer. No one will gain praise by pleasures.
 The town has been robbed of many citizens. It has all (πῶρ.) been well fulfilled.

¹ i. e. Leonidas and his 300 warriors.² § 161, 3.³ § 161, 2. (α), (δ).⁴ § 158, 7. (γ).⁵ § 158, 5. (α).

5. The first Perf. Act. of verbs with the characteristic *ν*, according to § 8, 4, would end in *-γκα*, e. g. *μεμιάγ-κα* (from *μιαίνω* instead of *με-μίαν-κα*), *πέφαγκα* (from *φαίνω*), *παρώξυνκα* (from *παρωξύνω*, to excite). But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. *κεκέρδακα* (from *κερδαίνω*), or also, as in *πτείνω*, by using the form of the second Perf., e. g. *ἔκτονα*, in the sense of the first Perf., or, as in the case of verbs in *-ένω*, by not forming any Perf., or, as e. g. in *μένω*, by forming it from a new theme, as *μεμένηκα* (from *MENEΩ*).

6. The three following verbs drop the characteristic *ν*, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

<i>κρίνω</i> , to separate,	<i>κέκρικα</i>	<i>κέκριμαι</i>	<i>ἐκρίθην</i>
<i>κλίνω</i> , to bend,	<i>κέκλικα</i>	<i>κέκλιμαι</i>	<i>ἐκλίθην</i>
<i>πλύνω</i> , to wash,	<i>ἔπλυκα</i>	<i>ἔπλυνμαι</i>	<i>ἐπλήθην</i> .

7. On the formation of the Perf. Mid. or Pass. the following things should be noted:

(a) When *σθ* follows a liquid, the *σ* is omitted (§ 106, Rem. 4); e. g. *ἡγγέλθαι* (instead of *ἡγγέλ-σθαι*), *πεφάνθαι*.

(b) Verbs in *-αίνω* and *-ένω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίν-ω*, *πέφα-σ-μαι*, *πε-φά-σ-μεθα*; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. *παρωξύνω*, to excite, *παρώξυνμαι*; *αἰσχύν-ω*, to shame, *ἡσχυνμαι*, Inf. *ἡσχύνθαι*. The Perf. of *τείνω* is *τέταμαι*.

8. In the second Perf., which, however, is formed only by a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο*, § 102, 4; e. g. *φαίν-ω*, first Aor. *ἔ-φην-α*, second Perf. *πέ-φην-α*; but *σπεῖρ-ω*, Fut. *σπερ-ῶ*, second Perf. *ἔ-σπορ-α*.

§ 112. *Paradigms of Liquid Verbs.*

ἠγγέλλω, to announce.

ACTIVE.				
Present,	Ind. ἠγγέλλ-ω	Subj. ἠγγέλλω	Imp. ἠγγελλε	Inf. ἠγγέλλειν
	Part. ἠγγέλλων			
Impf.	Ind. ἠγγελλ-ον	Opt. ἠγγέλλοιμι		
Perf. I.	Ind. ἠγγελ-κα	Subj. ἠγγέλκω	Imp. not in use	Inf. ἠγγελκέναι
	Part. ἠγγελκώς			
Plup. I.	Ind. ἠγγέλ-κειν	Opt. ἠγγέλ-κοιμι		
Perf. II.	ἔ-φθορ-α, perdidī, from <i>φθείρ-ω</i> , perdo; Plup. II. ἔ-φθόρ-ειν			

Fut. Ind.	S. 1.	ἀγγελ-ῶ	Opt. ἀγγελοίμ	or	ἀγγελοίην
	2.	ἀγγελ-εῖς	ἀγγελοῖς	"	ἀγγελοίης
	3.	ἀγγελ-εῖ	ἀγγελοῖ	"	ἀγγελοίῃ
	D. 2.	ἀγγελ-εῖτον	ἀγγελοίτον	"	ἀγγελοίητον
	3.	ἀγγελ-εῖτον	ἀγγελοίτην	"	ἀγγελοίητην
	P. 1.	ἀγγελ-οῦμεν	ἀγγελοίμεν	"	ἀγγελοίημεν
	2.	ἀγγελ-εῖτε	ἀγγελοῖτε	"	ἀγγελοίητε
	3.	ἀγγελ-οῦσι(ν)	ἀγγελοῖεν	"	ἀγγελοίεν
		Inf. ἀγγελεῖν	Part. ἀγγελών, -οῦσα, -οὖν		

Aor. I.	Ind. ἡγγεῖλ-α	Subj. ἀγγεῖλω	Opt. ἀγγεῖλαιμι	Imp. ἀγγεῖλον
	Inf. ἀγγεῖλαι	Part. ἀγγεῖλας		
Aor. II.	Ind. ἡγγελ-ον	Subj. ἀγγέλω	Opt. ἀγγέλοιμι	Imp. ἀγγελε
	Inf. ἀγγελεῖν	Part. ἀγγελών, -οῦσα, -όν.		

MIDDLE.

Pres.	Ind. ἀγγέλλ-ομαι	Subj. ἀγγέλλωμαι	Imp. ἀγγέλλου	Inf. ἀγγέλλεσθαι
	Part. ἀγγελλόμενος			
Impf.	Ind. ἡγγελλ-όμην	Opt. ἀγγελλοίμην		

Pf. Ind.	S. 1.	ἡγγελ-μαι	Imperative.	Infinitive.
	2.	ἡγγελ-σαι	ἡγγελ-σο	ἡγγέλ-θαι
	3.	ἡγγελ-ται	ἡγγέλ-θω	Participle.
	D. 1.	ἡγγελ-μεθον		ἡγγελ-μένος
	2.	ἡγγελ-θον	ἡγγελ-θον	Subjunctive.
	3.	ἡγγελ-θον	ἡγγέλ-θων	ἡγγελ-μένος ὦ
	P. 1.	ἡγγέλ-μεθα		
	2.	ἡγγελ-θε	ἡγγελ-θε	
	3.	ἡγγελ-μένοι εἰσί(ν)	ἡγγέλθωσαν or ἡγγέλ-θων]	

Pfp. Ind.	ἡγγέλ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἡγγελέμενοι ἦσαν
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Fut. Ind.	S. 1.	ἀγγελ-οῦμαι	Opt. ἀγγελ-οίμην	Infinitive.
	2.	ἀγγελ-ῃ or -εἰ	ἀγγελ-οῖο	ἀγγελ-εἰσθαι
	3.	ἀγγελ-εῖται	ἀγγελ-οῖτο	Participle.
	D. 1.	ἀγγελ-οῦμεθον	ἀγγελ-οῖμεθον	ἀγγελ-οῦμενος
	2.	ἀγγελ-εἰσθον	ἀγγελ-οῖσθον	
	3.	ἀγγελ-εἰσθον	ἀγγελ-οῖσθην	
	P. 1.	ἀγγελ-οῦμεθα	ἀγγελ-οῖμεθα	
	2.	ἀγγελ-εἰσθε	ἀγγελ-οῖσθε	
	3.	ἀγγελ-οῦνται	ἀγγελ-οῖντο	

Aor. I.	Ind. ἡγγεῖλ-άμην	Subj. ἀγγεῖλ-ωμαι	Opt. ἀγγεῖλ-αίμην	Imp. ἀγγεῖλ-αι
	Inf. ἀγγεῖλ-ασθαι	Part. ἀγγεῖλ-άμενος		
Aor. II.	Ind. ἡγγελ-όμην	Subj. ἀγγέλ-ωμαι	Opt. ἀγγελ-οίμην	Imp. ἀγγελ-οῦ
	Inf. ἀγγελ-έσθαι	Part. ἀγγελ-όμενος.		

PASSIVE.

Aor. I.	Ind. ἡγγέλ-θην	Subj. ἀγγελ-θῶ	Opt. ἀγγελ-θείην	Imp. ἀγγέλ-θητι
	Inf. ἀγγελ-θῆναι	Part. ἀγγελ-θείς		
Fut. I.	Ind. ἀγγελ-θήσομαι	Opt. ἀγγελ-θησοίμην	Inf. ἀγγελ-θήσεσθαι	Part. ἀγγελ-θησόμενος
Aor. II.	Ind. ἡγγέλ-ην	Subj. ἀγγελ-ῶ	Opt. ἀγγελ-είην	Imp. ἀγγέλ-ητι
	Inf. ἀγγελ-ῆναι	Part. ἀγγελ-είς		
Fut. II.	Ind. ἀγγελ-ήσομαι, etc., like the first Fut. Pass.			

Verbal adjective: ἀγγελ-τέος, -τέα, -τέον.

§ 113. *Shorter Paradigms, arranged according to the Stem-vowel of the Future.*

(a) with *ā* in the Future, σφάλλω, to deceive; φαίνω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι
Impf.	ἐ-σφαλλ-ον	ἐ-σφαλλ-όμην	ἐ-φαίν-ον	ἐ-φαίν-όμην
Perf. I.	ἐ-σφαλ-κα	ἐ-σφαλ-μαι	(πέ-φay-κα)	πέ-φασ-μαι
Plup. I.	ἐ-σφάλ-κειν	ἐ-σφάλ-μην	(ἐ-πε-φάγ-κειν)	ἐ-πε-φάσ-μην
Perf. II.			πέ-φην-α, I appear,	
Plup. II.			ἐ-πε-φήν-ειν, I appeared,	
Fut.	σφᾶλ-ῶ, εἰς, εἰ	wanting	φᾶν-ῶ	φᾶν-οὔμαι
Aor. I.	ἐ-σφηλ-α	wanting	ἐ-φην-α	ἐ-φην-άμην.

PASSIVE.	
Aor. I.	ἐ-σφάλ-θην
Fut. I.	σφαλ-θήσομαι
Aor. II.	ἐ-σφάλ-ην
Fut. II.	σφᾶλ-ήσομαι
	ἐ-φάν-θην, I appeared, φαν-θήσομαι
	ἐ-φάν-ην, I appeared, φᾶν-ήσομαι, I will appear.

Verbal adjective: σφαλ-τέος, -τέα, -τέον, φαν-τέος.

Inflection of the Perf. Mid. or Pass. of
φαίν-ω, to show, ξηραίν-ω, to dry, and τείν-ω, to stretch.

Ind. S. 1.	πέ-φασ-μαι	ἐ-ξήραμ-μαι	τέ-τῶ-μαι
2.	πέ-φαν-σαι	ἐ-ξήραν-σαι	τέ-τῶ-σαι
3.	πέ-φαν-ται	ἐ-ξήραν-ται	τέ-τῶ-ται
D. 1.	πε-φάσ-μεθον	ἐ-ξηράμ-μεθον	τε-τᾶ-μεθον
2.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον
3.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον
P. 1.	πε-φάσ-μεθα	ἐ-ξηράμ-μεθα	τε-τᾶ-μεθα
2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε
3.	πε-φασ-μένοι εἰσι(ν)	ἐ-ξηραμ-μένοι εἰσί(ν)	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)	(ἐ-ξήραν-σο)	τέ-τῶ-σο
3.	πε-φάν-θω	ἐ-ξηράν-θω	τε-τά-σθω
D. 2.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον
3.	πε-φάν-θων	ἐ-ξηράν-θων	τε-τά-σθων
P. 2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε
3.	πε-φάν-θωσαν or πε-φάν-θων	ἐ-ξηράν-θωσαν or ἐ-ξηράν-θων	τε-τά-σθωσαν or τε-τά-σθων
Inf.	πε-φάν-θαι	ἐ-ξηράν-θαι	τε-τά-σθαι
Part.	πε-φασ-μένος	ἐ-ξηραμ-μένος	τε-τᾶ-μένος.

§ 114. (b) with *ε* in the Future, ἔμειρ-ω (Ion. and Poet.), to desire, and στέλλω, to send.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ἔμειρ-ω	ἔμειρ-ομαι	στέλλ-ω	στέλλ-ομαι
Impf.	ἔμειρ-ον	ἔμειρ-όμην	ἔ-στελλ-ον	ἔ-στελλ-όμην
Perf. I.	ἔμερ-κα	ἔμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι
Plup. I.	ἔμερ-κειν	ἔμερ-μην	ἔ-στάλ-κειν	ἔ-στάλ-μην
Perf. II.			ἔ-φθορ-α fr. φθείρ-ω, I have perished,	
Plup. II.			ἔ-φθόρ-ειν, I had perished,	
Fut.	ἔμερ-ῶ	ἔμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι
Aor. I.	ἔμειρ-α	ἔμειρ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην.
PASSIVE.				
Aor. I.	ἔμέρ-θην	ἔ-στάλ-θην	Aor. II.	ἔ-στάλ-ην
Fut. I.	ἔμερ-θήσομαι	σταλ-θήσομαι	Fut. II.	στάλ-ήσομαι
Verbal adjective: ἔμερ-τός, -ή, -όν, ἔμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.				
REMARK. The inflection of the Perf. Mid. or Pass. is like ἡγγελ-μαι.				

§ 115. (c) with *ι* and *υ* in the Future.

(α) τίλλ-ω, to pluck, σὴρ-ω, to draw, μολύν-ω, to defile.

Pres.	τίλλ-ω	σὴρ-ω	μολύν-ω
	τίλλ-ομαι	σὴρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυσ-μαι
Fut.	τίλλ-ῶ	σὴρ-ῶ	μολύν-ῶ
	τίλ-οῦμαι	σὴρ-οῦμαι	μολύν-οῦμαι
Aor. I.	ἔ-τίλ-α	ἔ-σὴρ-α	ἔ-μόλυν-α
	ἔ-τίλ-άμην	ἔ-σὴρ-άμην	ἔ-μολύν-άμην
A. I. P.	ἔ-τίλ-θην	ἔ-σὴρ-θην	ἔ-μολύν-θην
F. I. P.	τίλ-θήσομαι	σὴρ-θήσομαι	μολύν-θήσομαι
Aor. II. and Fut. II. P. ἔ-σὴρ-ην, σὴρ-ήσομαι			
Verbal adjective: τίλ-τός, τίλ-τέος, συρ-τός, συρ-τέος, μολυν-τός, μολυν-τέος.			
REM. 1. The inflection of the Perf. Mid. or Pass. τέ-τιλ-μαι, σέ-συρ-μαι, is like ἡγγελ-μαι, and με-μόλυσ-μαι like πέ-φασ-μαι, and ἦσχυμ-μαι, from αἰσχύν-ω, to shame, like ἐ-ξήραμ-μαι.			

(β) κλίν-ω, to bend, πλύν-ω, to wash, with *ν* dropped (§ 111, 6).

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι
Perf.	κέ-κλι-κα	κέ-κλι-μαι	πέ-πλυν-κα	πέ-πλυν-μαι
Fut.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι
Aor. I.	ἐ-κλιν-α	ἐ-κλιν-άμην	ἐ-πλυν-α	ἐ-πλυν-άμην
PASSIVE.				
Aor. I.	ἐ-κλί-θην	Fut. I. κλι-θήσομαι	ἐ-πλυν-θην	πλυν-θήσομαι
Aor. II.	ἐ-κλιν-ην	Fut. II. κλιν-ήσομαι		
Verbal adjective: κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυν-τός, πλυν-τέος.				
REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλι-μαι and πέ-πλυν-μαι is like τέ-τιλ-μαι, and corresponds with that of pure verbs.				

LIV. Vocabulary.

Ἀγγέλλω, to announce.	ἐπεῖ, when, since.	πεδίον, -ον, τό, a plain.
ἀδύνατος, -ον, impossible.	ἠμεῖρω, to desire.	πεπαῖνω, to make ripe,
ἀμύνω, to keep off, repel ;	καθαίρω, to purify, clear.	mitigate.
mid., to revenge oneself.	κάμνω, to labor, be weary.	περι-στέλλω, to clothe,
ἀπο-κτείνω, to kill.	κερδαίνω, to gain, get ad-	decorate.
ἀπο-στέλλω, to send, de-	vantage.	πλύνω, to wash.
spatch.	κλίνω, to bend. [secret.	σπεύρω, to sow.
ἀσώματος, -ον, bodiless,	κρυπτός, -ή, -όν, concealed,	στέλλω, to send.
incorporeal.	μένω, to remain.	σθώω, to draw.
αὐξήσις, -εως, ἡ, increase.	μετα-βάλλω, to alter,	τείνω, to stretch.
γύα, -ης, ἡ, a field.	change.	τεκμαίρω, to limit.
δυσχεραίνω, w. dat., to be	μυαίνω, to pollute.	τέμνω, to cut, lay waste.
displeased with.	ναυαγός, -ον, naufragus,	τίλλω, to pull, pluck.
ἐκ-φαίνω, to show forth,	ship-wrecked.	φθειρώ, to lay waste, de-
make known, express.	νίκη, -ης, ἡ, victory.	destroy.
ἐξ-οκέλλω, to drive (pro-	νοέω, to think.	χαίνω and χάσκω, to yawn ;
perly a ship) away from	ξηραίνω, to dry.	perf. 2, κέχνηα, to gape,
the right course, mis-	ολκτείρω, w. acc., to pity.	wait with open mouth,
lead.	παραδόξως, unexpectedly.	listen.

Κρίναι φίλους οὐ βράδιον. Ἡ ἀδολεσχία πολλοὺς ἤδη διέφθειρεν. Ὁ πλοῦτος πολλάκις ἐξώκειλε τὸν κεκτημένον εἰς ἕτερον ἦθος. Ὁ ἄγγελος ἐπήγγειλε τὴν νίκην. Οἱ πολέμοι τὴν χώραν διέφθειραν. Ναυαγοὺς ολκτεῖρον, ἐπεὶ πλοῦς ἐστὶν ἀσῆλος. Ἦν ἀποκτείνης ἐχθρον σου, χεῖρα μιανεῖς. Σπερὼ γύας· ὁ δὲ θεὸς αὐξήσειν παρέξει. Τὰ κρυπτὰ μὴ ἐκφάνης φίλου. Φύσιν πονηρὰν μεταβαλεῖν οὐ βράδιον. Ἡ τύχη πολλάκις τοὺς μέγα φρονούντας παραδόξως ἐσφηνεν. Οἱ Πέρσαι πολλὰς ναὺς εἰς Ἑλλάδα ἀπεστάλκεσαν. Θεὸν μὲν νοῆσαι, χαλεπὸν, φράσαι δὲ, ἀδύνατον· τὸ γὰρ ἀσώματος σώματι σημῆναι, ἀδύνατον. Τὴν ψυχὴν καλοῖς νοήμασι περίστειλον. Ὁ κῆπος καλοῖς βόδοις τέθηλεν.¹ Τί κέχνηας, ὦ παῖ ; Οἱ πολέμοι τὰ πεδία διαφθεροῦσιν. Οἱ σοφισταὶ ἐκ τῆς σοφίας πολλὰ ἐκέρδαναν. Ἐκάθηρε Θεσεὺς τῶν κακούργων τὴν ὁδὸν τὴν εἰς Ἀθήνας ἐκ Τροιζήνος. Καλὸν ἐστὶ τὴν ὀργὴν πεπᾶναι. Μὴ δυσχεράνης τοῖς ἀγαθοῖς.

The way to Athens from Troezen was cleared of evil-doers by Theseus. By the Persians many ships had been sent to Hellas. The boys gaped. Already many haughty persons had been greatly shaken (aor. 2 pass.) by fortune. By prating many have already been ruined. The victory was announced by the messengers. The country was laid waste (aor.) by the enemies. The good (man) will pity the poor. The good will choose the good for friends (acc.). Thou hast derived great gain (hast gained many things) from wisdom. One friend (a friend) will not make known the secrets of another (of a friend). The citizens sowed (aor.) the fields, but the enemies laid them waste (aor.). Vice will soon² show itself. The fields will soon be laid waste by the enemies (fut. 2 pass.).

¹ τέθηλα has a present signification.

² quickly.

LV. Vocabulary.

Ἀθλητής, -οῦ, ὁ, a wrestler.	κοινός, -ή, -όν, common, public, general.	πολιορκία, -ας, ἡ, a siege.
αἶρω, to raise.	μακράν (sc. ὁδόν), far, at a distance.	σπουδάζω, to be in earnest, zealous, active.
αἰσχύνω, to shame; mid. w. pass. aor., be ashamed.	ὀμιλέω, w. dat., to associate or have intercourse with.	στάδιον, -ου, τό, the length of one hundred and twenty-five paces, a stadium, a race course.
ἀποφαίνω, to show; mid., show of oneself, express, declare.	δράσις, -εως, ἡ, sight.	ταῦρος, -ου, ὁ, a bull.
βασκαίνω, fascinate, to bewitch.	οὐ-ποτε, not once, never.	τάχα, quickly, soon.
διασπείρω, disseminare, to scatter, spread.	παιδίον, -ου, τό (diminutive of παῖς), a little child.	τέλος, -εως = -ους, τό, an end; διὰ τέλους, throughout, continually, to the last.
ἐμπτύω, to spit into or on.	παρα-τείνω, to stretch out.	τιθήνη, -ης, ἡ, a nurse.
ἐντέλλω, -ομαι, to commission, order, enjoin upon.	παραξίνω, to encourage.	τόξευμα, -ατος, τό, an arrow.
ἥττα, -ης, ἡ, a defeat.	περαίνω, to complete, accomplish.	
	πλήττω, to strike, wound.	

Οἱ στρατιῶται ὑπὸ τοῦ στρατηγοῦ εἰς τὴν μάχην παρωξύνθησαν. Φίλιππος ἐν τῇ πολιορκίᾳ τῆς Μεθώνης εἰς τὸν ὀφθαλμὸν πληγὴν τοξεύματι διεφθάρη¹ τὴν ὄρασιν. Σοφίας ὁ καρπὸς οὐποτε φθαρήσεται. Αἰσχυνθεῖν ἂν, εἰ φανείην μᾶλλον φροντίζειν τῆς ἑαυτοῦ δόξης, ἢ τῆς κοινῆς σωτηρίας. Μίλων, ὁ ἐκ Κρότωνος ἀθλητής, ταῦρον ἀράμενος ἔφερε διὰ τοῦ σταδίου μέσσην. Εἰς τὴν πόλιν διάσπαρτο ὁ λόγος, τοὺς πολεμίους νικηθῆναι. Οἱ πολῖται τοὺς πολεμίους περὶ τῆς ἥττης ἀμνησθῆναι. Εἰ σπουδάζετε, πάντα τάχα περανθήσεται. Εὐβοία μακρὰν παρατέταται. Κακὰ ἔργα εἰς τέλος ἐξεφάνη.² Ὁ στρατηγὸς τοῖς στρατιώταις ἐντείλατο ἐπὶ τοὺς πολεμίους ὀρμῆσαι. Αἱ τιθῆναι ἐμπτύουσιν τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν. Οἱ πολέμιοι διεσπύρησαν. Ὀλόφωραι τοὺς πένθητας. Ὁ κριτὴς τὴν γνώμην ἀπεφάνετο. Ἀγαθοῖς ἀνθρώποις ὀμιλῶν μάλιστα³ ἂν ἐνθουσιάζει.

The general encouraged (aor.) the soldiers to the battle. Battles will never destroy the fruit of wisdom. The enemies have spread the report, that our army has been conquered. The citizens revenged themselves on the enemies for the defeat. If you are zealous, you will accomplish everything quickly. The scattered enemies appeared (plur. 2) again. If thou hast intercourse (part.) with good men, thou wilt be much delighted. The good citizen will never appear (as such), who cares (part.) more for his own reputation than for the general welfare. If thou hast had pity (aor. mid. part.) on the unfortunate, thou also wilt be pitied in misfortune (being unfortunate). All the citizens were rejoiced by the victory. The town has been destroyed by the enemies.

¹ Lost.² The Aor. here denotes a custom.

PASSIVE.			
Aor. I.	Ind. (ἐ-τρίβ-θην) ἐ-τρίφ-θην	Subj. τριφ-θῶ	Opt. τριφ-θείην Inf. τριφ-θῆναι Imp. τρίφ-θητι Part. τριφ-θείς
Fut. I.	Ind. τριφ-θήσομαι	Opt. τριφ-θησοίμην	Inf. τριφ-θήσεσθαι Part. τριφ-θησόμενος
Aor. II.	Ind. ἐ-τρίβ-ην	Subj. τρίβ-ῶ	Opt. τρίβ-είην Imp. τρίβ-ητι Inf. τρίβ-ῆναι Part. τρίβ-είς
Fut. II.	Ind. τρίβ-ήσομαι	Opt. τρίβ-ησοίμην	Inf. τρίβ-ήσεσθαι Part. τρίβ-ησόμενος
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.			

§ 108. (b) *Impure Characteristic, πτ in Pres. and Impf. (Fut. -ψω).*

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἐ-κοπτ-ον	ἐ-κοπτ-όμην	
Perf. I.	(κέ-κοπ-ά) κέ-κοφ-α	κέ-κομ-μαι, like τέ-τριμμα	
Plup. I.	ἐ-κε-κόφ-ειν	ἐ-κε-κόμην, like ἐ-τε-τρίμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἐ-κε-κόπ-ειν		
Fut.	(κόπ-σω) κόψω	κόψομαι	Aor. I. ἐ-κόφ-θην
Aor. I.	ἐ-κοψα	ἐ-κοψάμην	Fut. I. κοφ-θήσομαι
Fut. Pf.		κε-κόψομαι	Aor. II. ἐ-κόπ-ην
			Fut. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -η, -ον, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass.			
κάμπ-τ-ω to bend (κέκαμ-μαι for κέκαμν-μαι § 106, Rem. 2).			
Ind.	S. 1. κέκαμμαι 2. κέκαμψαι 3. κέκαμπται D. 1. κέκαμψαν 2. κέκαμψαν 3. κέκαμψαν P. 1. κέκαμψαν 2. κέκαμψαν 3. κέκαμψαν εἰσί(ν)	Imperative. κέκαμψο κέκαμψω κέκαμψον κέκαμψων κέκαμψε κέκαμψωσαν or κέκαμψων]	Infinitive. κέκαμψθαι Participle. κέκαμψος, -η, -ον Subjunctive. κέκαμψος ᾧ
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

LI. *Vocabulary.*

Διών, -ωνος, ὁ, <i>aevum</i> , duration of time, time, lifetime.	βυσσόδεν (fr. ὁ βυθός, the deep), from the depth, or the bottom.	κάμπτω, to bend.
ἀλείφω, to anoint.	γυμνός, -ή, -όν, naked.	κατα-λείπω, to leave behind, desert.
ἀνα-τρέπω, to turn up, overturn, destroy.	ἐξ-αλείφω, to wipe or rub off, obliterate.	κεχωρημένος, (perf. part. of χράομαι, <i>utor</i> ,) wanting, <i>w. gen.</i>
βίσιος, -ου, ὁ, life, livelihood, food.	θάπτω, to bury.	κλέπτω, to steal.
	καλύπτω, to conceal.	κόπτω, to cut, strike.

κρύπτω, to hide, conceal.	πρεσβευτής, -οῦ, ὁ, an am-	τάξις, -εως, ἡ, order, a
μέλος, -εος = -ους, τό, a	bassador, pl. οἱ πρέσβεις.	rank.
song, a melody.	προ-λείπω, to forsake, de-	τρίβω, to rub. [phy.
μύχτος, -η, -ον, inmost,	sert.	τρόπαιον, -ου, τό, a tro-
hidden.	ρίπτω, to throw, throw out.	φαίνω, to show; mid. to
ναυμαχία, -ας, ἡ, a sea-	σκληρός, -ά, -όν, dry, rough,	appear.
fight.	hard.	φθόνος, -ου, ὁ, envy.
περι-τρέπω, to turn round,	συν-θάπτω, to bury to-	φῶρ, -ωρής, ὁ, a thief.
overturn.	gether with.	χορεύω, to dance.

Ὁ παῖς τὴν ἐπιστολὴν ἐγεγράφει. Οἱ πολέμιοι πρέσβεις εἰς τὴν πόλιν ἐπεμψαν. Οἶνος καὶ¹ τὰ κεκρυμμένα φαίνει βυσσοῦθεν. Πᾶν ὄψος ἐν θνητῷ γένοι περὶ τρεψεν² ἡ χρόνος, ἡ φθόνος. Τὰς τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὸς ἀγλημιμένος³ ἐχόρευσεν. Μύρμηκες χῆς μυχάτους οἴκους προλελοιπότες ἐρχο-
ται βίοντον κεκρημένοι. Πολλάκις βρογὴ ἀνθρώπων νοῦν ἐξεκάλυσεν. Τῷ Ἐπα-
μεινώνδῳ σώματι συνέθαψε τὴν δύναμιν τῶν Θηβαίων ὁ καιρὸς. Τῆς ἀρετῆς τὸν πλοῦτον οὐ διαμειψόμεθα τοῖς χρήμασιν. Εὐριπίδης ἐν Μακεδονίᾳ τέταπ-
ται. Θεὸς τοῖς ἀνθρώποις τὸ μέλλον κεκάλυφεν. Οἱ Λακεδαιμόνιοι ἐτράφησαν
ἐν σκληροῖς ἡθεσιν. Ἀκούσας καλὸν μέλος τερψομένης ἂν. Ῥῆμα παρὰ καιρὸν
βῆθ' ἐνέτρεψε πολλάκις βίον. Οἱ φῶρες ἡμῖν τὰ χρήματα κεκλόφασιν.⁴ Οἱ
πολέμιοι τὴν πόλιν ἀνατετρόφασιν.⁵ Οἱ στρατιῶται τὰς τάξεις κατέλιπον.⁶

The letter is (i. e. has been) written by the boy. Ambassadors were sent (aor.) by enemies into the town. Wine often discovers what the man has concealed (part. sing.) in his heart. With the body of Epaminondas the power of the Thebans was buried (aor. 2). The future has been concealed by God from men. The Lacedaemonians brought up (aor.) their children in rough manners. A beautiful song delights (aor.) us. Many treasures have been stolen by the thieves. The enemies destroyed (aor.) (overturned) the town. By the soldiers the ranks were deserted.

§ 109. B. Verbs, whose Characteristic is a Kappa-mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ξω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.		MIDDLE.		ACTIVE.		MIDDLE.	
Pres.	πλέκ-ω		πλέκ-ομαι		τάσσω		τάσσ-ομαι
Impf.	ἐ-πλέκ-ον		ἐ-πλέκ-όμην		ἐ-τάσσ-ον		ἐ-τάσσ-όμην
Perf.	(πέ-πλεκ-ά)		(πέ-πλεκ-μαι)		(τέ-ταγ-ά)		τέ-ταγ-μαι
	πέ-πλεχ-α		πέ-πλεγ-μαι		τέ-ταχ-α		τέ-ταγ-μαι
Plup.	ἐ-πε-πλέχ-ειν		ἐ-πε-πλέγ-μην		ἐ-τε-τάχ-ειν		ἐ-τε-τύγ-μην
Fut.	(πλέκ-σω) πλέξω		πλέξομαι		(τάγ-σω) τάξω		τάξομαι
Aor.	ἐ-πλέξα		ἐ-πλέξάμην		ἐ-τάξα		ἐ-ταξάμην
F. Pf.			πε-πλέξομαι				τε-τάξομαι

¹ Even. ² The Aor. expresses a custom. ³ § 89. ⁴ § 102, 5. ⁵ § 101, 3.

μιν ἡσέκω (MNAΩ), to remind. See § 122, 12.

καλέω, to name, Perf. κέκλημαι, I am named; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῃο, -ῃτο.

§ 117. Syncope and Metathesis.

1. In certain forms, some few verbs omit the stem-vowel, which stands between two consonants. This omission of the vowel is called Syncope. Thus, ἐγείρω, to awaken, Aor. regularly ἤγειρα; first Perf. ἐγήγερα; second Perf. ἐγρήγορα, I awake; second Plup. ἐγρηγόρειν, I awoke; Aor. Mid. ἤγρομην, I awoke; πέτομαι, to fly, Fut. πτήσομαι; Aor. ἐπτόμην, πτέσθαι.

2. Metathesis is the transposition of a vowel and a liquid. Thus:

βάλλω, to throw, Fut. βαλῶ; Aor. ἐβάλον; BAA, Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθην.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; ΔMA, Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἐδμήθην, ἐδάμην.

καλέω, to call, Perf. κέκληκα (§ 98, Rem.).—On κάμνω, see § 119. σκέλλω, σκελέω, to make dry, Perf. ἐσκελκα; Fut. σκλήσομαι.

§ 118. Verbs in -ω with the Stem of the Present strengthened.

It has been already seen (§ 101), that the Present tense of many verbs is strengthened; but this strengthening remains only in the Pres. and Impf. Besides the modes of strengthening mentioned in § 101, by τ and σ and by lengthening the stem-vowel, there are still others which will be specified in the following list.

REMARK. All the forms assumed for the purpose of constructing the tenses in use, are indicated by capitals (§ 100, 3).—The abbreviation, *Mid.*, denotes that the verb has its Fut. and Aor. in the middle form.—D. M. (i. e. Deponent Mid.) and D. P. (Deponent Pass.) signify that a verb wants the active form; such a verb is called *deponent middle*, when its Aor. has a *middle* form, and *deponent passive*, when its Aor. has a *passive* form.—The μ in parenthesis shows that the form standing before it, is analogous to the conjugation in -μι, which will be treated more at large below.

§ 119. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.

PRELIMINARY REMARK. βαίνω has lengthened the stem-vowel α into αι; ἐλαίνω, α into αν; δένω and πίνω, υ and ι into ο and ι.

1. βαίνω, to go, (BA-), Fut. βήσομαι; Perf. βέβηκα; second Aor. ἔβην (μ, § 142); Pass. in compounds, e. g. παραβέβᾱμαι; Aor. παρεβᾶθην.

2. *ἔλαυνω*, to drive, Fut. *ἐλάσω*, Att. *ἐλαῶ*, -ῶ, -ῆ, Inf. *ἐλαῖν*, § 88; Aor. *ἤλασα*; Perf. *ἐλήλακα*; Perf. Mid. or Pass. *ἐλήλαμαι*; Inf. *ἐηλάσθαι*; Aor. Pass. *ἤλθην*.—On *ᾱ* in the tense-formation, see § 98, (a).—Mid.

3. *πίνω*, to drink, Fut. *πίομαι*; Aor. *ἔπιον*, Inf. *πισῖν*, Part. *πιών*, Imp. *πίθι* (μ, § 142), poet. *πίε*; (ΠΟ-) Perf. *πίνωκα*; Perf. Mid. or Pass. *πέπομαι*; Aor. Pass. *ἐπόθην*.

4. *τίνω*, to expiate, to satisfy, Fut. *τίσω*; Aor. *ἔτίσα*; Perf. Act. *τέτικα*; Perf. Mid. or Pass. *τέτισμαι*; Aor. Pass. *ἐτίσθην*; Mid. *τινομαι*, to avenge oneself, to punish, *τίσομαι*, *ἐτίσάμην*.

5. *φθάνω*, to anticipate, Fut. *φθήσομαι*, more rarely *φθάσω*; first Aor. *ἔφθασα*; second Aor. *ἔφθην* and *ἔφθάμην* (μ, § 142); Perf. *ἔφθακα*.

Here belong also three verbs, whose pure stem ends with a consonant:

δάκνω, to bite, Aor. *ἔδᾰκον*; Fut. *δήξομαι*; Perf. Act. *δέδηχα*; Perf. Mid. or Pass. *δέδηγμαι*; Aor. Pass. *ἐδήχθην*.

κάμνω, *labōro*, to exert oneself, to weary oneself, to be weary, Aor. *ἔκαμον*; Fut. *καμοῦμαι*; Perf. *κέκμηκα* (§ 117, 2).

τέμνω, to cut, Fut. *τεμῶ*; Aor. *ἔτεμον*; Perf. *τέτμηκα*; Perf. Mid. or Pass. *τέτμημαι*; Aor. Pass. *ἐτμήθην*; Fut. Perf. *τετμήσομαι*.—Mid.

§ 120. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *ve* before the ending.

1. *βῦ-νέ-ω*, to stop up, fill up, Fut. *βύσω*; Aor. *ἔβυσα*; Perf. Mid. or Pass. *βέβυσμαι*; Aor. Pass. *ἐβύσθην* (§ 95).

2. *ἀφικ-νέ-ομαι*, to come, Fut. *ἀφίξομαι*; Aor. *ἀφικόμεην*; Inf. *ἀφικέσθαι*; Perf. *ἀφίγμαι*; Inf. *ἀφίχθαι*; Plup. *ἀφίγμην*, *ἀφίκτο*.

3. *ὑπισχ-νέ-ομαι*, to promise, Aor. *ὑπεσχ-όμεν*, Imp. *ὑπόσχον*; but *ὑποσχέσομαι*; Perf. *ὑπέσχημαι*. So *ἀμπισχνούμαι* or *ἀμπέχομαι*, to put on, to wear, (from *ἀμπέχω*, to put round, Fut. *ἀμφέξω*; Aor. *ἡμπισχον*, *ἀμπισχεῖν*); Fut. *ἀμφέξομαι*; Aor. *ἡμπισχόμεν* and *ἡμπεσχόμεν* (§ 91, 1).

LVII. Vocabulary.

ἄκρος, -α, -ον highest, at the point; τὸ ἄκρον, the top, the point.	ἄπαξ, once.	[exclude. γέ (enclitic), a strengthen- ing particle, at least, certe.
ἀμπισχνούμαι or ἀμπέχομαι, to put on, wear.	ἀπο-τίνω, to compensate, pay; mid., to punish, avenge oneself.	δάκνω, to bite.
	ἐκ-βαίνω, to walk or go out, turn out, evade.	

ἐκ-πίνω, to drink out, or up. [out. συμβαίνω, to go with; ἐξ-ελαύνω, expello, to drive συμβαίνει, it happens, εὐδαιμονέω, to be happy, occurs. or fortunate. συμπίνω, to drink with. ἐφικνέομαι, w. gen., to arrive at, attain to, reach. τάλαρος, -ου, ὁ, a little basket. ἱμάτιον, -ου, τό, a robe, a garment. τίνω, to expiate, pay. μεθύω, to drink μέθυ (unmixed wine); hence to be drunk. τοί (enclitic), a strengthening particle, certainly, indeed. νῆμα, -ατος, τό, spinning thread, yarn. φθάνω, to come before, anticipate, w. the acc. of the person who is anticipated, and the part of the verb which expresses the action in which any πολυτέλεια, -ας, ἡ, costliness, splendor, sumptuousness. φέρω, to carry.

one is anticipated; generally it may be translated by an adverb, as before, or sooner than, and the part. may be expressed by the finite verb, as οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες, "the citizens anticipated the enemies in having fled into the city;" that is, "the citizens fled into the city sooner than the enemies."

Τοῖς στρατιώταις ἐν τῇ στρατιᾷ πολλὰ κακὰ συνεβέβηκει. Σοφοῖς ὁμίλῳ καὶ αὐτὸς ἐκβήσῃ σοφός. Λυκούργος πολυτέλειαν ἐξήλασε τῆς Σπάρτης. Περσὼν οὐδεὶς ἀπελήλαται νόμῳ¹ τιμῶν² καὶ ἀρχῶν.³ Πολλοὶ συμπίοντες ἅπας γίνονται φίλοι. Ὁ μεθύων δοῦλός ἐστι τοῦ πεπωκέναι. Οὐκ ἐκπίομαι τὸν οἶνον. Ὁ οἶνος ὑπὸ τῶν στρατιωτῶν ἐξεπύθη. Τοὺς κακούργους οἱ θεοὶ ἀποτίσαιντο. Οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες. Κῶν⁴ θήξεται τὸν δακύντα. Ὁ λεγὼς⁴ ὑπὸ τοῦ κυνὸς ἐδόχθη. Οὐκ ἂν μὴ καμὼν εὐδαιμονοίης. Οἱ κεκμηκότες στρατιῶται ἀνεπαύσαντο. Ἀττικῇ ὑπὸ τῶν Περσῶν ἐτμήθη. Ὁ Ἡρακλῆς τὸ ρόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας. Ὁ τάλαρος νήματος βέβυσται. Οἱ πρέσβεις εἰς τὴν πόλιν ἀφίκοντο. Οὐ τοί γ' ἐφίξει τῶν ἄκρων ἄνευ πόνου. Ὁ φίλος ὑπέσχετό μοι ἀφίξεσθαι. Αἱ γυναῖκες ἡμέσχοντο καλὰ ἱμάτια.

The enemies will proceed into our country. The enemies were driven out of the town by the citizens. The law will exclude (drive away) no citizen from honor and offices of command. Lycurgus has driven sumptuousness out of Sparta. The wine has been drunk up by the soldiers. The laws will punish evil-doers. The citizens will flee into the town sooner than the enemies. The dog has bitten the hare. The hare is (i. e. has been) bitten by the dog. If you will work (part.), you will be happy. The enemies have laid waste the land. The country is (i. e. has been) laid waste by enemies. The enemies will lay waste the land. The woman filled (acc.) the basket with yarn. The father is come. The friend will promise me, to come (fut.) to-morrow. The boy has promised the teacher to learn diligently. The women will put on beautiful garments.

¹ § 161, 3.² § 157.³ § 47, 6.⁴ § 30.

§ 121. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ᾶν, more rarely αυ, before the ending.*

(a) ᾶν or αυ is inserted without any change.

All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an annexed ε, which is changed in the inflection into η.—The α in the ending -άσω is short.

1. αἰσθ-άν-ομαι, *to perceive*, Aor. ᾤσθ-όμην, αἰσθήσθαι; Perf. ᾔσθημαι; Fut. αἰσθήσομαι.

2. ἀμαρτάνω, *to miss*, Aor. ἤμαρτον; Fut. ἀμαρτήσομαι; Perf. ἤμαρτηκα; Perf. Pass. ἤμαρτημαι.

3. ἀπεχθάνομαι, *to be hated or odious*, Aor. ἀπήχθόμην; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξάνω (and αὐξω), *to cause to increase, to increase*, Fut. αὐξήσω; Aor. ᾤξησα; Perf. ᾤξηκα; Mid. and Pass. *to grow*, Perf. ᾤξημαι; Fut. αὐξήσομαι; Aor. ᾤξήθην.

5. βλαστάνω, *to sprout, spring*, Aor. ἔβλαστον; Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα (§ 88, 2).

6. δαρθάνω, *to sleep*, Aor. ἔδαρθον; Fut. δαρθήσομαι; Perf. δεδάρθηκα.

7. ὀλισθάνω, *to slip, to glide*, Aor. ὤλισθον; Fut. ὀλισθήσω; Perf. ὤλισθηκα.

8. ὀσφραίνομαι, *to smell*, Aor. ὤσφρόμην; Fut. ὀσφρήσομαι.

9. ὀφλισκάνω, *to be liable to a fine, to incur punishment, to owe*,—the double strengthening ισκ and αν is to be noted—Aor. ὤφλον; Fut. ὀφλήσω; Perf. ὤφληκα; Perf. Mid. or Pass. ὤφλημαι.

(b) ᾶν is inserted before the Tense-ending, and ν is inserted before the Characteristic-consonant of the Pure Stem.

The short vowel in the middle of the pure stem, is changed into a long one, in inflection. The ν before a Pi-mute is changed into μ, before a Kappa-mute, into γ.

10. θιγγάνω, *to touch*. Aor. ἔθιγον; Fut. θίξομαι.

11. λαγχάνω, *to obtain by lot, to acquire*, Aor. ἔλαχον; Fut. λήξομαι; Perf. εἴληχα; Perf. Mid. or Pass. εἴληγμαι (§ 88, 4); Aor. Pass. ἐλήχθην.

12. λαμβάνω, *to take*, Aor. ἔλαβον, Imp. λαβέ; Fut. λήψομαι;

Perf. εἴληφα; Perf. Mid. or Pass. εἴλημαι (§ 88, 4); Aor. Mid. ἐλαβόμην; Aor. Pass. ἐλήφθην.

18. λανθάνω, (seldom λήθω), to be concealed, Aor. ἔλαθον; Fut. λήσω; Perf. λέληθα, I am concealed, Mid. to forget, Fut. λήσομαι; Perf. λέλησμαι; Aor. ἐλαθόμην.

14. μαρθάνω, to learn, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα.—The α remains short, and the Fut. and Perf. are formed from the stem ΜΑΘΕ, according to No. a.

15. πυνθάνομαι, to inquire, to ask, to learn by asking, Aor. ἐπυνθόμην; Perf. πέπυνσμαι, πέπυνσαι, etc. Fut. πυνύσομαι; verbal adjective, πυνυστός, πυνυστέος.

16. τυγχάνω, to hit, to happen, to obtain (with Gen.), Aor. ἔτυχον; Fut. τεύξομαι (ΤΕΤΧ-); Perf. τετύχηκα (ΤΤΧΕ- according to No. a).

LVIII. Vocabulary.

Ἄγγελία, -ας, ἡ, a message, news.	δίς, bis, twice.	κατα-δαρθάνω, to fall asleep, sleep.
ἄγε, age! come now.	δοκέω, to think, appear; seem.	λυγρός, -ά, -όν, sad.
ἀνα-στρέφω, to turn round (trans. and intrans.).	ἐλπιομαι, to hope.	ὀπίσω, behind, back.
ἄνθεμον, -ον, τό, a flower, a blossom.	ἐξ-αμαρτάνω, αμαρτάνω strengthened by ἐξ. (§ 121, 2).	προσ-ήκων, -ήκουσα, -ήκων, sitting, becoming.
βούλευμα, -ατος, τό, advice, a decision, a resolution.	ἐπαρκέω, w. dat., to help.	πώ (enclitic), yet.
βραχύς, -εῖα, -ύ, short.	ἐπιβουλή, -ῆς, ἡ, a plot.	συμφορά, -ᾶς, ἡ, an event, especially a misfortune.
γενναῖος, -α, -ον, of noble birth, noble, brave.	ἐπι-ορκέω, to swear falsely; w. acc., to any one.	χρυσίον, -ον, τό (diminutive of χρυσός), gold.
δεῦρα, hither.	εὐεργεσία, -ας, ἡ, a favor, beneficence.	ὥς, as; ὥς τάχιστα, as soon as.
	κάμηλος, -ον, ὁ, ἡ, a camel.	

Δήσειν διὰ τέλους μὴ δοκεῖτω ὁ πονηρός. Κέρδος πονηρὸν μὴ λαβεῖν βούλου ποτέ. Δίκαια δράσας συμμάχον τεύξῃ θεοῦ.¹ Γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν. Δαβὲ πρόνοιαν τοῦ προσήκοντος βίου. Ζένοισ ἐπαρκῶν² τῶν ἰσων τεύξῃ ποτέ. Ὁ βασιλεὺς τῆς πρὸς αὐτὸν ἐπιβουλῆς³ οὐκ ἤσθετο. Οἱ Πέρσαι τοῖς Ἕλλησιν⁴ ἀπήχθοντο. Φίλιππος αὐτὸς ἀπεφαίνετο διὰ χρυσίου μᾶλλον, ἢ διὰ τῶν ὀπλῶν ἡύξηκεν αὐτὴν ἰδίαν βασιλείαν. Οἱ στρατιῶται βραχὺν χρόνον κατέδαρθον. Ὡς ὠσφροντο τάχιστα τῶν καμήλων⁵ οἱ ἱπποὶ, ὀπίσω ἀνέστρεφον. Μὴ θίγῃς τοῦ κυνός.⁶ Ἄγε δεῦρα, ἵνα πύθῃ τῆς λυγρῆς ἀγγελίας.⁷ Θεὸν ἐπιορκῶν μὴ δόκει λεληθῆναι. Ἀρχῆς τετυχηκὼς ἴσθι ταύτης ἀξίος.¹ Καλὸν, μηδὲν εἰς φίλους ἀμαρτεῖν. Πικαίριος, ὅστις ἐτυχε γενναίου φίλου. Μάθε φέρειν τὴν συμφορὰν. Οὐδεὶς πω ξένον ἐξαπατήσας ἀθανάτους ἐλάθειν. Ἀπ' ἐσθλῶν ἐσθλὰ μαθήσῃ.

¹ § 158, 3. (b).

⁴ § 161, 2. (c).

² § 176, 1.

⁵ § 168, 5. (a).

³ § 158, 5. (b).

⁶ § 158, 3. (b).

Καὶ κακὸς πολλὰκις τιμῆς καὶ δόξης ἐλαχεν. Παρὰ τῶν θεῶν πολλὰ παρτε-
λήφameν δῶρα. Οὐ λέληθεν, ὅστις ἀδίκᾳ ἔργα πράττει. Εἰ θεὸν ἀνὴρ τις
ἐλπεται λαθεῖν, ἀμαρτάνει. Δὺς ἐξέμαρτεῖν ταῦτον¹ οὐκ ἀνὴρδὲς σοφὸς.
Ἐξ ἀγαθῆς χθονὸς ἐβλάστε καλὰ ἀνθεμα, ἐκ δ' ὁρθῶν φρενῶν βουλευμάτων
ἐσθλά. Τῆς ἐνεργεσίας οὐποτε λήσομαι.

The king will not perceive the plots against him. If thou drinkest (drink-
ing), talk not much (*pl.*); for thou wilt err. What man has not once erred?
The bad (man) is hated by the good. Philip increased (*aor.*) his royal au-
thority more by money than by arms. From a correct understanding will al-
ways spring (*βλαστάνω*) excellent resolutions. I have slept only a short time.
I will not touch the dog. Pericles has acquired great fame. The bad will
never acquire true fame. We shall take precaution for a becoming life (*gen.*).
The town was taken (*aor.*) by the enemy. The ungrateful (person) has for-
gotten the favor. The boy has studied literature well. Hast thou heard the
sad news?

§ 122. IV. *Verbs, whose Pure Stem is strengthened in the Pres. and
Impf. by annexing the two consonants σκ or the syllable σκν.*

Σκ is annexed, when the stem-characteristic is a vowel, and σκν,
when it is a consonant. Most verbs, whose pure stem ends with a
consonant, form the Future, etc. according to the analogy of pure
verbs, e. g. εὐρ-ίσκω (from ἔΤΡΕ-). Some of these verbs, in the
Pres. and Impf., take a reduplication also, which consists in re-
peating the first consonant of the stem with ι.

1. αἰ-ίσκ-ομαι, *to be taken, to be conquered*, Impf. αἰσκόμην;
(AIO-) Fut. αἰλώσομαι; second Aor. ἤλων, and εἰλῶν (μ, § 142,
9), *I was taken*; Perf. ἤλωκα, and εἰλόωκα, *I have been taken* (Aug.,
§ 87, 6). The Act. is supplied by αἰρεῖν (§ 126, 1), signifying, *to
take captive, to conquer*.

2. ἀναλίσκω, *to spend, to consume*, Impf. ἀνήλiskon; Fut. ἀνα-
λώσω; Aor. ἀνήλωσα and ἀνάλωσα, κατηγάλωσα; Perf. ἀνήλωκα
and ἀνάλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor.
Pass. ἀναλώσθην.

3. ἀρέσκω, *to please*, Fut. ἀρέσω; Aor. ἤρεσα; Perf. Mid. or
Pass. ἤρεσμαι; Aor. Pass. ἤρέσθην.—Mid.

4. γηράσκω or γηράω, *to grow old*, Fut. γηράσομαι; Aor. ἐγήρε-
σα; Inf. γηρεῖσθαι; Perf. γεγήρακα.

5. γινώσκω, *to know*, (ΓΝΟ-) Fut. γνώσομαι; second Aor. ἔγ-
νων (μ, § 142); Perf. ἔγνωνκα; Perf. Mid. or Pass. ἔγνωσμαι (§ 95);
verbal adjective, γνωστός, γνωστέος.

¹ § 60, Rem. On the Sing verb, see p. 27.

6. διδράσκω, to run away (usually compounded, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραν (μι, § 142, 1).

7. εὕρισκω, to find, second Aor. εὔρον; Imp. εὔρέ; (ΕΤΡΕ-) Fut. εὔρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέσθην; Aor. Mid. εὔρόμην; verbal adjective, εὔρετός.

8. ἡβάσκω, to come to one's strength, to come to the state of manhood, Aor. ἡβησα (ἡβίαω, to be young, but ἀνηβίαω, to become young again).

9. θνήσκω, commonly ἀποθνήσκω, to die, (ΘΑΝ-) Aor. ἀπέθανον; Fut. ἀποθανοῦμαι; Perf. τέθνηκα, etc.; Fut. Perf. τεθνήξω old Att., and τεθνήξομαι, I shall be dead.

10. ἱλάσκομαι, to propitiate, Fut. ἱλάσομαι; Aor. ἱλάσάμην.

11. μνησκόω, to remind, (MNA-) Fut. μνήσω; Aor. ἐμνησα; Perf. Mid. or Pass. μέμνημαι, I remember, I am mindful (Redup., § 88, Rem. 1), Subj. μεμνῶμαι, -ῆ, -ῆται (§ 116, 4), Imp. μέμνησο; Plup. ἐμεμνήμην, I remembered, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνήμην, -ῶο, -ῶτο (§ 116, 4); Fut. Perf. μεμνήσομαι, I shall be mindful; Aor. ἐμνήσθην, I remembered; Fut. μνησθήσομαι, I shall remember.

12. πάσχω (arising from πάθσκω, by transferring the aspiration of the θ to κ), to experience a sensation, to suffer, Aor. ἐπάθορ; (ΠΕΝΘ-) Fut. πείσομαι (§ 8, 7); Perf. πέπονθα. Verbal adjective, παθητός.

13. πιπίσκω, to give to drink, Fut. πισω; Aor. ἐπίσα.

14. πειράσκω, to sell (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδόμην); Perf. πέπρακα; Perf. Mid. or Pass. πέπραμαι (Inf. πεπραῖσθαι); Aor. ἐπράσθην; Fut. Perf. πεπρασομαι in the sense of the simple Fut. πρᾶθήσομαι (not used).

15. στερίσκω (seldom στερέω), to deprive of, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στεροῦμαι, Fut. στερήσομαι; Perf. ἐστέρημαι; Aor. ἐστερήθην.

16. τιτρώσκω, to wound, Fut. τρώσω; Aor. ἐτρωσα; Perf. Mid. or Pass. τέτρωμαι; Aor. ἐτρώθην; Fut. τρωθήσομαι and τρώσομαι.

17. φάσκω, to think, to say, to affirm, assert (Ind. not used), Impf. ἔφασκον; Fut. φήσω; Aor. ἔφησα.

18. χάσκω, to gape, (XAN-) Aor. ἔχᾶνον; Fut. χᾶνοῦμαι; Perf. κέχνηα, I stand open.

REMARK. Διδάσκω, to teach, retains the κ in forming the tenses: Fut. διδάξω; Aor. ἐδίδαξα; Perf. δεδίκα; Aor. Pass. ἐδιδύχθην.—Mid.

LIX. Vocabulary.

ἄλπος, -ον, without trouble, free from sorrow.	ἐπαναφέρω, to bring back, refero, to refer, impute.	παλαιός, -ά, -όν, old, aged, of old time.
ἀμνημονέω, w. gen., to be forgetful of.	εὐγενής, -ές, well-born, of high birth, noble.	πάσχω, to feel, suffer; with εὖ, receive a favor, be well treated.
δεκάς, -άδος, ἡ, a decad, the number ten.	μοῖρα, -ας, ἡ, a share, a lot, fate.	πενθέω, to grieve, mourn for.
εὑρίσκω, to find out.	μόρσιμος, -ον, fated.	

Ὅλιγους εὐρήσεις ἄνδρας ἐταίρους πιστοὺς ἐν χαλεποῖς πράγμασιν. Πάντων ἀνθρώποις μόρσιμόν ἐστιν ἀποθανεῖν. Πενθοῦμεν τοὺς τεθνηκότας. Ἡδώς τῶν παλαιῶν πράξεων¹ μέμνηνται οἱ ἄνθρωποι. Οὐκ ἂν εὐροῖς ἄνθρωπον πάντα² ὀλβιώτατον. Ἡ καλῶς ζῆν,³ ἡ καλῶς τεθνηκέναι ὁ εὐγενὴς βούλεται. Εἰ δεινὰ δὲ ἡμετέραν κακότητα πεπόνθατε, μή τι⁴ θεοῖς τῶτων μοῖραν ἐπαναφέρετε. Τὰ ἄλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀνάλυσεν.⁵ ἡ τέχνη δὲ σώζεται. Πάντ' ἐστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις. Εἰ τις γηράσας ζῆν εὐχεται, ἄξιός ἐστι γηράσκειν πολλὰς εἰς ἐτὶν δεκάδας. Μέμνησο, ὅτι θνητὸς ὑπάρχεις. Τύχῃ τέχνην εὐρηκας, σὸ τέχνη τύχην. Οὐκ ἐστι βίον εὐρεῖν ἄλυσον οὐδενί.⁶ Ἀχάριστος, ὅστις εὖ παθὼν ἀμνημονεῖ. Δίκαιον εὖ πράττοντα μεμνησθαι τῶν ἀτυχῶν.

The town has been taken by the enemies. The citizens expected, that the town would be taken by the enemies. By the war (*dat.*) the whole wealth of the town has been consumed. Seek to please (*aor.*) the good. The fame of virtue will never grow old. The bad (man) will never perceive the beauty of virtue. The slaves have run away in the night. They say that (*acc. w. inf.*) letters were invented (*inf. aor.*) by the Phoenicians. The brave warriors will willingly die for their country. To mortals it is not permitted (*οὐκ ἐστι, w. dat.*) to say, This I will not suffer. The prisoners were sold (*aor.*) by the enemies. The soldiers robbed (*aor.*) the citizens of their property. Many soldiers were wounded in the battle. Alexander was instructed (*aor.*) by Aristotle.

§ 123. V. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.

This reduplication consists in repeating the first consonant of the stem with *ι*. To this class belong:

γίγνομαι (instead of γιγένομαι), to become, (*GEN-*) Aor. ἐγενόμην; Fut. γενήσομαι; Perf. γεγένημαι, I have become, or γέγονα with a present signification, I am.

πίπτω (instead of πιπέτω), to fall, Imp. πῖπτε; (*IIET-*) Fut. πεσούμαι (§ 116, 3); Aor. ἔπεσον; Perf. πέπτωκα with irregular vowel of variation.

REMARK. Several verbs of class IV, § 122, belong here, as γινώσκω.

¹ § 158, 5. (b). ² in every respect. ³ § 97, 3. (a). ⁴ μή τι, in no respect.
⁵ The Aor. denotes a custom. ⁶ οὐκ ἐστι—οὐδενί, no one can. See § 177, 6.

§ 124. VI. Verbs, to whose Pure Stem *ε* is added in the Pres. and Impf.

1. *γαμέω*, to marry (of the man), Perf. *γεγάμηκα*, but Fut. *γαμῶ* (§ 83); Aor. *ἔγημα*, *ἡγμαι*; Mid. *γαμοῦμαι* (with the Dat.), to marry (of the woman, *nubo*), Fut. *γαμοῦμαι* (§ 83); Aor. *-έγημάμην*; Pass. to be wedded, Aor. *ἐγαμήθην*, etc.

2. *γηθέω*, usually Perf. *γέγηθα* (also prose), to rejoice, Fut. *γηθήσω*.

3. *δοκέω*, to seem, *videor*, to think, Fut. *δέξω*; Aor. *ἔδοξα*; Perf. Pass. *δέδογμαι*, *visus sum*; Aor. Pass. *ἰδόχθην*.

4. *μαρτυρέω*, to witness, Fut. *μαρτυρήσω*, etc. But *μαρτύρομαι*, Dep. Mid. to call to witness.

5. *ξυρέω*, to shave, Mid. *ξύρομαι*; Aor. *ἔξυράμην*, but Perf. *ἔξηρμαι*.

6. *ώθέω*, to push, Impf. *ώθουν*; Fut. *ώσω* and *ώθήσω*; Aor. *ἔωσα*, *ώσαι*; Perf. *ἔωκα*; Perf. Mid. or Pass. *ἔωσμαι*; Aor. Pass. *ἰώσθην* (Aug. § 87, 4).—Mid.

LX. Vocabulary.

<i>ἄκωθέω</i> , to push, or drive away.	<i>ἐμπίπτω</i> , to fall on or into something, to meet with.	<i>συν-πίπτω</i> , to fall with; <i>συνπίπτει</i> , it happens.
<i>ἄτη</i> , -ης, ἡ, infatuation, and consequent unhappiness, evil.	<i>εὐδοκίμew</i> , to be or become celebrated.	<i>συν-φέρω</i> , to carry with, conduce, to be of use.
<i>εἰς-ωθέω</i> , to push, or drive in.	<i>προ-νοέω</i> , to think or consider beforehand.	<i>συν-δια-τρίβω</i> , to spend time with, to live with.
	<i>πώποτε</i> , ever.	<i>φόνος</i> , -ου, ὁ, murder.

Πολλάκις ἐκ κακοῦ ἐσθλὸν ἐγένετο, καὶ κακὸν ἐξ ἀγαθοῦ. Χεῖρα πεσόντι ὀρεξον. Ὁ ἀγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. Οἱ ἄνθρωποι πρὸς ἀρετὴν γέγονασιν. Μὴ μοι γένοιθ' ἂ βούλομαι, ἀλλ' ἂ συμφέρει. Μὴ σπεῦδε πλουτεῖν, μὴ ταχὺ πένης γένῃ. Πολλάκις ὁ εὐδοκίμειν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἄτην ἔπεσεν. Ὅταν ἀτυχεῖν σοι συμπτῇ τι, Εὐριπίδου μνήσθητι. Οὐκ ἐστίν, ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ. Μενέδημος πρὸς τὸν ἐρωτήσαντα, εἰ γῆμαι ὁ σκονοβᾶτος, ἔλεξεν· Ἐγὼ γεγάμηκα. Ἡ τοῦ φίλου θυγατὴρ, ἐννάτην ἡμέραν γεγαμημένη, τέθνηκεν. Ἀχιλλέως θυμὸς ἐγεγῆθει φόνον Ἀχαιῶν ὀρώντος. Ἐδοξε τῷ στρατηγῷ¹ ἐπὶ τοὺς πολεμίους στρατεύσασθαι. Σωκράτης ἔλεξεν· Ὑπὸ πάντων μαρτυρήσεται μοι, ὅτι ἐγὼ ἠδέικησα μὲν οὐδένα πώποτε ἀνθρώπων, οὐδὲ χεῖρω² ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην αἰετὸς ἐμοὶ συνδιατρίβοντα. Δημοσθένης ἐξόρατο τὴν κεφαλὴν. Οἱ στρατιῶται εἰς τὴν πόλιν εἰσεώσθησαν. Οἱ στρατιῶται ἀπέωσαντο τοὺς πολεμίους.

If thou actest so (so acting), thou wilt soon become poor. The soldiers have fallen upon the enemies (*ἐμπίπτω*, w. dat.). The daughter of my friend will

¹ The general determined.

² § 35, Rem. 4.

marry the son of my brother. The citizens will rejoice, if they hear (hearing) the defeat (*gen.*) of the enemies. It is determined (*perf. pass. of δοκέω*) that (*acc. w. inf.*) the soldiers march against the enemies. All will bear testimony to thee, that thou hast conferred many favors on the state. The slaves have had their heads shaved. The enemies drove the soldiers into the town.

§ 125. *Verbs, whose Stem is Pure in the Pres. and Impf., but which in the other Tenses assume a Stem with the Characteristic ϵ .*

The ϵ is lengthened into η in inflection. Exceptions: $\alpha\chi\theta\omicron\mu\alpha\iota$ and $\mu\acute{\alpha}\chi\omicron\mu\alpha\iota$.

1. $\alpha\lambda\epsilon\acute{\xi}\omega$, to ward off, Fut. $\alpha\lambda\epsilon\acute{\xi}\eta\sigma\omega$; Mid. to ward off from oneself, to defend, Fut. $\alpha\lambda\epsilon\acute{\xi}\eta\sigma\omicron\mu\alpha\iota$ (from $\lambda\acute{\alpha}\epsilon\kappa$); Aor. $\eta\lambda\epsilon\acute{\xi}\alpha\mu\eta\nu$.

2. $\alpha\chi\theta\omicron\mu\alpha\iota$, to be vexed, displeased, Fut. $\alpha\chi\theta\acute{\epsilon}\omicron\mu\alpha\iota$; Aor. $\eta\chi\theta\acute{\epsilon}\sigma\theta\eta\nu$; Fut. $\alpha\chi\theta\epsilon\sigma\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ having the same signification as $\alpha\chi\theta\acute{\epsilon}\omicron\mu\alpha\iota$.

3. $\beta\acute{o}\sigma\kappa\omega$, to feed, Fut. $\beta\omicron\sigma\kappa\acute{\eta}\sigma\omega$; Aor. $\epsilon\beta\acute{o}\sigma\kappa\eta\sigma\alpha$; Mid. to feed (*intransitive*).

4. $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, to wish, (second Pers. $\beta\omicron\upsilon\lambda\epsilon\iota$, § 82, 2), Fut. $\beta\omicron\upsilon\lambda\acute{\eta}\sigma\omicron\mu\alpha\iota$; Perf. $\beta\epsilon\beta\omicron\upsilon\lambda\eta\mu\alpha\iota$; Aor. $\epsilon\beta\omicron\upsilon\lambda\acute{\eta}\theta\eta\nu$ and $\eta\beta\omicron\upsilon\lambda$. (Aug. § 85, Rem.).

5. $\delta\acute{\epsilon}\omega$, to want, to need, usually Impers. $\delta\epsilon\iota$, it is wanting, it is necessary, Subj. $\delta\acute{\epsilon}\eta$, Part. $\delta\acute{\epsilon}\omicron\nu$, Inf. $\delta\epsilon\iota\nu$; Impf. $\acute{\epsilon}\delta\epsilon\iota$, Opt. $\delta\acute{\epsilon}\omicron\epsilon\iota$; Fut. $\delta\epsilon\acute{\eta}\sigma\epsilon\iota$; Aor. $\acute{\epsilon}\delta\acute{\epsilon}\eta\sigma\epsilon(\nu)$; Mid. $\delta\acute{\epsilon}\omicron\mu\alpha\iota$, to need, Fut. $\delta\epsilon\acute{\eta}\sigma\omicron\mu\alpha\iota$; Aor. $\acute{\epsilon}\delta\epsilon\acute{\eta}\theta\eta\nu$.

6. $\acute{\epsilon}\theta\acute{\epsilon}\lambda\omega$ and $\theta\acute{\epsilon}\lambda\omega$, to will, Impf. $\eta\theta\acute{\epsilon}\lambda\omicron\nu$ and $\acute{\epsilon}\theta\acute{\epsilon}\lambda\omicron\nu$; Fut. $\acute{\epsilon}\theta\acute{\epsilon}\lambda\acute{\eta}\sigma\omega$ and $\theta\acute{\epsilon}\lambda\acute{\eta}\sigma\omega$; Aor. $\eta\theta\acute{\epsilon}\lambda\eta\sigma\alpha$ and $\acute{\epsilon}\theta\acute{\epsilon}\lambda\eta\sigma\alpha$; Perf. only $\eta\theta\acute{\epsilon}\lambda\eta\kappa\alpha$.

7. $\epsilon\acute{\iota}\lambda\omega$, to press, to shut up, Fut. $\epsilon\acute{\iota}\lambda\acute{\eta}\sigma\omega$; Perf. Mid. or Pass. $\epsilon\acute{\iota}\lambda\eta\mu\alpha\iota$; Aor. Pass. $\epsilon\acute{\iota}\lambda\acute{\eta}\theta\eta\nu$.

8. $\epsilon\iota\pi\omicron\mu\alpha\iota$, Aor. $\eta\rho\acute{o}\mu\eta\nu$, I inquired, $\acute{\epsilon}\rho\acute{\epsilon}\sigma\theta\alpha\iota$, $\acute{\epsilon}\rho\omega\mu\alpha\iota$, $\acute{\epsilon}\rho\omicron\acute{\iota}\mu\eta\nu$, $\acute{\epsilon}\rho\omicron\upsilon$, $\acute{\epsilon}\rho\omicron\mu\epsilon\nu\omicron\varsigma$; Fut. $\acute{\epsilon}\rho\acute{\eta}\sigma\omicron\mu\alpha\iota$. The other tenses are supplied by $\acute{\epsilon}\rho\omega\tau\acute{\alpha}\nu$.

9. $\acute{\epsilon}\rho\acute{\rho}\omega$, to go forth, Fut. $\acute{\epsilon}\rho\acute{\rho}\acute{\eta}\sigma\omega$; Aor. $\eta\rho\acute{\rho}\acute{\eta}\sigma\alpha$.

10. $\epsilon\upsilon\delta\omega$, commonly $\kappa\alpha\theta\epsilon\upsilon\delta\omega$, to sleep, Fut. $\kappa\alpha\theta\epsilon\upsilon\delta\acute{\eta}\sigma\omega$ (Aug., § 91, §).

11. $\acute{\epsilon}\chi\omega$, to have, to hold, Impf. $\epsilon\acute{\iota}\chi\omicron\nu$ (§ 87, 3); Aor. $\acute{\epsilon}\sigma\chi\omicron\nu$, Inf. $\sigma\chi\acute{\epsilon}\iota\nu$, Imp. $\sigma\chi\acute{\epsilon}\varsigma$, $\pi\alpha\rho\acute{\alpha}\sigma\chi\epsilon\varsigma$ ($\mu\iota$, § 142), Subj. $\sigma\chi\acute{\omega}$, $-\eta\varsigma$, $\pi\alpha\rho\acute{\alpha}\sigma\chi\omega$, $\pi\alpha\rho\acute{\alpha}\sigma\chi\eta\varsigma$, etc., Opt. $\sigma\chi\omicron\acute{\iota}\eta\nu$ ($\mu\iota$), Part. $\sigma\chi\acute{\omega}\nu$; Fut. $\acute{\epsilon}\chi\omega$ and $\sigma\chi\acute{\eta}\sigma\omega$; Perf. $\acute{\epsilon}\sigma\chi\eta\kappa\alpha$; Aor. Mid. $\acute{\epsilon}\sigma\chi\acute{o}\mu\eta\nu$, Subj. $\sigma\chi\acute{\omega}\mu\alpha\iota$, Opt. $\sigma\chi\omicron\acute{\iota}\mu\eta\nu$, Imp. $\sigma\chi\omicron\upsilon$, $\pi\alpha\rho\acute{\alpha}\sigma\chi\omicron\nu$, Inf. $\sigma\chi\acute{\epsilon}\sigma\theta\alpha\iota$, $\pi\alpha\rho\alpha\sigma\chi\acute{\epsilon}\sigma\theta\alpha\iota$, Part. $\sigma\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$; Fut. $\sigma\chi\acute{\eta}\sigma\omicron\mu\alpha\iota$; Perf. Mid. or Pass. $\acute{\epsilon}\sigma\chi\eta\mu\alpha\iota$; Aor. Pass. $\acute{\epsilon}\sigma\chi\acute{\epsilon}\theta\eta\nu$; verbal adjective, $\acute{\epsilon}\kappa\tau\acute{o}\varsigma$ and $\sigma\chi\epsilon\tau\acute{o}\varsigma$.

12. $\acute{\epsilon}\psi\omega$, to boil, to cook, Fut. $\acute{\epsilon}\psi\acute{\eta}\sigma\omega$; verbal adjective, $\acute{\epsilon}\phi\theta\acute{o}\varsigma$ or $\acute{\epsilon}\psi\eta\tau\acute{o}\varsigma$, $\acute{\epsilon}\psi\eta\tau\acute{\epsilon}\omicron\varsigma$.

13. καθίζω, *to seat, make to sit*, Impf. ἐκάθιζον, old Attic, καθίζον; Fut. καθιῶ (§ 83); Aor. ἐκάθισα, old Attic, καθίσα; Perf. κεκάθισα; Mid. *I seat myself*, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, *I seated for myself, I caused to sit*. But καθέζομαι, *I seat myself, I sit*, Impf. ἐκαθεζόμην; Fut. καθεδούμαι (Aug. § 91, 3).

14. κλαίω, *to weep*, Att. κλάω without contraction, Fut. κλάσομαι and κλανσοῦμαι (§ 116, 3), rarer κλαιήσω or κλαήσω; Aor. ἔκλαυσα; Perf. κέκλαυμαι and κέκλαυσμαι; verbal adjective, κλαυστός and κλαντός, κλανστιός.—Mid.

15. μάχομαι, *to fight*, Fut. μαχοῦμαι (instead of μαχέσομαι); Aor. ἐμαχεσάμην; Perf. μεμάχημαι; verbal adjective, μαχετός and μαχητός.

16. μέλλω, *to intend, to be about to do, hence to delay*, Impf. ἐμέλλον and ἤμελλον; Fut. μελλήσω; Aor. ἐμέλλησα (Aug., § 85, Rem.).

17. μέλει μοι, *it is a care, anxiety, interest to me, curae mihi est* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελοῦμαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Aor. ἐπεμελήθην.

18. μύζω, *to suck*, Fut. μυζήσω, etc.

19. ὀζω, *to smell*, Fut. ὀζήσω; Aor. ὤζησα; Perf. ὄδωδα with the meaning of the Pres. (Att. Redup., § 89).

20. οἶομαι and οἶμαι, *to think*, second Pers. οἶε (§ 82, 2), Impf. ὀόμην and ὀμην; Fut. οἴήσομαι; Aor. ὤήθην, οἰηθῆναι (Aug., § 87, 1).

21. οἶχομαι, *to depart, to go, to have gone, abii*, Impf. ὤόμην, *I went away*; Fut. οἰγήσομαι; Perf. ὤχημαι, in the Common language only in composition, e. g. παρόχημαι.

22. ὀφείλω, *to owe, to be under obligation, debeo*, Fut. ὀφείλῃσω; Aor. ὤφειλσα; second Aor. ὤφελον, -ες, -ε(ν) (first and second Pers. Pl. not used) in forms expressing *wish*, utinam.

23. πέτομαι, *to fly*, Fut. πτήσομαι; Aor. ἐπτόμην, πτέσθαι (rarer ἔπτην and ἐπτάμην, μί, § 142, 2); Perf. πεπότημαι.—Syncope, § 117, 1.

24. χαίρω, *to rejoice*, Fut. χαιρήσω; Aor. ἐχάρην (μί, § 142, 8); Perf. κεχάρηκα, *I have rejoiced*, and χεχάρημαι, *I am rejoiced*.

REMARK. With these verbs several liquid verbs may be classed; still, these form the Fut. and the Aor. regularly; e. g. μένω, *to remain*, Perf. μεμένηκα, regular in the other tenses; νέμω, *to divide, to distribute*, Fut. νεμῶ and νεμοῦμαι; Aor. ἐνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην (rarer ἐνεμέθην); Perf. Mid. or Pass. νενέμημαι.—Mid.

LXI. Vocabulary.

ἄμβροσία, -ας, ἡ, the food of the gods.	τῆδεις, -α, -ον, fit, requisite; τὰ ἐπιτήδεια, provisions.	μεστός, -ή, -όν, w. gen., full.
ἀνα-πέτομαι, to fly up, or away.	ἐρωτάω, to ask.	μύρον, -ον, τό, scented salve, perfumery.
ἠέβω, to boil up.	ἡμίθεος, -ου, ὁ, a demi-god.	νέμω, to divide, distribute.
βασιλείος, -ον and βασιλείος, -α, -ον, royal, regal.	θρόνος, -ου, ὁ, a seat, a throne.	ὄρνις, -ιδος, ὁ, ἡ, a bird.
δια-μένω, to remain.	καλοκάγαθία, -ας, ἡ, rectitude, virtue.	ὄρος, -εος = -ους, τό, a mountain.
εἰ, if, in a question, whether.	λεία, -ας, ἡ, booty, plunder.	κύπκος, -ον, ὁ, a grandfather.
εἰλέγχω, to examine, search, blame, convict.	[part. μέρος, -εος = -ους, τό, a	πλήν, except, besides.
ἐπιτήδεις, -ον and ἐπι-		τρίπους, -οδος, ὁ, three-footed, a tripod.

Οἱ στρατιῶται τοὺς πολεμίους ἀλεξήσονται. Μὴ ἀχθεσθῆτε ὑπὲρ ὧν ἡμερ-
τάνετε ἐλεγχόμενοι. Ὁ παμὴν αἰγῶν τὴν ἀγέλην ἐν τοῖς ὄρεσι βοσκήσει. Οἱ
στρατιῶται ἐπὶ τοὺς πολεμίους στρατεύεσθαι ἐβουλήθησαν. Τοῖς στρατιώταις²
ἐν τῇ πολέμῳ γῇ τῶν ἐπιτηδείων³ δεήσει. Πλούσιός ἐστιν οὗχ ὁ πολλὰ κεκτη-
μένος, ἀλλ' ὁ μικρῶν δεησόμενος. Ὁ Πολυδεύκης οὐδὲ θεὸς ἠθέλησε μόνος, ἀλ-
λὰ μάλλον ἡμίθεος σὺν τῷ ἀδελφῷ γενέσθαι. Οἱ βάρβαροι, ὑπὸ τῶν Ἑλλήνων
διωχθέντες, εἰς τὸν ποταμὸν εἰλήθησαν. Ἐροῦ τὸν πατέρα, εἰ τὴν ἐπιστολὴν
γέγραφεν. Οὐ πρέπει τὸν στρατηγὸν ἐν κινδύνους καθυδῆσαι. Οὐδεὶς ἀνθρώ-
πων ἠξιώθη τοῖς θεοῖς⁴ ὁμιλεῖν, πλὴν ὅσοι μετεσχῆκασιν κάλλους. Πέλοψ γὰρ
τοῦτον ἕνεκα ἄμβροσίης⁵ μετέσχε καὶ Γανυμήδης καὶ ἄλλοι τινές. Μήδεια Δί-
ωνα ἀνεψήσασα νέον ποιῆσαι λέγεται. Καθιούμην σε, ὦ στρατηγέ, εἰς τὸν θρό-
νον τὸν βασιλείων. Ὁ βασιλεὺς ἐπὶ τοῦ θρόνου καθιζέσεται. Οἱ Ἑλλήνες ἐν
Σαλαμῖνι θαρραλέως ἐμαχέσαντο. Κύρος ὑπὸ Μανδάνης τῆς μητρὸς ἐρωτηθεὶς,
εἰ βούλοιο μένειν παρὰ τῷ πάππῳ, οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ ἐλεξεν, ὅτι μέ-
νειν βούλοιο. Τοῖς ἀγαθοῖς⁶ τῆς ἀρετῆς⁷ μελήσει. Χρηστοὶ νέοι οὐ μέρων
δέξουσιν,⁸ ἀλλὰ καλοκάγαθίας. Οἱ στρατιῶται οὐκ ἐθέλοντες τοὺς πολεμίους ἀπο-
φυγεῖν φρόντο. Ἡ ψυχὴ ἀναπτομένη οὐκ ἐθέλει ἀθάνατος καὶ ἀγήρω. Οἱ κα-
κοῦργοι μεγάλην ζημίαν ὠφέειλσαν.⁹ Ἡ ὄρνις ἀναπεπότηται. Οἱ πολῖται δευ-
ρὸς ἐκεχαρήκεσαν ἐπὶ τῇ νίκῃ. Οἱ θηρευταὶ πᾶσαν τὴν νύκτα ἐν τοῖς ὄρεσι διε-
μενέσκεσαν. Τῆς λείας μέρος ὑπὸ τῶν στρατιωτῶν τῷ στρατηγῷ ἐνεμήθη (ἐνε-
μήθη). Τρίποδες ἦσαν κρεῶν¹⁰ μεστοὶ νενεμημένων.

The soldiers courageously kept off (aor. mid.) the enemies. Many herdsmen
tended (aor.) the herds of goats on the mountains. The father will wish to de-
part to-morrow. A good general takes care, that (that not, ὅπως, μή, w. ind. fut.)
the soldiers may not want provisions. The good will not wish to go about with
the bad. I will ask the father, whether he has written the letter. If thou art
weary (being weary, perf. part.), thou wilt sleep comfortably (ἡδέως). Those
who are held by evil desires are all slaves. Cowardly soldiers will not take
part in dangers. Æson, having been boiled by Medea, is said to have become

¹ i. e. ὑπὲρ τούτων, &c.

² the soldiers will need.

³ § 158, 5. (a).

⁴ § 161, 2. (a), (a).

⁵ § 158, 3. (b).

⁶ § 161, 5.

⁷ § 158, 6. I. (b).

⁸ ὀζειν τινός, to smell of something.

⁹ ὠδωδ, had to suffer.

¹⁰ § 39, Rem.

young again. The soldiers set their general upon the regal throne. Good warriors will fight courageously for their country. I will not delay, but quickly ask. The laws will care for the general welfare (*gen.*). The flowers smell (*perf.*) beautifully. The youths smelt of perfume. The citizens will not think, that (*acc. w. inf.*) the enemies have already fled. I will go. The evil-doers will have to suffer (will owe) a great punishment. The bird will fly away. I shall rejoice to be honored (being honored) by the good. The soldiers have given the general a share of the booty.

§ 126. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.*

1. αἰρέω, *to take, to capture*, e. g. a city, Fut. αἰρήσω; Perf. ἤρακα; Aor. (from ΕΛ) εἶλον, ἐλαῖν; Aor. Pass. ἡρέσθην; Fut. Pass. αἰρεσθήσομαι (§ 98, Rem.); Mid. *to choose*, Fut. αἰρήσομαι; Aor. εἰλόμην; verbal adjective, αἰρετός, -τέος.—Aug., § 87, 3.

2. ἔρχομαι, *to go, to come* (the remaining modes and participials are borrowed from εἶμι [§ 137]); thus ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών; Impf. ἤρχόμην, commonly ἦεν or ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go* (ἦξω, *I shall come*);—(ΕΛΕΤΘ-) Perf. ἐλήλυθα; Aor. ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών; verbal adjective, ἐλυσσιόν.

3. ἐσθίω, *to eat*, Impf. ἥσθιον; Fut. ἔδομαι; Perf. ἐδήδοκα; (ΦΑΓ-) Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι; Aor. Pass. ἠδέσθην; verbal adjective, ἐδεστός.

4. ὁράω, *to see*, Impf. ὥρων; Perf. ὥρᾱκα (Aug., § 87, 6); (ΙΔ-) Aor. εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών. On the second Perf. εἶδα, *I know*, see § 143. (ΟΠ-) Fut. ὄψομαι (second Pers. ὄψι, § 82, 2); Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ὥρᾱμαι or ὤμμαι, ὤψαι, etc.; Inf. ὤφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce, ἰδοῦ*), as a simple, only poetic; Aor. Pass. ὤφθην, ὀφθῆναι; Fut. ὀφθήσομαι; verbal adjective, ὀρατός and ὀπτός.

5. τρέχω, *to run*, (ΑΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. διεδράμηναι; Perf. Mid. or Pass. δεδράμηναι.

6. φέρω, *to bear*, (ΟΙ-) Fut. οἴσω;—(ΕΓΚ-) Aor. ἤνεγκον (rarer ἤνεγκα), Opt. ἐνέγκοιμι, -εις(ν), etc. (rarer -αιμι, etc.); Inf. ἐνεγκεῖν, Part. ἐνεγκών, Imp. ἔνεγκε, -έτω, etc.; (ΕΝΕΚ-) Perf. ἐνήνοχα; Perf. Mid. or Pass. ἐνήνεγμαι, -γξαι, -γκται or ἐνήνεγκται; Aor. Mid. ἠνεγκάμην, ἔνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἠνέχθην; Fut. ἐνεχθήσομαι; verbal adjective, οἰστός, οἰστέος.—Mid.

7. φημί (§ 135, 8), *to say*, Impf. ἔφην with the meaning of the Aor., also φάναι and φάς; (ΕΠ-) first Aor. εἶπα, εἶπας, εἶπατε,

Imp. *εἰπον*, *εἰπάτω*, Inf. *εἶπαι*; second Aor. *εἶπον*, *εἶπω*, *εἶποιμι*, *εἶπέ* (compound *πρόειπε*), *εἶπειν*, *εἶπών*. From the Epic Pres. *εἶρω*, come Fut. *εἶρω*; Perf. *εἶρηκα*; Perf. Mid. or Pass. *εἶρημαι*; Fut. Perf. *εἰρήσομαι*. From *PE-* Aor. Pass. *ἐρήθη*, *ἐρήθηαι*, *ἐρήθεις*; Fut. Pass. *ἐρήθήσομαι*; verbal adjective, *ἐρήτός*, *ἐρήτιός*.—Mid. only in compounds, Fut. *ἀπεροῦμαι* and first Aor. *ἀπείρασθαι*, to deny, to despair, like *ἀπειπεῖν*.

LXII. Vocabulary.

Ἀγανακτέω, to be displeased, or indignant.	ἐξ-εἰπεῖν, to speak or say out, utter.	παρα-τρέχω, w. acc., to run by, or past.
ἀνα-κράζω, to cry out.	ἐββωμένος, strongly, firmly.	παρα-φέρω, to carry by or past.
ἀτρεκέως, exactly, surely.	εὔβουλος, -ον, one who consults well, clever,	πέρας, -ατος, τό, the end, a limit.
βραδύς, -εῖα, -ύ, slow.	εὐβουλος, -ον, one who consults well, clever,	περι-οράω, to overlook, neglect.
γλαύς, Attic γλαῦξ, -κός, ἡ, an owl.	λυπέω, to distress. [dious.]	προ-έρχομαι, to go before.
εἶδος, to fear; perf. δέδοικα has a present meaning.	μακρός, -ός, -όν, long, term.	πταίρω, to sneeze.
δῶμα, -ατος, τό, a house.	μήπω, not yet.	ρεῦμα, -ατος, τό, a stream.
ἐνύπνιον, -ου, τό, a dream, a vision.	ὀργίζομαι (w. pass. aor.), to be angry.	σφόδρα, very, violently, very much.
	παρακαταθήκη, -ης, ἡ, a thing deposited, a pledge.	

Καὶ βραδὺς εὔβουλος εἶλε' ταχὺν ἄνδρα διώκων. Οἱ Ἀθηναῖοι Θεμιστοκλέα στρατηγὸν εἰλουντο ἐν τῷ Περσικῷ πολέμῳ. Ὀδυσσεὺς εἰς Ἄιδον μέγα δῶμα ἔλθ' ἐν. Ἦν ἂν μοῖραν ἔλθ' ἐν, ταύτην φέρε καὶ μὴ ἀγανακτεῖ. Λυπούμεθ', ὡς πᾶσι τις· ὃν εἶπ' ἡ κακὴ, ὀργισμένη, ἂν ἴδῃ τις ἐνύπνιον, σφόδρα φοβούμεθα· ὡς γλαυξ ἀνακράγῃ, δεδοίκαμεν. Μὴ πιστεύετε τάχιστα, πρὶν ἀτρεκέως πέρας ὁψέει. Μετρίως φύγε. Οὐδὲ εἰς Ὀμηρον εἰρηκε μακρόν. Ὅς τις λόγους, ὡς παρακαταθήκη, λαβὼν ἐξεῖπεν, ἀδίκος ἐστίν, ἢ ὕψις ἀκρατής. Μὴ τοῦτο βλέψῃς, εἰ νεώτερος λέγω, ἀλλ' εἰ φρονούντων τοὺς λόγους ἀνδρῶν ἐρῶ. Πένθει μετρίως τοὺς ἀποθανόντας φίλους· οὐ γὰρ τευθήκασιν, ἀλλὰ τὴν αὐτὴν δόδον, ἣν πῦσιν ἐλθέειν ἐστ' ἀνάγκη, προεληλύθασιν. Ξένους πένθας μὴ παραδράμῃς ἰδών. Ποταμός τις καὶ ρεῦμα βίαιόν ἐστιν ὁ αἶων· ἅμα τε γὰρ ὠφθῇ καὶ παρενῆνεκται καὶ ἄλλο παραφέρεται, τὸ δὲ ἐνεχθῆσεται. Ἐνεγκε λύπην καὶ βλάβην ἐββωμένος. Φίλον δὲ ὀργὴν ἐν κακοῖς μὴ περιίδῃς. Μήπω μέγαν εἶπ' ἡς, πρὶν τελευτήσαντ' ἴδῃς.

The enemies have taken the town. Themistocles was chosen general by the Athenians. Come, (aor.) O friend, and see (aor.) the unhappy man. If thou art hungry (being hungry), thou wilt eat with relish (ἡδέως). The boy has eaten. The provisions are (i. e. have been) eaten. I have seen the unhappy (man). The enemies were seen (aor.). If thou seest thy poor friends (part. aor.), thou wilt not run past them. The boy has run very fast. The grief was borne (aor.) by the father with firmness. What has been said to thee by thy friend?

¹ the Aor. is translated by *is accustomed*.

² instead of ἄλλο δέ.

ἐκ-πίνω, to drink out, or up. [out. συμβαίνω, to go with;

ἐξ-ελαίνω, expello, to drive συμβαίνει, it happens,

εὐδαιμονέω, to be happy, occurs.

or fortunate. συμπίνω, to drink with.

ἐφικνέομαι, w. gen., to arrive at, attain to, reach. τάλαιρος, -ου, ὁ, a little basket.

ἱμάτιον, -ου, τό, a robe, a garment. τίνω, to expiate, pay.

μεθύνω, to drink μέθυ (unmixed wine); hence to be drunk. τοί (enclitic), a strengthening particle, certainly, indeed.

νήμα, -ατος, τό, spinning thread, yarn. φθάνω, to come before, anticipate, w. the acc. of the person who is anticipated, and the part of the verb which expresses

πολυτέλεια, -ας, ἡ, costliness, splendor, sumptuousness. the action in which any

one is anticipated; generally it may be translated by an adverb, as before, or sooner than, and the part. may be expressed by the finite verb, as οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες, "the citizens anticipated the enemies in having fled into the city;" that is, "the citizens fled into the city sooner than the enemies."

φορέω, to carry.

Τοῖς στρατιώταις ἐν τῇ στρατιᾷ πολλὰ κακὰ συνεβέβηκει. Σοφοῖς ὁμιλῶν καὶ αὐτὸς ἐκβήσῃ σοφός. Λυκούργος πολυτέλειαν ἐξήλασε τῆς Σπάρτης. Περσὼν οὐδεὶς ἀπελήλαται νόμῳ¹ τιμῶν² καὶ ἀρχῶν.³ Πολλοὶ συμπιόντες ἅπαξ γίνονται φίλοι. Ὁ μεθύων δοῦλός ἐστι τοῦ πεποκέναι. Οὐκ ἐκπίομαι τὸν οἶνον. Ὁ αἶνος ὑπὸ τῶν στρατιωτῶν ἐξεπέθη. Τοὺς λυκούργους οἱ θεοὶ ἀποτίσαιντο. Οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες. Κῶν⁴ θήξεται τὸν δακνόντα. Ὁ λαγὼς⁴ ὑπὸ τοῦ κυνὸς ἐδόχθη. Οὐκ ἂν μὴ καμῶν εὐδαιμονοίης. Οἱ κεκηκότες στρατιῶται ἀνεπαύσαντο. Ἀττικὴ ὑπὸ τῶν Περσῶν ἐτμήθη. Ὁ Ἡρακλῆς τὸ ρόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας. Ὁ τάλαιρος νήματος βέβυσται. Οἱ πρέσβεις εἰς τὴν πόλιν ἀφίκοντο. Οὐ τοί γ' ἐφίξει τῶν ἄκρων ἄνευ πόνου. Ὁ φίλος ὑπέσχετό μοι ἀφίξεσθαι. Αἱ γυναῖκες ἡμέτεσχοντο καλὰ ἱμάτια.

The enemies will proceed into our country. The enemies were driven out of the town by the citizens. The law will exclude (drive away) no citizen from honor and offices of command. Lycurgus has driven sumptuousness out of Sparta. The wine has been drunk up by the soldiers. The laws will punish evil-doers. The citizens will flee into the town sooner than the enemies. The dog has bitten the hare. The hare is (i. e. has been) bitten by the dog. If you will work (part.), you will be happy. The enemies have laid waste the land. The country is (i. e. has been) laid waste by enemies. The enemies will lay waste the land. The woman filled (aor.) the basket with yarn. The father is come. The friend will promise me, to come (fut.) to-morrow. The boy has promised the teacher to learn diligently. The women will put on beautiful garments.

¹ § 161, 3.

² § 157.

³ § 47, 6.

⁴ § 30.

§ 121. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable $\alpha\upsilon$, more rarely $\alpha\upsilon\upsilon$, before the ending.*

(a) $\alpha\upsilon$ or $\alpha\upsilon\upsilon$ is inserted without any change.

All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an annexed ϵ , which is changed in the inflection into η .—The α in the ending $-\alpha\upsilon\omega$ is short.

1. $\alpha\iota\sigma\theta\text{-}\alpha\upsilon\text{-}\omicron\mu\alpha\iota$, to perceive, Aor. $\eta\sigma\theta\text{-}\omicron\mu\eta\upsilon$, $\alpha\iota\sigma\theta\acute{\iota}\sigma\theta\alpha\iota$; Perf. $\eta\sigma\theta\eta\mu\alpha\iota$; Fut. $\alpha\iota\sigma\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$.

2. $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega$, to miss, Aor. $\eta\mu\alpha\rho\tau\omicron\upsilon$; Fut. $\acute{\alpha}\mu\alpha\rho\tau\acute{\eta}\sigma\omicron\mu\alpha\iota$; Perf. $\eta\mu\acute{\alpha}\rho\tau\eta\kappa\alpha$; Perf. Pass. $\eta\mu\acute{\alpha}\rho\tau\eta\mu\alpha\iota$.

3. $\acute{\alpha}\pi\epsilon\chi\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$, to be hated or odious, Aor. $\acute{\alpha}\pi\eta\chi\theta\omicron\mu\eta\upsilon$; Fut. $\acute{\alpha}\pi\epsilon\chi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$; Perf. $\acute{\alpha}\pi\eta\chi\theta\eta\mu\alpha\iota$, I am hated.

4. $\alpha\upsilon\zeta\acute{\alpha}\nu\omega$ (and $\alpha\upsilon\zeta\omega$), to cause to increase, to increase, Fut. $\alpha\upsilon\zeta\acute{\eta}\sigma\omega$; Aor. $\eta\upsilon\zeta\eta\omicron\upsilon$; Perf. $\eta\upsilon\zeta\eta\kappa\alpha$; Mid. and Pass. to grow, Perf. $\eta\upsilon\zeta\eta\mu\alpha\iota$; Fut. $\alpha\upsilon\zeta\acute{\eta}\sigma\omicron\mu\alpha\iota$; Aor. $\eta\upsilon\zeta\acute{\eta}\theta\eta\upsilon$.

5. $\beta\lambda\alpha\sigma\tau\acute{\alpha}\nu\omega$, to sprout, spring, Aor. $\acute{\epsilon}\beta\lambda\alpha\sigma\tau\omicron\upsilon$; Fut. $\beta\lambda\alpha\sigma\tau\acute{\eta}\sigma\omega$; Perf. $\acute{\epsilon}\beta\lambda\acute{\alpha}\sigma\tau\eta\kappa\alpha$ and $\beta\epsilon\beta\lambda\acute{\alpha}\sigma\tau\eta\kappa\alpha$ (§ 88, 2).

6. $\delta\alpha\rho\theta\acute{\alpha}\nu\omega$, to sleep, Aor. $\acute{\epsilon}\delta\alpha\rho\theta\omicron\upsilon$; Fut. $\delta\alpha\rho\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$; Perf. $\delta\epsilon\delta\acute{\alpha}\rho\theta\eta\kappa\alpha$.

7. $\acute{\omicron}\lambda\iota\sigma\theta\acute{\alpha}\nu\omega$, to slip, to glide, Aor. $\acute{\omicron}\lambda\iota\sigma\theta\omicron\upsilon$; Fut. $\acute{\omicron}\lambda\iota\sigma\theta\acute{\eta}\sigma\omega$; Perf. $\acute{\omicron}\lambda\acute{\iota}\sigma\theta\eta\kappa\alpha$.

8. $\acute{\omicron}\sigma\phi\rho\alpha\iota\omicron\mu\alpha\iota$, to smell, Aor. $\acute{\omicron}\sigma\phi\rho\acute{\omicron}\mu\eta\upsilon$; Fut. $\acute{\omicron}\sigma\phi\rho\acute{\eta}\sigma\omicron\mu\alpha\iota$.

9. $\acute{\omicron}\phi\lambda\iota\sigma\kappa\acute{\alpha}\nu\omega$, to be liable to a fine, to incur punishment, to owe,—the double strengthening $\iota\sigma\kappa$ and $\alpha\upsilon$ is to be noted—Aor. $\acute{\omicron}\phi\lambda\omicron\upsilon$; Fut. $\acute{\omicron}\phi\lambda\acute{\eta}\sigma\omega$; Perf. $\acute{\omicron}\phi\lambda\eta\kappa\alpha$; Perf. Mid. or Pass. $\acute{\omicron}\phi\lambda\eta\mu\alpha\iota$.

(b) $\alpha\upsilon$ is inserted before the Tense-ending, and υ is inserted before the Characteristic-consonant of the Pure Stem.

The short vowel in the middle of the pure stem, is changed into a long one, in inflection. The υ before a Pi-mute is changed into μ , before a Kappa-mute, into γ .

10. $\theta\iota\gamma\gamma\acute{\alpha}\nu\omega$, to touch, Aor. $\acute{\epsilon}\theta\iota\gamma\omicron\upsilon$; Fut. $\theta\iota\zeta\omicron\mu\alpha\iota$.

11. $\lambda\alpha\gamma\chi\acute{\alpha}\nu\omega$, to obtain by lot, to acquire, Aor. $\acute{\epsilon}\lambda\alpha\chi\omicron\upsilon$; Fut. $\lambda\acute{\eta}\zeta\omicron\mu\alpha\iota$; Perf. $\acute{\epsilon}\lambda\eta\chi\alpha$; Perf. Mid. or Pass. $\acute{\epsilon}\lambda\eta\gamma\mu\alpha\iota$ (§ 88, 4); Aor. Pass. $\acute{\epsilon}\lambda\acute{\eta}\chi\theta\eta\upsilon$.

12. $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, to take, Aor. $\acute{\epsilon}\lambda\alpha\beta\omicron\upsilon$, Imp. $\lambda\alpha\beta\acute{\epsilon}$; Fut. $\lambda\acute{\eta}\phi\omicron\mu\alpha\iota$;

Perf. εἴληφα; Perf. Mid. or Pass. εἴλημαι (§ 88, 4); Aor. Mid. ἐλαβόμην; Aor. Pass. ἐλήφθην.

18. λανθάνω, (seldom λήθω), to be concealed, Aor. ἔλαθον; Fut. λήσω; Perf. λέληθα, I am concealed, Mid. to forget, Fut. λήσομαι; Perf. λέλησμαι; Aor. ἐλαθόμην.

14. μαθάνω, to learn, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα.—The α remains short, and the Fut. and Perf. are formed from the stem ΜΑΘΕ, according to No. a.

15. πυνθάνομαι, to inquire, to ask, to learn by asking, Aor. ἐπυνθόμην; Perf. πέπνυσμαι, πέπνυσαι, etc. Fut. πεύσομαι; verbal adjective, πευστός, πευστέος.

16. τυγχάνω, to hit, to happen, to obtain (with Gen.), Aor. ἔτυχον; Fut. τεύξομαι (ΤΕΤΧ-); Perf. τετύχηκα (ΤΤΧΕ- according to No. a).

LVIII. Vocabulary.

Ἀγγελία, -ας, ἡ, a mes-	δίς, bis, twice.	κατα-δαρδάνω, to fall a-
sage, news.	δοκέω, to think, appear;	sleep, sleep.
ἔγε, age! come now.	seem.	λυγρός, -ά, -όν, sad.
ἀνα-στρέφω, to turn round	ἐλπομαι, to hope.	ὀπίσω, behind, back.
(trans. and intrans.).	ἐξ-αμαρτάνω, ἀμαρτάνω	προσ-ήκων, -ήκουσα, -ήκων,
ἄνθεμον, -ον, τό, a flower,	strengthened by ἐξ.	fitting, becoming.
a blossom.	(§ 121, 2).	πώ (enclitic), yet.
βούλημα, -ατος, τό, ad-	ἐπαρκέω, w. dat., to help.	συμφορά, -άς, ἡ, an event,
vice, a decision, a reso-	ἐπιβουλή, -ῆς, ἡ, a plot.	especially a misfortune.
lution.	ἐπι-ορκέω, to swear false-	χρυσίον, -ου, τό (diminutive of χρυσός), gold.
βραχύς, -εῖα, -ύ, short.	ly; w. acc., to any one.	ὥς, as; ὥς τάχιστα, as soon as.
γενναῖος, -α, -ον, of noble	εὐεργεσία, -ας, ἡ, a favor,	
birth, noble, brave.	beneficence.	
δεῦρα, hither.	κάμηλος, -ου, ὁ, ἡ, a camel.	

Ἀήσειν διὰ τέλους μὴ δοκέτω ὁ πονηρός. Κέρδος πονηρὸν μὴ λαβεῖν βούλου ποτέ. Δίκαια δράσας συμμάχον τεύξῃ θεοῦ.¹ Γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν. Ααβὲ πρόνοιαν τοῦ προσήκοντος βίου. Ξένοις ἐπαρκῶν² τῶν ἰσων τεύξῃ ποτέ. Ὁ βασιλεὺς τῆς πρὸς ἑαυτὸν ἐπιβουλῆς³ οὐκ ᾔσθετο. Οἱ Πέρσαι τοῖς Ἕλλησιν⁴ ἀπήχθοντο. Φίλιππος αὐτὸς ἀπεφαίνετο διὰ χρυσίου μᾶλλον, ἢ διὰ τῶν ὀπλῶν ἡδύκηναι τὴν ἰδίαν βασιλείαν. Οἱ στρατιῶται βραχὺν χρόνον κατέδαρθον. Ὡς ὠσφροντο τάχιστα τῶν καμήλων⁵ οἱ ἱπποὶ, ὀπίσω ἀνέστρεφον. Μὴ θίγῃς τοῦ κυνός.⁶ Ἄγε δεῦρο, ἵνα πύθῃ τῆς λυγρῆς ἀγγελίας.⁷ Θεὸν ἐπιορκῶν μὴ δόκει λεληθῆναι. Ἀρχῆς τετυχηκὼς ἰσθι ταύτης ἄξιος.¹ Καλὸν, μὴδὲν εἰς φίλους ἀμαρτεῖν. Μακάριος, ὅστις ἐτυχε γενναίου φίλου. Μάθῃ φέρειν τὴν συμφορὰν. Οὐδεὶς πω ξένον ἐξαπατήσας ἀθανάτους ἐλάθειν. Ἀπ' ἐσθλῶν ἐσθλὰ μαθήσῃ.

¹ § 158, 3. (b).

⁴ § 161, 2. (c).

² § 176, 1.

⁵ § 168, 5. (a).

³ § 158, 5. (b).

⁶ § 158, 3. (b).

Καὶ κακὸς πολλὰκις τιμῆς καὶ δόξης ἐλαχεν. Παρὰ τῶν θεῶν πολλὰ παρε-
λήφασμεν δῶρα. Οὐδέ ἐληθεν, ὅστις δίκαια ἔργα πράττει. Εἰ θεὸν ἀνὴρ τις
ἐλπεται λαθεῖν, ἀμαρτάνει. Δὺς ἐξ αμαρτεῖν ταῦτόν· οὐκ ἀνδρὸς σοφοῦ.
Ἐξ ἀγαθῆς χθονὸς ἐβλάστε καλὸ ἀνθεμα, ἐκ δ' ὁρθῶν φρενῶν βουλευμάτων
ἐσθλά. Τῆς ἐνεργεσίας οὐποτε λήσομαι.

The king will not perceive the plots against him. If thou drinkest (drink-
ing), talk not much (*pl.*); for thou wilt err. What man has not once erred?
The bad (man) is hated by the good. Philip increased (*aor.*) his royal au-
thority more by money than by arms. From a correct understanding will al-
ways spring (*βλαστάνω*) excellent resolutions. I have slept only a short time.
I will not touch the dog. Pericles has acquired great fame. The bad will
never acquire true fame. We shall take precaution for a becoming life (*ρεα.*).
The town was taken (*aor.*) by the enemy. The ungrateful (person) has for-
gotten the favor. The boy has studied literature well. Hast thou heard the
sad news?

§ 122. IV. *Verbs, whose Pure Stem is strengthened in the Pres. and
Impf. by annexing the two consonants σκ or the syllable ισκ.*

Σκ is annexed, when the stem-characteristic is a vowel, and ισκ, when it is a consonant. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. εἶρ-ίσκω (from ἔΤΡΕ-). Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι.

1. αἰ-ίσκ-ομαι, *to be taken, to be conquered*, Impf. αἰλισκόμην; (*ΑΙΟ-*) Fut. αἰλώσομαι; second Aor. ἤλων, and ἔαλον (μ, § 142, 9), *I was taken*; Perf. ἤλωκα, and ἔδλωκα, *I have been taken* (Aug., § 87, 6). The Act. is supplied by αἰρεῖν (§ 126, 1), signifying, *to take captive, to conquer*.

2. ἀναλίσκω, *to spend, to consume*, Impf. ἀνήλισκον; Fut. ἀναλώσω; Aor. ἀνήλωσα and ἀνάλωσα, κατηγάλωσα; Perf. ἀνήλωκα and ἀνάλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor. Pass. ἀναλώσθην.

3. ἀρέσκω, *to please*, Fut. ἀρέσω; Aor. ἤρεσα; Perf. Mid. or Pass. ἤρεσμαι; Aor. Pass. ἤρέσθην.—Mid.

4. γηράσκω or γηράω, *to grow old*, Fut. γηράσομαι; Aor. ἐγήρασα; Inf. γηραῖσαι; Perf. γεγήρακα.

5. γινώσκω, *to know*, (*ΓΝΟ-*) Fut. γνώσομαι; second Aor. ἔγνων (μ, § 142); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι (§ 95); verbal adjective, γνωστός, γνωστός.

6. διδράσκω, to run away (usually compounded, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραν (μ, § 142, 1).

7. εὐρίσκω, to find, second Aor. εὕρον; Imp. εὐρέ; (ΕΤΡΕ-) Fut. εὐρήσω; Perf. εὕρηκα; Perf. Mid. or Pass. εὕρημαι; Aor. Pass. εὐρέσθην; Aor. Mid. εὐρόμην; verbal adjective, εὐρετός.

8. ἡβάσκω, to come to one's strength, to come to the state of manhood, Aor. ἡβησα (ἡβάω, to be young, but ἀνηβάω, to become young again).

9. θνήσκω, commonly ἀποθνήσκω, to die, (ΘΑΝ-) Aor. ἀπέθανον; Fut. ἀποθανοῦμαι; Perf. τέθνηκα, etc.; Fut. Perf. τεθνήξω old Att., and τεθνήξομαι, I shall be dead.

10. ἰλάσκομαι, to propitiate, Fut. ἰλᾶσομαι; Aor. ἰλᾶσάμην.

11. μνησκόω, to remind, (ΜΝΑ-) Fut. μνήσω; Aor. ἐμνησα; Perf. Mid. or Pass. μέμνημαι, I remember, I am mindful (Redup., § 88, Rem. 1), Subj. μεμνῶμαι, -ῆ, -ῆται (§ 116, 4), Imp. μέμνησο; Plup. ἐμεμνήμην, I remembered, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνήμην, -ῶο, -ῶτο (§ 116, 4); Fut. Perf. μεμνήσομαι, I shall be mindful; Aor. ἐμνήσθην, I remembered; Fut. μνησθήσομαι, I shall remember.

12. πάσχω (arising from πάθσκω, by transferring the aspiration of the θ to κ), to experience a sensation, to suffer, Aor. ἐπάθον; (ΠΕΝΘ-) Fut. πείσομαι (§ 8, 7); Perf. πέπονθα. Verbal adjective, παθητός.

13. πιπίσκω, to give to drink, Fut. πισω; Aor. ἐπίσα.

14. πικράσκω, to sell (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδόμην); Perf. πέπρακα; Perf. Mid. or Pass. πέπραμαι (Inf. πεπραῖσθαι); Aor. ἐπράσθην; Fut. Perf. πεπραάσομαι in the sense of the simple Fut. πρᾶσθαι (not used).

15. στερίσκω (seldom στερέω), to deprive of, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στεροῦμαι, Fut. στερήσομαι; Perf. ἐστέρημαι; Aor. ἐστερήθην.

16. τιτρώσκω, to wound, Fut. τρώσω; Aor. ἐτρώσα; Perf. Mid. or Pass. τέτρωμαι; Aor. ἐτρώθην; Fut. τρωθήσομαι and τρώσομαι.

17. φάσκω, to think, to say, to affirm, assert (Ind. not used), Impf. ἔφασκον; Fut. φήσω; Aor. ἔφησα.

18. χάσκω, to gape, (ΧΑΝ-) Aor. ἔχᾶτον; Fut. χᾶνοῦμαι; Perf. κέχηνα, I stand open.

REMARK. Διδάσκω, to teach, retains the κ in forming the tenses: Fut. διδάξω; Aor. ἐδίδαξα; Perf. δέδιδακα; Aor. Pass. ἐδιδάχθην.—Mid.

LIX. *Vocabulary.*

ἄλσος, -ον, without trouble, free from sorrow.	ἐπαναφέρω, to bring back, refer, to refer, impute.	παλαιός, -ά, -όν, old, aged, of old time.
ἀμνημονέω, w. gen., to be forgetful of.	εὐγενής, -ές, well-born, of high birth, noble.	πάσχω, to feel, suffer; with εὖ, receive a favor,
δεκάς, -άδες, ἡ, a decad, the number ten.	μοῖρα, -ας, ἡ, a share, a lot, fate.	βίβω, to be well treated.
εὑρίσκω, to find out.	μόριμος, -ον, fated.	πενθέω, to grieve, mourn for.

Ὀλίγους ἐβρήσεις ἄνδρας ἐταίρους πιστοὺς ἐν χαλεποῖς πράγμασιν. Πάσων ἀνθρώπων μόριμὸν ἐστὶν ἀποθανεῖν. Πενθοῦμεν τοὺς τε θνητούς. Ἡδὲ τῶν παλαιῶν πράξεων¹ μέμνηται οἱ ἄνθρωποι. Οὐκ ἂν εἴροις ἄνθρωπον πάντα² ἀβιώτατον. Ἡ καλῶς ζῇ,³ ἢ καλῶς τεθνηκέναι ὁ εὐγενὴς βούλεται. Εἰ δὲνὰ δι' ὑμετέραν κακότητα πεπόνθατε, μή τι⁴ θεοὶς τούτων μοῖραν ἐπαναφέρετε. Τὰ ἄλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀνάλωσεν.⁵ ἡ τέχνη δὲ σώζεται. Πάντ' ἐστὶν ἐξευρεῖν, εἰ μὴ τὸν πόνον φέρῃ τις. Εἰ τις γηράσας ζῇ εὖχεται, ὁ δὲ ἐστὶ γηράσκειν πολλὰς εἰς ἐτὶν καλὰς. Μέμνησο, ὅτι θνητὸς ὑπάρχεις. Τύχῃ τέχνην εἴρηκας, σὺ τέχνην τύχην. Οὐκ ἐστὶ βίον εὐρεῖν ἄλκον οὐδενί.⁶ Ἀχάριστος, ὅστις εὖ παθὼν ἀμνημονεῖ. Δίκαιον εὖ πράττοντα μεμνησθαι τῶν ἀτυχῶν.

The town has been taken by the enemies. The citizens expected, that the town would be taken by the enemies. By the war (*dat.*) the whole wealth of the town has been consumed. Seek to please (*aor.*) the good. The fame of virtue will never grow old. The bad (man) will never perceive the beauty of virtue. The slaves have run away in the night. They say that (*acc. w. inf.*) letters were invented (*inf. aor.*) by the Phoenicians. The brave warriors will willingly die for their country. To mortals it is not permitted (*οὐκ ἐστὶ, w. dat.*) to say, This I will not suffer. The prisoners were sold (*aor.*) by the enemies. The soldiers robbed (*aor.*) the citizens of their property. Many soldiers were wounded in the battle. Alexander was instructed (*aor.*) by Aristotle.

§ 123. V. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.*

This reduplication consists in repeating the first consonant of the stem with *ε*. To this class belong:

γίγνομαι (instead of γιγένομαι), to become, (*GEN-*) *Aor.* ἐγενόμην; *Fut.* γενήσομαι; *Perf.* γεγέννημαι, I have become, or γέγονα with a present signification, I am.

πίπτω (instead of πιπέτω), to fall, *Imp.* πῖπτε; (*PIET-*) *Fut.* πσεύμαι (§ 116, 3); *Aor.* ἔπεσον; *Perf.* πέπτωκα with irregular vowel of variation.

REMARK. Several verbs of class IV, § 122, belong here, as γιγνώσκω.

¹ § 158, 5. (b). ² in every respect. ³ § 97, 3. (a). ⁴ μή τι, in no respect.
⁵ The *Aor.* denotes a custom. ⁶ οὐκ ἐστὶ—οὐδενί, no one can. See § 177, 6.

§ 124. VI. Verbs, to whose Pure Stem ε is added in the Pres. and Impf.

1. γαμέω, to marry (of the man), Perf. γεγάμηκα, but Fut. γάμω (§ 83); Aor. ἔγημα, γῆμαι; Mid. γαμοῦμαι (with the Dat.), to marry (of the woman, *nubo*), Fut. γαμοῦμαι (§ 83); Aor. ἐγημάμην; Pass. to be wedded, Aor. ἐγαμήθην, etc.

2. γηθέω, usually Perf. γέγηθα (also prose), to rejoice, Fut. γηθήσω.

3. δοκέω, to seem, *videor*, to think, Fut. δέξω; Aor. ἴδοξα; Perf. Pass. δέδογμαι, *visus sum*; Aor. Pass. ἰδόχθην.

4. μαρτυρέω, to witness, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. to call to witness.

5. ξυρέω, to shave, Mid. ξύρομαι; Aor. ἐξυράμην, but Perf. ἐξέρημαι.

6. ώθέω, to push, Impf. ώώθουν; Fut. ώσω and ώθήσω; Aor. ἔωσα, ώσαι; Perf. ἔωκα; Perf. Mid. or Pass. ἔωσμαι; Aor. Pass. ἑώσθην (Aug. § 87, 4).—Mid.

LX. Vocabulary.

ἄκωθέω, to push, or drive away.	ἐμπίπτω, to fall on or into something, to meet with.	συν-πίπτω, to fall with; συμπίπτει, it happens.
ἄτη, -ης, ἡ, infatuation, and consequent unhappiness, evil.	εὐδοκιμέω, to be or become celebrated.	συν-φέρω, to carry with, conduce, to be of use.
εἰς-ωθέω, to push, or drive in.	προ-νοέω, to think or consider beforehand.	συν-δια-τρίβω, to spend time with, to live with.
	πώποτε, ever.	φόνος, -ου, ό, murder.

Πολλάκις ἐκ κακοῦ ἐσθλὸν ἐγένετο, καὶ κακὸν ἐξ ἀγαθοῦ. Χεῖρα πεσόντι ὄρεσον. Ὁ ἀγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. Οἱ ἄνθρωποι πρὸς ἀρετὴν γέγονασιν. Μὴ μοι γένοιθ' ἂ βούλομαι, ἀλλ' ἂ συμφέρει. Μὴ σπεῦδε πλουτεῖν, μὴ ταχὺ πένης γένῃ. Πολλάκις ὁ εὐδοκίμειν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἄτην ἔπεσεν. Ὅταν ἀτυχεῖν σοι συμπτῇ τι, Εὐριπίδου μνήσθητι. Οὐκ ἔστιν, ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ. Μενέδημος πρὸς τὸν ἐρωτήσαντα, εἰ γῆμαι ὁ σπονδαῖος, ἔλεξεν· Ἐγὼ γεγάμηκα. Ἡ τοῦ φίλου θυγατὴρ, ἐννάτην ἡμέραν γεγαμημένη, τέθνηκεν. Ἀχιλλέως θυμὸς ἐγεγῆθει φόνον Ἀχαιῶν ὀρώντος. Ἐδοξε τῷ στρατηγῷ¹ ἐπὶ τοὺς πολεμίους στρατεύσασθαι. Σωκράτης ἔλεξεν· Ὑπὸ πάντων μαρτυρήσεται μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων, οὐδὲ χεῖρω² ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην αἰετὸς ἐμαὶ συνδιατρίβοντας. Δημοσθένης ἐξύρατο τὴν κεφαλὴν. Οἱ στρατιῶται εἰς τὴν πόλιν εἰσεώσθησαν. Οἱ στρατιῶται ἀπέωσαντο τοὺς πολεμίους.

If thou actest so (so acting), thou wilt soon become poor. The soldiers have fallen upon the enemies (*ἐμπίπτω*, *w. dat.*). The daughter of my friend will

¹ The general determined.

² § 35, Rem. 4.

marry the son of my brother. The citizens will rejoice, if they hear (hearing) the defeat (gen.) of the enemies. It is determined (perf. pass. of δοκέω) that (acc. w. inf.) the soldiers march against the enemies. All will bear testimony to thee, that thou hast conferred many favors on the state. The slaves have had their heads shaved. The enemies drove the soldiers into the town.

§ 125. Verbs, whose Stem is Pure in the Pres. and Impf., but which in the other Tenses assume a Stem with the Characteristic ε.

The ε is lengthened into η in inflection. Exceptions: ἀχθομαι and μάχομαι.

1. ἀλέξω, to ward off, Fut. ἀλεξήσω; Mid. to ward off from oneself, to defend, Fut. ἀλεξήσομαι (from ἈΛΕΚ-); Aor. ἤλεξαμην.

2. ἀχθομαι, to be vexed, displeased, Fut. ἀχθεύσομαι; Aor. ἤχθεσθην; Fut. ἀχθεσθήσομαι having the same signification as ἀχθεύσομαι.

3. βόσχω, to feed, Fut. βοσκήσω; Aor. ἐβόκησα; Mid. to feed (intransitive).

4. βούλομαι, to wish, (second Pers. βούλει, § 82, 2), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἤβουλ. (Aug. § 85, Rem.).

5. δέω, to want, to need, usually Impers. δεῖ, it is wanting, it is necessary, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Mid. δέομαι, to need, Fut. δεήσομαι; Aor. ἐδεσθην.

6. ἐθέλω and θέλω, to will, Impf. ἤθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἠθέλησα and ἐθέλησα; Perf. only ἠθέληκα.

7. εἴλω, to press, to shut up, Fut. εἰλήσω; Perf. Mid. or Pass. εἰλήμαι; Aor. Pass. εἰλήθην.

8. ΕΙΠΟΜΑΙ, Aor. ἠρόμην, I inquired, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦν, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν.

9. ἐρῶ, to go forth, Fut. ἐρήσω; Aor. ἤρῃσα.

10. εὖδω, commonly καθεύδω, to sleep, Fut. καθευδήσω (Aug., § 91, 3).

11. ἔχω, to have, to hold, Impf. εἶχον (§ 87, 3); Aor. ἔσχον, Inf. σχεῖν, Imp. σχές, παράσχος (μ, § 142), Subj. σχῶ, -ης, παράσχω, παράσχος, etc., Opt. σχοίην (μ), Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχῶ, παράσχον, Inf. σχέςθαι, παρασχέςθαι, Part. σχόμενος; Fut. σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην; verbal adjective, ἐκτός and σχετός.

12. ἔψω, to boil, to cook, Fut. ἐψήσω; verbal adjective, ἐφθός or ἐψητός, ἐψητέος.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist II.	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.				
		2.	σταί-ητον ¹	θεί-ητον ¹	δοί-ητον ¹	
		3.	σταί-ήτην	θεί-ήτην	δοί-ήτην	
		P. 1.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
		2.	σταί-ητε	θεί-ητε	δοί-ητε	
		3.	σταί-εν	θεί-εν	δοί-εν	
	Imperative.	S. 2.	σ τ ῆ -θι ²	θές (θέθι) ³	δός (δόθι) ³	
		3.	σ τ ῆ -τω	θέ-τω	δό-τω	
		D. 2.	σ τ ῆ -τον	θέ-τον	δό-τον	
		3.	σ τ ῆ -των	θέ-των	δό-των	
		P. 2.	σ τ ῆ -τε	θέ-τε	δό-τε	
		3.	σ τ ῆ -τωσαν and στάντων	θέ-τωσαν and θέντων	δό-τωσαν and δόντων	
	Inf.		σ τ ῆ -ναι	θεῖ-ναι	δοῦ-ναι	
	Part.		στάς, ᾄσα, ἄν Gen. στάντος	θείς, εἶσα, ἐν Gen. θέντος	δούς, οὔσα, ὄν Gen. δόντος	
	Future.		στή-σω	θή-σω	δώ-σω	δείξω
	Aorist I.		ἐ-στησα, I [placed,	ἐ-θη-κα Instead of these forms, the second Aor. is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 131, 2.	ἐ-δω-κα	ἐ-δειξα
	Perfect.		ἐ-στη-κα, ⁴ sto	τέ-θ ει -κα	δέ-δ ω -κα	δέ-δειχα
	Pluperfect.		ἐ-στή-κειν and ει-στή-κειν	ἐ-τε-θ ει -κειν	ἐ-δε-δ ὶ -κειν	ἐ-δε-δείχειν
	Fut. Perf.		ἐ-στήξωold Att.	wanting.	wanting.	wanting.
PAS						
Aorist I.		ἐ-στά-θην	ἐ-τέ-θην ⁵	ἐ-δό-θην	ἐ-δείχ-θην	

¹ See § 130, Rem. 1. ² In composition, παράσθηθι, ἀπόσθηθι, ἀπόστα, § 130, Rem. 2. ³ In composition, περίθηες, ἐνθες; ἀπόδος, ἐκδος; περίθετε, ἐκδοτε, § 84, Rem. 2. ⁴ See § 134, 3. ⁵ ἐτέθην and τεθήσομαι

¹ See § 130, Rem. 1. ² In composition, παράστηθι, παράστα; ἀπόστηθι, ἀπόστα, § 130, Rem. 2. ³ In composition, περίθες, ἐνθες; ἀπόδος, ἐκδος; περίδετε, ἐκδοτε, § 84, Rem. 2. ⁴ See § 134, 3. ⁵ ἐτέθην and τεθήσομαι

§ 134. Remarks on the Paradigms.

1. The verbs δύναμαι, to be able, ἐπίσταμαι, to know, κρέμαμαι, to hang, and πρίσθαι, to buy, have a different accentuation from ἵσταμαι, in the Pres. Subj. and Impf. Opt., namely, Subj. δύνωμαι, ἐπίστωμαι, -ῃ, -ῃται, -ησθον, -ησθε, -ωνται; Opt. δυνάιμην, ἐπιστάιμην; -αιο, -αιτο, -αισθον, -αισθε, -αιντο; so also ὀναίμην, -αιο, -αιτο (§ 135).

2. The forms of the Opt. Impf. and second Aor. Mid. with -οι, viz. τιθοίμην, δοίμην, are more common than those with -ει, viz. τιθείμην, -εῖο, -εῖτο, etc., θείμην, -εῖο, -εῖτο, etc. In compounds the accent remains as in simples, thus,

MIDDLE.

ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to shew.
(σται-μην does not occur, but πριαί-μην, -αιο, -αιτο, etc.)	θοί-μην ⁶ θοί-ο θοί-το θοί-μεθον θοί-σθον θοί-σθην θοί-μεθα θοί-σθε θοί-ντο	δοί-μην ⁶ δοί-ο δοί-το δοί-μεθον δοί-σθον δοί-σθην δοί-μεθα δοί-σθε δοί-ντο	
(στά-σο or στῶ does not occur, but πρία-σο or πρίω)	θού (θέσο) ⁷ θέ-σθω θέ-σθον θέ-σθων θέ-σθε θέ-σθωσαν and θέ-σθων	δού (δόσο) ⁷ δό-σθω δό-σθον δό-σθων δό-σθε δό-σθωσαν and δό-σθων	
(στά-σθαι) πρίασ.	θέ-σθαι	δό-σθαι	
(στά-μενος) πρία-μενος	θέ-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
ἐστη-σάμην	(ἐ-θή-κά-μην Instead of these forms, the second Aor. Mid. is used by the Attic writers, § 131, 2.	(ἐ-δω-κά-μην)	ἐδείξάμην
ἐ-στᾶ-μαι	τέ-θ ε ι -μαι	δέ-δο-μαι	δέ-δειγ-μαι
ἐ-στᾶ-μην	ἐ-τε-θ ε ι -μην	ἐ-δε-δό-μην	ἐ-δε-δείγ-μην
ἐ-στῆ-σομαι	wanting.	wanting.	wanting.

SIVE.

[Fut. I. | στα-θήσομαι | τε-θήσομαι⁶ | δο-θήσομαι | δειχ-θήσομαι
instead of ἐνθήσθην and θεθήσομαι (§ 8, 10). ⁶ See § 134, 2. ⁷ In composition, κατάθου, ἀπόθου; περίθου, ἀπόθου; κατάθεσθε, περίθεσθε; ἐνθεσθε, πρὸθεσθε; but ἐνθού, εἰςθού; προδοῖ, ἐνδοῖ (§ 84, Rem. 2).]

ἐνθόμην (ἐνθείμην), ἐνθόλο (ἐνθελό), etc. The same is true of compounds of δοίμην, e. g. διαδοίμην, διαδοίλο, etc.

3. The Perf. and Plup. ἐστηκα, ἐστήκειν (not ἐστήκειν), form the Dual and Pl. immediately from the stem, viz. Perf. ἐ-στᾶ-ρον, ἐ-στᾶ-μεν, ἐ-στᾶ-τε, ἐ-στᾶ-σι(ν); Plup. ἐ-στᾶ-ρον, -άτην, ἐ-στᾶ-μεν, ἐ-στᾶ-τε, ἐ-στᾶ-σαν; instead of ἐστη-κίναί, ἐσθῆναι is regularly used. The Part. is ἐστώς, -ῶσα, -ῶς, Gen. -ῶτος, -ῶσης, also ἐστηκώς, -νία, -ός, Gen. -ότος, -νίας.

4. The forms of the Impf. ἐτίθουν, -εις, -ει, ἐτίδουν, -ους, -ου, are constructed according to the conjugation in -έω and -ῶ. The other forms, ἐτίθην, -ης, -η, ἐτίδων, -ως, -ω, are not used (§ 130, Rem. 3).

LXIII. Vocabulary.

Ἄήρ, -έρος, ὁ, ἡ, the air.	revolt; mid., to go or stand apart.	establish, appoint, to render, to make.
ἀνίστημι, to set up, raise, awaken; mid., to raise oneself, stand up, rise up.	δίστημι, to place apart, separate, sever.	λίμνη, -ης, ἡ, a marsh, a pond, a lake.
ἀντι-τάττω, to set opposite; mid., to set oneself against, oppose.	ἐνίστημι, to put into; perf., to be present.	λοιμός, -οῦ, ὁ, a plague, a pestilence.
ἀπο-σπάω, to draw away.	ἐξ-ορθόω, to make straight, erect, set up, restore.	νεφέλη, -ης, ἡ, a cloud, a net for birds.
ἀπο-στρέφω, to turn away.	ἡνίοχος, -ου, ὁ, a rein-holder, guide.	παρίστημι, to place beside, to help.
αὔος, -η, -ον, Attic αὖος, -ον, dry, thirsty.	θυσία, -ας, ἡ, a sacrifice.	πῇ, where? whither?
ἀφίστημι, to put away, turn off, cause to revolt; 2 aor., to fall away,	ίστημι, to place, make to stand.	πολεμέω, w. dat., to carry on war.
	καθίστημι, to lay down,	πολυφιλία, -ας, ἡ, a multitude of friends.

Ἡ πολυφιλία δίστησι καὶ ἀποσπᾷ καὶ ἀποστρέφει. Εἰ τις θυσίαν προσφέρειν ἐθνουν νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. Οὐδὲ τὸν ἄερα οἱ ἄνθρωποι τοῖς ὄρνισιν εἰων ἐλευθέρον, παγίδας καὶ νεφέλας ἰσάντες. Φυλάττω, μὴ τὸ κέρδος σε τῆς δικαιοσύνης ἀφίστῃ. Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνὴρ, ὁ Περικλῆς, ἐξώρθον τὴν πόλιν καὶ ἀνίστη καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ.¹ Θεμιστοκλῆς λέγεται εἰπεῖν, ὡς τὸ Μιλτιάδου τρόπαιον αὐτὸν ἐκ τῶν ὑπνῶν ἀνισταίῃ. Τάνταλος ἐν τῇ λίμνῃ αὖος εἰσθήκει. Τὸ μὲν τοῦ χρόνου γεγονός,² τὸ δὲ ἐνεσὸς ἐστὶ, τὸ δὲ μέλλον. Οἱ Καρίνθιοι πολλοὺς συμμάχους ἀπέστησαν ἀπὸ τῶν Ἀθηναίων. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν. Παράστα τοῖς ἀτυχέσιν. Πῇ στῶ³; πῇ βῶ⁴; Οἱ Ἀθηναῖοι τοῖς Ναξίοις ἀποστᾶσιν ἀπ' αὐτῶν ἐπολέμῃσαν. Παρασταίητε τοῖς ἀτυχέσιν. Δόγος διεσπύρθη, τοὺς συμμάχους ἀπὸ τῆς πόλεως ἀποστήναι. Ἡνίοχον γνώμην στήσεις ἀρίστην.

Sportsmen place snares and nets for the birds. The bad seek to sever the friendship of the good. The trophies of Miltiades woke Themistocles from his sleep. Let us not turn away youths from the way to virtue. Do not sever (pl.) the friendship of the good. The citizens were afraid, that the enemies would make their allies revolt from them. The bad rejoice, if they sever (part.) the friendship of the good. Tantalus stands thirsty in the lake. The wise man takes care not only for (gen.) the present, but also for the future. The soldiers raised (aor.) a trophy over (κατά, w. gen.) the enemies. The Naxians sought to revolt from the Athenians. Assist (stand by) the unfortunate. Where shall we stand? where shall we go? Thou shouldst assist the unfortunate. The soldiers will raise a trophy over the enemies.

LXIV. Vocabulary.

Ἀκρόπολις, -εως, ἡ, a citadel.	ἄλλοτριος, -α, -ον, another's, foreign.	ἀνα-τίθημι, to put up, offer.
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¹ § 157.² § 123.³ § 153, 1. b, (a), (3).⁴ § 119, 1. and § 142.

ἀργαλέος, -α, -ον, heavy, troublesome, burdensome.	i. e. a staff of the Bacchantes, wound round with ivy and vineleaves.	προς-τίθημι, to add.
διάδημα, -ατος, τό, a headband, a diadem.	κιττός, -οῦ, ὁ, ivy.	προ-τίθημι, to set before, lay out (for view), set forth.
διαφορά, -ῆς, ἡ, a difference, a quarrel, enmity.	μετα-τίθημι, to change, alter, remove.	σκηπτρον, -ον, τό, a scepter, to place, arrange.
ἐν-τίθημι, to put in, instil.	μιμέομαι, w. acc., to imitate.	τίθημι, to place, arrange, propose as a prize, give, make; mid., place for oneself, take.
θύρσος, -ον, ὁ, a Thyrsus, round.	περι-τίθημι, to put or set round.	

Τῷ καλῶς ποιοῦντι θεὸς πολλὰ ἀγαθὰ τίθησιν. Ὁ Πλούτος πολλὰκις μετατίθησι τὸν τῶν ἀνθρώπων τρόπον. Πολλὰκις οἱ ἄνθρωποι τοῖς ἰδίοις κακοῖς ἀλλότρια προστιθέασιν. Εἰς τὸ βέλτιον τίθει τὸ μέλλον. Ἀντίγονος Διόνυσον πάντα ἐμμεῖτο, καὶ κιττὸν μὲν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκήπτρου φέρων. Οἱ σοφισταὶ τὴν ἀρετὴν προστίθεσαν. Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα. Ἡ τύχη πάντα ἂν μετατιθεῖη. Οὐ βέλιον τὴν φύσιν μετατιθέναι. Πολλὰκις δοκοῦντες θῆσειν κακὸν ἐσθλὸν ἐθεμεν, καὶ δοκοῦντες ἐσθλὸν ἐθεμεν κακόν. Τὰς διαφορὰς μεταθῶμεν. Ἀργαλέον γῆρας ἐθήκε θεός. Ἀθηναῖοι χαλκῇ ποιησάμενοι λέανναν ἐν πέλαις τῆς ἀρετῆς ἀνέθεσαν. Ῥᾶον¹ ἐξ ἀγαθοῦ φεῖναι κακόν, ἢ ἐκ κακοῦ ἐσθλόν. Τὸ κακὸν οὐδεὶς χρηστὸν ἂν θεῖη. Μετάθετε τὰς διαφορὰς. Λυκοῦργον τὸν θῆντα Λακεδαιμονίους νόμους, μάλιστα θαυμάζομεν. Ὁ πόλεμος πάντα μετατίθεικεν. Πρὸ τῆς ἀρετῆς θεοὶ ἰδρῶτα ἐθεσαν.

To those who do well the gods give (= place) many good things. We often add others' ills to our own. We often see riches change (changing) the character of men. The war has changed everything. God gave (placed, *aor.*) to men many good things. The war will change everything. Who would give (place, *opt. aor. w. ἂν*) laws to foolish men? It is not easy to change (*aor.*) nature. The gods made (= rendered, placed) age burdensome. The bad we cannot easily make good (*opt. aor. w. ἂν*). The general should instil (*pres. or aor.*) courage into the soldiers. May riches never change (*pres. or aor.*) thy character! We will instil (*aor.*) into the youths a love for virtue (*gen.*).

LXV. Vocabulary.

Ἀπο-δίδωμι, to give back, repay; mid., to sell.	κέντρον, -ον, τό, a sting, a goad.	πάγκακος, -ον, thoroughly bad.
δίδωμι, to give, grant.	μάκαρ, -αρος, happy, blessed.	πάλιν, again, on the contrary.
ἐμπέδος, -ον, firm, sure, lasting.	μέλιττα, -ης, ἡ, a bee.	προ-δίδωμι, <i>prodo</i> , to betray.
ἐπιλανθάνομαι, to forget.	μετα-δίδωμί τινί τινος, to give any one a share of anything.	χρῆζω, w. <i>gen.</i> , to be in want.
εὐθύς and ἐνθύ, immediately.		

Οἱ θεοὶ πάντα δίδοσιν. Γυναικὶς ἄρχειν οὐ δίδωσιν ἡ φύσις. Χάριν λαβὼν² μέμησο,³ καὶ δοῦς ἐπιλαθοῦ. Λαβὼν ἀπόδος, καὶ λήψῃ⁴ πάλιν. Ὡς μάκαρες θεοί, ὅτε μοι ὄλβον καὶ δόξαν ἀγαθὴν ἔχειν. Ὁ πλούτος, ὃν ἂν δῶσι θεοί,

¹ See § 52, 10.

² § 47, 2.

³ § 121, 12.

⁴ § 122, 12.

ἐμπεδός ἐστιν. Ἄ ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα ὁ ἄνθρωπος. Ἡ φύσις ταύροις ἔδωκε κέρας,¹ κέντρα μελίτταις. Ὡν² σοι θεὸς ἔδωκε, τούτων χρῆζουσι δίδου. Ἐσθλῷ ἀνδρὶ καὶ ἐσθλὰ δίδωσι θεός. Πτωχῷ εὐθὺς δίδου. Χρήματα δαίμων καὶ παγκάκῳ ἀνδρὶ δίδωσιν, ἀρετῇ δ' ὀλίγοις ἀνδράσι μοῖρ' ἔπεται. Θεός μοι δοίη φίλους πιστούς. Τοῖς πλουσίοις πρέπει τοῖς πτωχοῖς δοῦναι. Οἱ στρατιῶται τὴν πόλιν τοῖς πολεμίοις προδίδουσιν. Ὁ ἀγαθὸς χαίρει τοῖς πένησι χρημάτων³ μεταδιδούς. Δεῖ τοὺς ἀγαθοὺς ἀνδρας γενναίως φέρειν, ὅ τι ἂν ὁ θεὸς δίδῃ. Ὅς ἂν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης⁴ ζημίας ἄξιός ἐστιν. Οἱ θεοὶ μοι ἀντὶ κακῶν ἀγαθὰ δίδωσιν. Φίλος φίλον οὐ προδώσει.

God gives everything. If you (*pl.*) have received (*aor. part.*) a favor, remember it; and if you have granted a favor (*aor. part.*), forget (it). If you have received (anything), give again (*aor.*). Give me, O God, riches and reputation to possess. The wealth which God has given (*aor.*) is lasting. The gods have given men many good things. Give ye to the poor immediately. May the gods give (*aor.*) me faithful friends! Thou must bear nobly, what (*ὅς ἂν, w. subj.*) the gods assign (*give*) thee. Good citizens will never betray their country. God gave men many treasures. The soldiers intended to betray (*aor.*) the town. It is well to give to the poor. Who would betray a friend (*opt. w. ἔν*)? Honor the gods, who give (*part.*) all good (*pl.*) to men.

LXVI. Vocabulary.

ἄθετος, -ον, not to be seen.	ἐμμένω, <i>w. dat.</i> , to remain with, abide by.	δμνῶμι, to swear.
ἀπο-δείκνυμι, <i>w. 2 acc.</i> , to show, represent, explain, declare any one as anything; <i>mid.</i> , show of myself, express, declare, display, render.	ἐντός, <i>w. gen.</i> , within. ἐξ-ορκῶ, to cause to swear, administer an oath to. ἐπίορκον, -ον, τό, a false oath, perjury. [by. ἐπόμενυμι, <i>w. acc.</i> , to swear μέτριος, -α, -ον, <i>Attic</i> μέτριος, -ον, moderate. μήποτε, never. μιμητής, -οῦ, ὁ, an imitator.	δρκος, -ον, ὁ, an oath. πάντως, in every way, throughout, wholly. παραγγέλλω, to order. πλαστική (<i>i. e. τεχνή</i>), modelling art, sculpture. βρῶννυμι, to strengthen. σπανίως, rarely, seldom. ψήφισμα, -ατος, τό, a decree, a resolution.
δείκνυμι, to show. δικάως, justly, fairly. εἰκῇ, inconsiderately, unadvisedly.		

Ὅρκον φεῦγε, κὰν δικάως δμνῆς. Μὴ τι θεὸς ἐπίορκον ἐπόμενυ. Ὁ οἶνος μέτριος ληφθεὶς⁵ βρῶννυσιν. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν. Πυθαγόρας παρήγγειλε τοῖς μανθάνουσι, σπανίως μὲν δμνύναι, χρῆσάμενους δὲ τοῖς ὅρκοις πάντως ἐμμένειν. Ἡ πλαστικὴ δεικνύσι τὰ εἶδη τῶν θεῶν, τῶν ἀνθρώπων καὶ ἐνίοτε καὶ τῶν θηρῶν. Μὴ ἀθέατα δείξῃς ἡλίφ. Ἀνδρὸς νοῦν οἶνος ἔδειξεν. Φρύγες ὅρκοις οὐ χρῶνται οὐτ' δμνύντες, οὐτ' ἄλλους ἐφοκοῦντες. Ὀλίγοις δεικνύει τὰ ἐντὸς φρενῶν. Οἱ κριταὶ τὰ ψηφίσματα ἀποδείκνυσαν. Μήποτε εἰκῇ δμνύετε. Ὁ βασιλεὺς τὸν αὐτοῦ υἱὸν στρατηγὸν ἀποδέδειχεν.

Avoid an oath, even if you swear justly. Do not swear a false oath. Those who swear a false oath, are deserving of the greatest punishment. The Phry-

¹ § 39, Rem.

⁴ § 52, 8.

² by attraction instead of ἄ.

⁵ § 158, 7. (γ).

³ § 158, 3. (b).

⁶ § 121, 12.

gians did not swear. The judges declare their resolutions. May you never swear unadvisedly! It is not becoming to swear unadvisedly. The Athenians declared Alcibiades (Ἀλκιβιάδης, -ον) general.

LXVII. Vocabulary.

Ἀξιόλογος, -ον, worth mentioning, noticeable, memorable.	μέθη, -ης, ἡ, drunkenness.	ὀλιγαρχία, -ας, ἡ, the rule of a few, oligarchy.
δεύτερος, -α, -ον, second.	μωρός, -ά, -όν, foolish; ὁ μωρός, the fool.	πρῶτος, -η, -ον, first.
δύναμαι, w. pass. aor., to be able, can, have power.	ναυτικός, -ή, -όν, belonging to ships, nautical; ναυτικὴ δύναμις, naval power.	συν-ίστημι, to put together; er; mid., assemble, unite, bring together.
ἐπίσταμαι, w. pass. aor., to know, understand.		

Ὁ πλοῦτος πολλὰ δύναται. Τίς ἂν μωρὸς δύναται ἐν οἴνῳ σιωπᾶν; Ἀνὴρ δίκαιός ἐστιν, ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται. Πρᾶττε μηδὲν ὧν¹ μὴ ἐπίστασαι. Ἀριστόν ἐστι πάντ' ἐπίστασθαι καλὰ. Ζῶμεν² οὐχ ὥς ἐθέλομεν, ἀλλ' ὥς δυνάμεθα. Πρὸ μέθης ἀνίστασο. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστανται τῷ πλούτῳ³ χρῆσθαι; Καταλυθέντος τοῦ Πελοποννησιακοῦ πολέμου ὀλιγαρχίαν ἐν ταῖς πλείσταις πόλεσι καθίσταντο. Οἱ πολέμοι οὐκ ἀποστήσονται, πρὶν ἂν ἔλωσι⁴ τὴν πόλιν. Μίνως, ὁ δεύτερος, πρῶτος Ἑλλήνων ναυτικὴν δύναμιν ἀξιόλογον συνεστήσατο. Ὑπὸ Λυσάνδρου, τοῦ Σπαρτιάτου, ἐν Ἀθήναις τριάκοντα τύραννοι κατεστάθησαν.

Men have much power through wealth. Rise up (pl.) before intoxication. The enemies could not take (2 aor.) the town. Of what use is it to thee to be rich, if thou understandest not how to use riches? What fools could (ἂν, w. opt.) be silent over wine? No mortal is able to know everything. There are few who understand (part.) how to use riches well. The magistrates who are appointed (aor. part. pass.) to rule over the town, must (δεῖ, w. acc. of pers.) care for its prosperity.

LXVIII. Vocabulary.

Ἀθλιός, -α, -ον, troublesome, pitiable, miserable.	δεύω, -ας, ἡ, manage; w. acc., put into a disposition, dispose.	θησαυρός, -οῦ, ὁ, a treasure.
ἀπο-τίθημι, to put away; mid., take away.	ἐπι-τίθημι, to add, put upon; mid., put on oneself; w. dat., apply to, attack, set upon.	κατα-τίθημι, to lay down, lay by; mid., lay down for oneself.
δια-τελέω, to complete; w. part., it expresses the continuance of the action denoted by the participle, as διατελῶ γράφων, "I continue to write," or "writing."	ἐγκράτεια, -ας, ἡ, self-control, continence.	κράνος, -εος = -ους, τό, a helmet.
δια-τίθημι, to put in or	ἐφόδιον, -ου, τό, viaticum, travelling money.	λόφος, -ου, ὁ, a crest.
	ἤκω, ἤξω, I am come.	στέφανος, -ου, ὁ, a crown.
		φοινίκιος, -έα, -εον, contracted -οῦς, -ῆ, -οῦν, purple.

¹ by attraction instead of μηδὲν τούτων, &c.

² § 161, 3.

³ see § 97, 3.

⁴ see § 126, 1.

Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκῇ περιτίθενται φοινικοῖς ἡσκημένα¹ λόφοις. Οὐδένα θησαυρὸν παισὶ καταθήσῃ ἡμείνων² αἰδοῦς. Τίς ἂν ἐκὼν φίλον ἄφρονα θοῖτο; Ξενοφῶντι θύοντι ἤκέ τις ἐκ Μαντινείας ἄγγελος λέγων, τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι³. κάκεινος ἀπέθετο μὲν τὸν στέφανον, διέτελει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ⁴ ἐκεῖνο, ὅτι νικῶν τέθυκε, πάλιν ὁ Ξενοφὼν ἐπέθετο τὸν στέφανον. Ἀλκιβιάδης ἐφύγεν εἰς Σπύρτην καὶ τοὺς Λακεδαιμονίους παρώξυνεν ἐπιθέσθαι τοῖς Ἀθηναίοις. Τῷ μὲν τὸ σῶμα⁵ διατεθειμένῳ κακῶς χρεῖα ἐστὶν ἱατροῦ, τῷ δὲ τὴν ψυχὴν φίλου. Ἐφώδιον εἰς τὸ γῆρας κατατίθου. Οἱ Ἀθηναῖοι ἐν τῷ δευτέρῳ τοῦ Πελοποννησιακοῦ πολέμου ἔπει ὑπὸ τοῦ λοιμοῦ ἀδελιώτατα διετέθησαν. Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν. Τοὺς πιστοὺς τίθεσθαι δεῖ ἕκαστον ἑαυτῷ. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμιοι τῇ πόλει ἐπιτιθῶνται.

The citizens attack the enemies. We will take the good as our friends. The citizens feared that the enemies might attack the town. Lay by travelling money for old age. Put on (*aor.*) the crown. Take care that the enemies do not attack (*subj. aor.*) you. Croesus deposited many treasures of gold in his house. The character of men is often changed by riches. Nature cannot easily be changed. A golden crown was placed (*aor.*) by the Athenians on the gate of the Acropolis. Everything has been changed by the war.

LXIX. Vocabulary.

Ἀμοιβή, -ῆς, ἡ, exchange,
recompense, return.
στρατός, -οῦ, ὁ, an army.
συν-ἐπιδίδωμι, to give at

the same time; *mid.*, *συν-νέω*, to spin, weave
give oneself up with together with.
others to a thing.

Χάρις χάριτι ἀποδίδεται. Τῷ εὖ ποιοῦντι πολλάκις κακῇ ἀποδίδεται ἀμοιβή. Πατρίδες πολλάκις διὰ κέρδος προῦδόθησαν. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τῶν θεῶν. Ὡς μέγα τὸ μικρὸν ἐστὶν ἐν καιρῷ δοθέν. Ὅτε εἴλε⁶ τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας. Ἐκὼν σεαυτὸν τῇ Κλωθῷ⁷ συνεπιδίδου, παρέχων συννήσαι, οἷς τισι⁸ ποτε πράγμασι βούλεται. Ὅμοιως αἰσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδίδεται. Μήποτε ὑπὸ τῶν φίλων προδίδοιτο. Ὁ στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ προῦδίδοτο. Ἀπόδου τὸ κύπελλον.

Everything is given by God. The wealth which is given (*aor.*) by God is lasting. The town was betrayed by the soldiers to the enemies. We must bear nobly, what is sent (given) by God. The friend will not be betrayed by the friend. Alexander is said, when he had taken (*aor.*) Thebes, to have sold (*aor.*) all the free citizens. The army is said to have been betrayed (*aor.*) by the general. The citizens feared, that the town might be betrayed. Let us sell (*aor.*) the goblets.

¹ from ἀσκέω, to adorn.

² see § 52, 1.

³ see § 122, 9. τεθνάναι instead of τεθνηκέναι, Comp. § 134, 3.

⁴ also. ⁵ § 159, (7).

⁶ § 126, 1.

⁷ Κλωθώ, one of the Parcae, or goddesses of Fate.

⁸ by attraction instead of πράγμασιν, & βούλεται.

LXX. Vocabulary.

ἀληθῶς, truly, in reality.	ἐπι-δείκνυμι, to show brag-	πολυτελής, -ές, costly,
ἀμφι-έννυμι, to put on,	gingly, make a boastful	splendid.
dress in.	display of; mid., show	ῥήτωρ, -ορος, ὁ, an orator.
ἀπόλλυμι, to ruin; mid.,	of oneself boastfully.	σβέννυμι, to quench, ex-
he ruined or lost, per-	κεράννυμι, to mix.	tinguish.
ish.	παρρησία, -ας, ἡ, free-	συν-ἀπόλλυμι, to ruin at
ἐν-δείκνυμι, to show; mid.,	dom in speaking, frank-	the same time; mid., go
show of oneself.	ness.	to ruin at the same time.

Φίλοι φίλοις συναπόλλυνται δυστυχούσιν. Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται. Ἄνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. Αἱ γυναῖκες χαίρουσιν ἀμφιεννύμεναι καλῶς ἐσθῆτας. Οἱ ἀληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. Ὁ οἶνος, ἐὰν ὕδατι κεραννύηται, τὸ σῶμα βρύννυσιν. Ἡ ὀργὴ εὐθὺς σβεννύοιτο. Ἀεὶ ἐν τῷ βίῳ ἀρετὴν καὶ ὑωφροσύνην ἐνδείκνυσο. Οἱ Πέρσαι πολυτελεῖς στολὰς ἀμφιέννυντο. Ὁ ῥήτωρ τὴν γνώμην μετὰ παρρησίας ἀπεδείξατο. Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.

The Persians put on splendid clothes.. Always show in your life virtue and soundmindedness. We admire the friends who accompany their unhappy friends to ruin (going to ruin together with, etc.). Let us express our opinion with frankness. The sophists made a boastful display of their wisdom. Women put on splendid clothes. The orator should express (aor.) his opinion with frankness.

SUMMARY OF VERBS IN -μι.

I Verbs in -μι which annex the Personal-endings to the Stem-vowel.

§ 135. Verbs in -α (ῑ-στη-μι, ΣΤΑ-):

1. *κί-χρη-μι*, to lend (XPA-), Inf. *κυχράναι*, Fut. *χρησω*, etc.; Mid. to borrow, Fut. *χρήσομαι*.—Aor. *ἐχρησάμην* in this sense is not used by the Attic writers. To the same stem belong:

2. *χρή*, oportet (stem XPA- and XPE-), Subj. *χρῆ*, Inf. *χρῆναι*, Part. (τό) *χρεών*; Impf. *ἐχρῆν* or *χεῖν*, Opt. *χρεῖη* (from XPE-).

3. *ἀπόχρη*, it suffices, sufficit; there are also formed regularly from XPAΩ, *ἀποχρῶσιν*, Inf. *ἀποχρῆν*; Impf. *ἀπέχρη*; Aor. *ἀπέχρησε(ν)*, etc. Mid. *ἀποχρῶμαι*, to have enough, to abuse, waste, *ἀποχρῆσθαι*, inflected like *χράομαι*.

4. *ὀνίνημι*, to benefit (ON A-), Inf. *ὀνινάναι*; Impf. Act. wanting; Fut. *ὀνήσω*; Aor. *ὤνησα*. Mid. *ὀνίναμαι*, to have advantage, Fut. *ὀνήσομαι*; second Aor. *ὠνήμην*, -ησο, -ητο, etc., Imp. *ὀνησο*, Part. *ὀνήμενος*, Opt. *ὀναίμην*, -αιω, -αιτο (§ 134, 1), Inf. *ὀνασθαι*; Aor.

Pass. ὠνήθην instead of ὠνήμην. The remaining forms are supplied by ὠφελεῖν.

5. *πι-μ-πλη-μι*, to fill (*ΠΛΑ-*), Inf. *πιμπλαναι*; Impf. *ἐπιμπλην*; Fut. *πλησω*; Aor. *ἐπλησα*; Mid. *πίμπλαμαι*, *πίμπλασθαι*; Impf. *ἐπιμπλάμην*; Perf. Mid. or Pass. *πέπλησμαι*; Aor. Pass. *ἐπλήσθην*. —Mid.

The *μ* in the reduplication of this and the following verb is usually omitted in composition, when a *μ* precedes the reduplication; e. g. *ἐμπίπλαμαι*, but *ἐπιμπλάμην*.

6. *πίμπρημι*, to *boil*, Trans., in all respects like *πίμπλημι*.

7. *ΤΑΗ-ΜΙ*, to bear, endure, Pres. and Impf. wanting, (instead of them *ὑπομένω*, *ἀνέχομαι*); Aor. *ἔτλην*, (*τλῶ*), *τλαίην*, *τλήθι*, *τλήναι*, *τλάς*; Fut. *τλήσομαι*; Perf. *τέτληκα* (on the forms *τέτλαμεν*, etc., comp. § 134, 3).

8. *φη-μί*, to say (stem *ΦΑ-*), has the following formation:

Present.		ACTIVE.		Imperf.	
Indicative.	S. 1.	φημί ¹	Indicative.	S. 1.	ἔφην
	2.	φῆς		2.	ἔφης, usually ἐφησθα
	3.	φησί(ν)		3.	ἔφη
	D. 2.	φᾶτόν		D. 2.	ἐφᾶτον
	3.	φᾶτόν		3.	ἐφᾶτην
	P. 1.	φᾶμέν		P. 1.	ἐφᾶμεν
Subj.	2.	φᾶτέ	Opt.	2.	ἐφάτε
	3.	φᾶσί(ν)		3.	ἐφᾶσαν
Imp.		φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)			φαίην, φαίης, φαίη, φαίητον and φαίτον, φαίητην and φαίτην, φαίημεν and φαίμεν, φαίητε and φαίτε, -εν
Inf.		φάναι	Fut.		φήσω
Part.		φάς, φᾶσα, φάν G. φάντος, φάσης	Aor.		ἐφῆσα.
MIDDLE.					
Perf. Imp. πεφάσθω, let it be said. Aor. Part. φάμενος, affirming. Verbal adjective, φατός, φατέος.					

REM. 1. In the second person *φῆς*, both the accentuation and the Iota subscript is contrary to all analogy. On the inclination of this verb in the Ind. Pres. (except *φῆς*), see § 14.

REM. 2. This verb has two significations, (a) to say in general, (b) to affirm (*αἰο*), to assert, maintain, etc. The Fut. *φήσω*, however, has only the latter signification; the first is expressed by *λέξω*, *ερῶ*. The Impf. *ἔφην* with *φάναι* and *φάς*, is used also as an Aorist.

¹ In composition, *ἀντίφημι*, *σύμφημι*, *ἀντίφης*, *σύμφης*, *ἀντίφησι*, *σύμφησι*, etc.; but Subj. *ἀντιφῶ*, *ἀντιφῆς*, etc.

The following Deponents also belong here :

1. *ἀγαμαι*, to wonder, be astonished, admire, Impf. ἡγάμην; Aor. ἡγάσθην; Fut. ἀγάσομαι.

2. *δύναμαι*, to be able, Subj. δύνωμαι (§ 134, 1), Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἐδυνάμην and ἦδυν.; second Pers. ἐδύνω, Opt. δυνάμην, δύναιο (§ 134, 1); Fut. δυήσομαι; Aor. ἐδυνήθην, ἦδ. and ἐδυνάσθην (§ 85, Rem.); Perf. δεδύνημαι; verbal adjective, δυνατός, able and possible.

3. *ἐπίσταμαι*, to know, second Pers. ἐπίστασαι, etc., Subj. ἐπίστωμαι (§ 134, 1), Imp. ἐπίστω, etc.; Impf. ἠπισταίμην, ἠπίστω, etc., Opt. ἐπισταίμην, ἐπίσταιο (§ 134, 1); Fut. ἐπιστήσομαι; Aor. ἠπιστήθην (Aug., § 91, 8); verbal adjective, ἐπιστητός.

4. *ἐραμαι*, to love (in the Pres. and Impf. ἐράω is used instead of it in prose); Aor. ἠράσθην, *amavi*; Fut. ἐρασθήσομαι, *amabo*.

5. *κρέμαμαι*, to hang, pendeo, Subj. κρέμωμαι (§ 134, 1); Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιο, -αιτο (§ 134, 1); Aor. ἐκρεμάσθην; Fut. Mid. κρεμήσομαι, *pendebo*, I shall hang.

6. *πρίασθαι*, to buy, a defective Aor. Mid., used by the Attic writers instead of the Aor. Mid. of ὠνέομαι, viz. ὠνησάμην (§ 87, 4), which is not used by them, Subj. πρίωμαι (§ 134, 1), Opt. πριαίμην, -αιο, -αιτο (§ 134, 1), Imp. πρίασο or πρίω, Part. πρίαμενος.

LXXI. Vocabulary.

Δαιμόνιον, -ον, τό, the Deity.	κώμη, -ης, ἡ, a village.	προ-σημαίνω, to indicate beforehand, reveal.
ἐμπύρημι, to set on fire, burn up.	οὐκέτι, no more, no longer.	πρότερον, sooner, before.
ἐκκλησία and ἐκκλεία, -ας, ἡ, fame.	πολιτικός, -ή, -όν, relating to the state; τὰ πολιτικά, politics.	πρὶν-εἰμι, to be with.
ὥς, as long as.	πότερος, -α, -ον; ὡς? which of two?	σωφρονέω, to be of sound mind, sensible or prudent. [save.
ἴσως, perhaps.	πότερον, whether.	φείδομαι, w. gen., to spare,

Σωκράτης πρὸ πάντων φετο¹ χρῆναι τοὺς ἀνθρώπους σωφροσύνην κτήσασθαι. Ἐν ἐλπίσι χρῆ τοὺς σοφὸς ἔχειν βίον. Ἔργα καὶ πράξεις ἀρετῆς, οὐ λόγους ζηλοῦν χρεών. Ἴσως εἰποι² τις ἄν, ὅτι χρῆν τὸν Σωκράτη μὴ πρότερον τὰ πολιτικά διδάσκειν τοὺς ἑαυτῷ συνδιατρίβοντας ἢ σωφρονεῖν. Σωκράτης τὴν πόλιν πολλὰ ὤνησεν. Οἱ πολέμοι πολλὰς κώμας ἐνέπρησαν. Σωκράτης τὸ δαιμόνιον ἐφη προσημαίνειν ἑαυτῷ τὸ μέλλον. Πόνος, φασίν, ἐκκλείας πατήρ. Οἱ πολῖται τοὺς στρατιώτας τῆς ἀνδρείας ἡγάσθησαν.³ Ἀλκιβιάδης, ὥς Σωκράτης σένην, ἐδυνήθη τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν. Πριαίμην πρὸ πάντων χρημάτων τὸν σοφὸν ἀνδρα φίλον εἶναι μοι. Πολλοὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἔρῃν, ἐρασθέντες οὐκέτι δύνανται.

Socrates maintained (aor.), that the Deity revealed the future to him. I

¹ § 125, 20. ² § 126, 7. ³ ἀγασθαί τινά τινος, to admire one for something.

maintain, said the general, that (acc. w. *inf.*) you must attack the enemies. Virtue will always benefit man. Fill (*aor.*) the goblets with wine. The town was set on fire (*aor.*). The moderate (man) will always be able to control evil desires. The wise (man) will always love virtue. Socrates understood how to turn the youths to virtue. We cannot purchase a faithful friend for money.

§ 136. Verbs in -σ (τί-θη-μι, ΘΕ-):

1. *τί-θη-μι* (stem 'Ε-), to send. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. <i>ἵημι, ἴης, ἴησι(ν)</i> ; <i>ἱέρον</i> ; <i>ἱέμεν, ἱέτε, ἰῶσι(ν)</i> or <i>ἰέσι(ν)</i> . Subj. <i>ἴω, ἴῃς, ἴῃ</i> ; <i>ἱήρον</i> ; <i>ἰῶμεν, ἴητε, ἰῶσι(ν)</i> ; <i>ἀφίω, ἀφίῃς, ἀφίῃ</i> (<i>ἀφίῃ</i> in Xen.), etc. Imp. (<i>ἱέθι</i>), <i>ἱεῖ, ἱέτω</i> , etc. Inf. <i>ἰέναι</i> . Part. <i>ἰείς, ἰέισα, ἰέν</i> .
Impf.	Ind. <i>ἵονν</i> (from 'ΙΕΩ), <i>ἀφίσουν</i> or <i>ἡφίσουν</i> (seldom <i>ἱέον</i>), <i>ἱεῖς, ἱεῖ</i> ; <i>ἱέρον, ἱέτην</i> ; <i>ἱέμεν, ἱέτε, ἱέσαν</i> . Opt. <i>ἱέην</i> .
Perf.	<i>εἵκα</i> . — Plup. <i>εἵκειν</i> . — Fut. <i>ἵσω</i> . — Aor. I. <i>ἵκα</i> (§ 131, 2).
Aor. II.	Ind. Sing. is supplied by Aor. I. (§ 131, 2); Dual <i>εἵτρον, εἵτην</i> ; Plur. <i>εἵμεν, καθέειμεν, εἵτε, ἀνείτε, εἵσαν, ἀφείσαν</i> . Subj. <i>ῶ, ῃς, ἀφῶ, ἀφῃς</i> , etc. Opt. <i>εἵην, εἵης, εἵῃ</i> ; <i>εἵτρον, εἵτην</i> ; <i>εἵμεν, εἵτε, εἵεν</i> . Imp. <i>εἵς, ἀφές, ἔτω</i> ; <i>ἔτρον, ἔτων</i> ; <i>ἔτε, ἔτωσαν</i> and <i>ἔτων</i> . Inf. <i>εἵναι, ἀφείναι</i> . — Part. <i>εἵς, εἵσα, ἔν</i> , Gen. <i>ἐντρος, εἵσης, ἀφέντρος</i> .
REMARK. On the Aug. of <i>ἀφίημι</i> , see § 91, 3.	
MIDDLE.	
Pres.	Ind. <i>ἵεμαι, ἱέσαι, ἱεσθαι</i> , etc. Subj. <i>ἰῶμαι, ἀφίῶμαι, ἴῃ, ἀφίῃ</i> , etc. Imp. <i>ἱέο</i> or <i>ἱο</i> . Inf. <i>ἱεσθαι</i> . Part. <i>ἱέμενος, -η, -ον</i> .
Impf.	<i>ἱέμην, ἱέο</i> , etc. Opt. <i>ἰοίμην (ἱείμην), ἰοίω, ἀφιοίω</i> , etc.
Aor. II.	Ind. <i>εἵμην</i> Subj. <i>ῶμαι, ἀφῶμαι, ῃ, ἀφῃ, ἦται, ἀφῆται</i> <i>εἵσο, ἀφείσο</i> Opt. <i>προϋίμην, -οίω, -οίτο, -οίμεθα</i> , etc. <i>εἵτε, ἀφείτο</i> Imp. <i>οὔ, ἔστω</i> , etc. <i>εἵσθε</i> , etc. Inf. <i>ἔσθαι</i> . Part. <i>ἕμενος, -η, -ον</i> .
Perf.	<i>εἵμαι, μεθείμαι</i> , Inf. <i>εἵσθαι, μεθείσθαι</i> . — Plup. <i>εἵμην, εἵσο, ἀφείσο</i> , etc. — Fut. <i>ἵσομαι</i> . — Aor. I. <i>ἡκάμην</i> only in Ind. and seldom.
PASSIVE.	
Aor. I. <i>εἰθην</i> , Part. <i>ἐθείς</i> . — Fut. <i>ἐθήσομαι</i> . — Verb. Adj. <i>ἐτός, ἐτέος (ἄφετος)</i> .	

§ 137. *Εἰμί* (stem 'ΕΣ-), to be, and *Εἶμι* (stem 'Ι-), to go.

PRESENT.			
Ind. S. 1.	<i>εἰμί, to be</i>	Subj. ὦ	Ind. εἶμι, to go
2.	<i>εἶ</i>	ῃς	2. εἶ
3.	<i>ἐστί(ν)</i>	ῃ	3. εἶσι(ν)
D. 2.	<i>ἐστόν</i>	ῆτον	D. 2. ἴτον
3.	<i>ἐσόν</i>	ῆτον	3. ἴτον
P. 1.	<i>ἐσμέν</i>	ῶμεν	P. 1. ἴμεν
2.	<i>ἐστέ</i>	ῆτε	2. ἴτε
3.	<i>εἰσί(ν)</i>	ῶσι(ν)	3. ἴασι(ν)

Imp. S. 2.	ἴσθι	Inf. εἶναι	Imp.	ἴθι, πρόσθι,	Inf. λέναι
3.	ἔστω	Part. ὢν, ὄντα,		seldom πρόσθι	Part. λών, λοθ-
D. 2.	ἔστων	ὄν	3.	ἴτω, προσίτω	σα, λόν
3.	ἔστων	G. ὄντος, ὄσης	D. 2.	ἴτων	Gen. λόντος,
P. 2.	ἔσσε		3.	ἴτων	λόσης.
3.	ἔστωσαν, seldom ἔστων		P. 2.	ἴτε	
	(more seldom ὄντων)		3.	ἴτωσαν or λόντων	

IMPERFECT.

Ind.		Opt.	Ind.		Opt.
S. 1.	ἦν, I was	εἶην	S. 1.	ῥέιν or ῥα, I went	λοιμί or λοίην
2.	ἦσθα	εἶης	2.	ῥεῖς, us'ly ῥεῖσθα	λοις
3.	ἦν	εἶη	3.	ῥεῖ	λοι
D. 2.	ἦστων (ἦτον)	εἶητων	D. 2.	ῥεῖτων, us'ly ῥτον	λοιτων
3.	ἦστην (ἦτην)	εἶητην	3.	ῥεῖτην, " ῥτην	λοιτήν
P. 1.	ἦμεν	εἶημεν (εἰμεν)	P. 1.	ῥεῖμεν, " ῥμεν	λοιμεν
2.	ἦσσε (ἦτε)	εἶητε (εἰτε)	2.	ῥεῖτε, " ῥτε	λοιτε
3.	ἦσαν	εἶησαν and εἰεν	3.	ῥεσαν	λοιεν

Fut. ἔσομαι, I shall be, ἔσῃ or ἔσει, ἔσται, etc. — Opt. ἔσοίμην. — Inf. ἔσεσθαι. — Part. ἔσόμενος.

REM. 1. On the inclination of the Ind. of εἰμί, to be (except the second Pers. pl), see § 14. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit; e. g. πάρεμι, πάρει, πάρεστι, etc., Imp. παρίσθι; but παρῆν on account of the temporal augment, παρέσται on account of the omission of ε (παρέσεται), παρῆναι like infinitives with the ending -ναι, παρῶ, -ῆς, -ῆ, etc., on account of the contraction; the accentuation of the Part. in compound words should be particularly noted; e. g. παρών, Gen. παρόντος, so also παριών, Gen. παριόντος.

REM. 2. The compounds of εἰμι, to go, follow the same rules as those of εἰμί, to be; hence several forms of these two verbs are the same in compounds; e. g. πάρεμι, πάρει and πάρεσι (third Pers. Sing. of εἰμι and third Pers. Pl. of εἰμί); but Inf. παρίεναι, Part. παριών.

REM. 3. The Pres. of εἰμι, to go, particularly the Ind., also the Inf. and Part., among the Attic prose-writers, has almost always a Future signification, I shall or will go, or come. Hence the Pres. is supplied by ἔρχομαι (§ 126, 2).

LXXII. Vocabulary.

ἄπειμι, to be away, or absent.	δηδεν, namely, forsooth.	ἐφίημι, to send up to; scilicet.
ἀπείμι, to go away.	εἰς-εἰμι, to go, or come into.	mid. w. gen., send oneself or one's thoughts after anything, i. e. desire.
ἀρκέομαι, w. pass. aor., to satisfy oneself, be contented, w. dat.	ἐμβροχίζω, to drive into the net or snare, ensnare.	καθίημι, to let down, lay.
ἀφίημι, to let go, give up, neglect.	ἐξ-ίημι, to let or send out; of rivers, empty itself.	κύπρος, -ου, ὅ, a wild boar.
βιώω, to live.	ἐπειτα, afterwards, then.	καρπός, -ά, -όν, strong, large.
δέον, -οντος (from δεῖ), τό, that which is owed, duty.	ἔπειτα, hereafter.	κραυγή, -ης, ἡ, a cry, a shout.

ἔχειν in connection with adverbs, e. g. *εὖ, κακῶς ἔχειν, bene, male ac habere, τελευτᾶν, to end, to die*, and many others.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

<i>δύω, to wrap up,</i>	first Aor. <i>ἐδύσα, I wrapped up,</i>	second Aor. <i>ἔδυν, I went in, down,</i>
<i>ἵστημι, to place,</i>	" <i>ἔστησα, I placed,</i>	" <i>ἔστην, I stood,</i>
<i>φύω, to produce,</i>	" <i>ἔφύσα, I produced,</i>	" <i>ἔφυν, I was produced,</i>
<i>σκέλλω, to make dry,</i>	" <i>(ἐσκέλα, Poet. I made dry),</i>	" <i>ἔσκλην, I withered.</i>

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

<i>ἐγείρω, to awake,</i>	first Pf. <i>ἐγήγερκα, I have awakened,</i>	second Pf. <i>ἐγρήγορα, I am awake,</i>
<i>δύλλωμι, to destroy,</i>	" <i>δλώλεκα, I have destroyed,</i>	" <i>δλώλα, I have perished,</i>
<i>πείθω, to persuade,</i>	" <i>πέπεικα, I have persuaded,</i>	" <i>πέποιθα, I trust.</i>

Moreover, some second Perfects of transitive verbs which do not form a first Perf., have an intransitive signification; e. g. *ἄγνυμι, to break,* second Perf. *ἔαγα, I am broken,* *πήγνυμι, to fasten,* *πέπηγα, I am fastened or stand fast,* *ρήγνυμι, to rend,* *ῥέφωγα, I am rent,* *σῆπω, to make rotten,* *σείσηπα, I am rotten,* *τήκω, to smelt,* e. g. iron, *τέτηκα, I am smelted,* *φαίνω, to show,* *πέφηνα, I appear.*

3. On the signification and use of the middle form, the following are to be noted:

(a) The middle denotes first, an action which the subject performs directly upon itself, where in English we use the active verb and the accusative of the reflexive pronoun; e. g. *τύπτομαι, I strike myself,* *ἐτυψάμην, I struck myself,* *τύψομαι, I shall strike myself.* This use of the middle is rare. Here belong the following verbs which are presented in the aorist-form: *ἀπέχω, to keep from,* *ἀποσχέσθαι, to keep one's self from, to abstain from;* *ἀπάγχειν τινά, to strangle, to hang some one,* *ἀπάγχεσθαι, to strangle or hang one's self;* *τύπασθαι, κόπασθαι, to strike one's self;* *ἐπιβαλέσθαι τινί, to throw or place one's self upon something, to apply one's self to something;* *παύσασθαι, to cease* (from *παύω, to cause to cease*); *δείξασθαι, to show one's self;* particularly verbs which express an action performed by the subject on his own body: *λούσασθαι* (to wash one's self), *νίπασθαι, ἀλείφασθαι, χρίσασθαι, γυμνάσθαι, καλύνεσθαι, κοσμήσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, στεφανώσασθαι,* and the like. With the exception of the above verbs and some others, this reflexive relation is commonly expressed by the active form with the accusative of the reflexive pronoun; e. g. *ἐπαινεῖν*

138. II. Verbs in -μι which annex the Syllable νν̄ or ν̄ to the Stem-vowel and append to this the Personal-endings.

Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.

A. Verbs whose Stem ends with α, ε or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδά-νν̄-μι ¹	κορέ-νν̄-μι ¹	στρώ-νν̄-μι ¹
	Impf.	ἐ-σκεδά-νν̄-ν ¹	ἐ-κορέ-νν̄-ν ¹	ἐ-στρώ-νν̄-ν ¹
	Perf.	ἐ-σκέδ̄-κα	κε-κόρε-κα	ἐ-στρώ-κα
	Plup.	ἐ-σκεδ̄-κειν	ἐ-κε-κορέ-κειν	ἐ-στρώ-κειν
	Fut.	σκεδ̄-σω,	κορέ-σω,	στρώ-σω
	Aor.	Att. σκεδ̄ω, -ᾶς, -ῶ ἐ-σκέδ̄-σα	Att. κορέω, -εῖς, -εῖ ἐ-κόρε-σα	ἐ-στρώ-σα
Mid.	Pres.	σκεδά-νν̄-μαι	κορέ-νν̄-μαι	στρώ-νν̄-μαι
	Impf.	ἐ-σκεδα-νν̄-μην	ἐ-κόρε-νν̄-μην	ἐ-στρω-νν̄-μην
	Perf.	ἐ-σκέδα-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδ̄-α-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor.		ἐ-κορε-σ-άμην	
Pass.	F. Pf.		κε-κορέ-σ-ομαι	
Pass.	Aor.	ἐ-σκεδ̄-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός	κορε-σ-τός	στρω-τός
		σκεδα-σ-τέος	κορε-σ-τέος	στρω-τέος.

B. Verbs whose Stem ends with a Consonant.

Pres.	ὀλ-λυ-μι, ^a perdo	ὀλ-λῦ-μαι, ^a perco	ὀμ-νῶ-μι ²	ὀμ-νῶ-μαι
Impf.	ὠλ-λυ-ν ²	ὠλ-λῦ-μην	ὀμ-νῶ-ν ²	ὀμ-νῶ-μην
Perf. I.	ὀλ-ώλε-κα ('ΟΛΕΩ), perdidici, § 89.		ὀμ-ώμο-κα ('ΟΜΟΩ), § 89.	ὀμ-ώμο-μαι
Perf. II.	ὀλ-ωλ-α, perii			
Plup. I.	ὀλ-ωλέ-κειν, perdidieram		ὀμ-ωμό-κειν	ὀμ-ωμό-μην
Plup. II.	ὀλ-ώλ-ειν, perieram			
Fut.	ὀλ-ῶ, -εῖς, -εῖ	ὀλ-σῶμαι, -εῖ	ὀμ-σῶμαι, -εῖ	
Aor. I.	ὤλε-σα	A. II. ὤλ-ῶμην	ὠμο-σα	ὠμο-σάμην
			A. I. P. ὠμό-σ-θην et ὠμόθην	
			I. F. P. ὀμο-σ-θήσομαι.	

^a Ἀπ
al

ἀπε. MARK. Ὀλλυνμι comes by assimilation from ὀλ-ννμι. For an example of
ἀρκέσ- ending with a mute, see δείκνυμι above, under the paradigms (§ 138).
satiu t. Perf. Mid. or Pass. of ὀμννμι is ὀμωμοσμέτος. The remaining forms
tentet. of and Plup. commonly omit the σ among the Attic writers; e. g.
ὀφίημι, ἐν ὀμώμοτο.

neglect.
βίω, to live. ὀδα-ννῶ, ἐσκεδά-ννυν — κορε-ννῶ, ἐκορέ-ννυν — στρω-ννῶ,
δόν, -οντες (always ὄ).
that which ὠ, ὤλυν-ον — δμνῶ-ω, ὤμνυν-ον (always ὄ).

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends:

§ 139. A. In a Vowel and assumes -vv̄.

(a) Verbs whose Stem ends in a.

1. *κερά-vv̄-μι*, to mix, Fut. *κεράσω*, Att. *κεράω*; Aor. *ἐκέρᾱσα*; Perf. *κέκρᾱκα*; Perf. Mid. or Pass. *κέκρᾱμαι*; Aor. Pass. *ἐκράσθην*, also *ἐκεράσθην*.—Mid.

2. *κρεμά-vv̄-μι*, to hang, Fut. *κρεμάσω*, Att. *κρεμῶ*; Aor. *ἐκρέμασσα*; Mid. or Pass. *κρεμᾶνν̄μαι*, *I hang myself* or *am hung* (but *κρέμαμαι*, to hang, Intrans., § 135, 5); Fut. Pass. *κρεμασθήσομαι*; Aor. *ἐκρεμάσθην*, *I was hung*, or *I hung*, Intrans.

3. *πετα-vv̄-μι*, to spread out, expand, open, Fut. *πετάσω*, Att. *πετώ*; Perf. Mid. or Pass. *πέπταμαι*; Aor. Pass. *ἐπετάσθην* (Syncope, § 117, 1).

4. *σχεδά-vv̄-μι*, to scatter, Fut. *σχεδάσω*, Att. *σχεδῶ*; Perf. Mid. or Pass. *ἐσκέδασμαι*; Aor. Pass. *ἐσχεδάσθην*.

(b) Verbs whose Stem ends in ε.

1. *ἔ-vv̄-μι*, to clothe, in prose *ἀμφιένν̄μι*, Impf. *ἀμφιένν̄ν* without Aug.; Fut. *ἀμφιέσω*, Att. *ἀμφιῶ*; Aor. *ἡμφίεσα*; Perf. Mid. or Pass. *ἡμφιέσμαι*, *ἡμφιέσαι*, *ἡμφιέσται*, etc., Inf. *ἡμφιέσθαι*; Fut. Mid. *ἀμφιέσομαι*, Att. *ἀμφιοῦμαι*.—Aug., § 91, 3.

2. *ζέ-vv̄-μι*, to boil, Trans., Fut. *ζέσω*; Aor. *ἔξεσα*; Perf. Mid. or Pass. *ἔξεσμαι*; Aor. Pass. *ἐξέσθην*.—(*ζέω*, on the contrary, is usually intransitive).

3. *χορέ-vv̄-μι*, to satisfy, satiate, Fut. *χορέσω*, Att. *χορῶ*; Aor. *ἐχόρεσα*; Perf. Mid. or Pass. *κεχόρεσμαι*; Aor. Pass. *ἐχορέσθην*.—Mid.

4. *σβέ-vv̄-μι*, to extinguish, Fut. *σβέσω*; first Aor. *ἔσβεσα*, *I extinguished*; second Aor. *ἔσβην*, *I ceased to burn*, *went out*; Perf. *ἔσβηκα*, *I have ceased to burn*.—Mid. *σβένν̄μαι*, to cease to burn, Perf. Mid. or Pass. *ἔσβεσμαι*; Aor. Pass. *ἐσβέσθην*. No other verb in -vv̄μι has a second Aorist.

5. *στορέ-vv̄-μι*, to spread out, abbreviated form *στόρν̄μι*, Fut. *στορέσω*, Att. *στορῶ*; Aor. *ἐστόρεσα*. The other tenses are formed from *στρώνν̄μι*, viz. *ἴστρομαι*, *ἴστρούθην*, *στρωτός*. See § 138, A, c.

(c) Verbs in *ο*, with the *ο* lengthened into *ω*.

1 ζῶ-νῦ-μι, to gird, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι (§ 95).—Mid.

2 ῥῶ-νῦ-μι, to strengthen, Fut. ῥώσω; Aor. ἔρῥωσα; Perf. Mid. or Pass. ἔρῥωμαι, Imp. ἔρῥωσο, farewell, Inf. ἔρῥώσθαι; Aor. Pass. ἔρῥώσθην (§ 95).

3 στῶ-νῦ-μι, to spread out, Fut. στρώσω; Aor. ἔστρωσα, etc. See στορέννυμι and § 138, A, c.

4 χῶ-νῦ-μι, to color, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

§ 140. B. In a Consonant and assumes -νῦ (see δείκ-νῦ-μι, § 138).

1 αῖγ-νῦ-μι, to break, Fut. αῖξω; Aor. ἔαξα, Inf. αῖξαι; second Perf. ἔαγα, I am broken; Aor. Pass. ἐάγην (Aug., § 87, 4).—Mid.

2 εἰργ-νῦ-μι (or εἰργω), to shut in, Fut. εἰρξω; Aor. εἰρξα. (But εἰργω, εἰρξω, εἰρξα, to shut out, etc.).

3 ζεύγ-νῦ-μι, to join, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἐζεύχθην, more frequently ἐζύγην.

4 μίγ-νῦ-μι, to mix, Fut. μίξω; Aor. ἔμιξα, μίξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμιγμαι; Aor. Pass. ἐμίχθην, more frequently ἐμίγην; Fut. Perf. μεμίξομαι.

5 οἶγ-νῦ-μι or οἶγω, prose ἀνοίγνυμι, ἀνοίγω, to open, Impf. ἀνέφρον; Fut. ἀνοίξω; Aor. ἀνέφξα, ἀνοίξαι; first Perf. ἀνέφρα, I have opened; second Perf. ἀνέφρα, I stand open, instead of which Att. ἀνέφωμαι; Aor. Pass. ἀνέφχθην, ἀνοιχθῆναι (Aug., § 87, 6).

6 ὁμόργ-νῦ-μι, to wipe off, Fut. ὁμόρξω; Aor. ὤμορξα.—Mid.

7 ὄρ-νῦ-μι, to rouse, Fut. ὄρσω; Aor. ὤρσα; Mid. ὄρνυμαι, to rouse one's self, Fut. ὄρσῶμαι; Aor. ὠρόμην.

8 πηγ-νῦ-μι, to fix, fasten, Fut. πηξω; Aor. ἔπηξα; first Perf. πέπηχα, I have fastened; second Perf. πέπηγα, I stand fast; Mid. πήρνυμαι, I stick fast; Perf. πέπηγμαι, I stand fast; Aor. Pass. ἐπέπηγην.—Mid.

9 ῥηγ-νῦ-μι, to tear, break, Fut. ῥήξω; Aor. ἔρρηξα; second Perf. ἔρρωγα, I am broken, rent; Aor. ἔρράγην; Fut. Pass. ῥάγῃσμαι.

LXXIII. Vocabulary.

Ἀηδής, -ές, unpleasant, join again; of an army, ἀπο-σβέννυμι, to quench.
disgusting. set out again. βδελυγμία, -ας, ἡ, dislike,
ἀνα-ζεύγνυμι, to yoke, or ἀνα-καίω, to burn, kindle. disgust.

διαφρήννυμι, to break asunder, tear in pieces, tear away.	κατίλλω, to chatter, prat- tle. light	gether, make coagulate, compose.
εγκαλλωπίζομαι, to be proud of, make a dis- play.	λύχνος, -ον, ὁ, a lamp, a μαλθακός, -ή, -όν, soft, rich, tender.	φύσημα, -ατος, τό, breath. φῶς, φωτός, τό, light. χόλος, -ον, ὁ, ill-will, an- ger. jury.
ἐξ-όλλυμι, to ruin utterly.	στυγέω, to hate.	ψευδόρασκον, -ον, τό, per- jured.
ζεύγνυμι, to yoke, join.	συνπῆγνυμι, to join to-	ψεύδορκος, -ον, perjured.

Τῶν βρωμάτων τὰ ἥδιατα,¹ ἐν τις προσφέρει, πρὶν ἐπιθυμεῖν, ἡρῶ φαίνεται, κεκορασμένοις δὲ καὶ βδελυγμίαν παρέχει. Τῷ αὐτῷ φουσηματι τὸ μὲν πῦρ ἀνακαύσειας ἂν, τὸ δὲ τοῦ λύχνου φῶς ἀποσβέσειας. Οἱ Ἀθηναῖοι μετὰ πάσης τῆς θυνάμεως ἐπὶ τοὺς Πέρσας ἀνέζευξαν. Μὴ δαιμόνων χόλον ὄρουσ. Ἡ ἔβρις πολλὰ ἤδη τῶν ἀνθρώπων ἀπόλεσεν ἔργα. Εἰ μὴ φυλάξεις μικρ', ἀπολείς τὰ μεῖζονα. Οἱ πολέμοι ὤμοσαν τὰς συνθήκας φυλάξαι. Ξενοφάνης ἔλεγε, τὴν γῆν ἐξ ἀέρος καὶ πυρὸς συμπαγῆναι. Σωκράτης, ἰδὼν² Ἀντισθένη τὸ διεβρωγὸς ἱματίου μέρος αἰε ποιοῦντα φανερόν· Οὐ παύσῃ, ἔφη, ἐγκαλλωπιζόμενος ἡμῖν; Ψεύδορκον στυγεῖ θεός, ὅστις ὑμεῖται. Ζεὺς ἀνδρ' ἐξολέσειεν Ὀλύμπιος, ὃς τὸν ἱναῖρον μαλθακὰ κατίλλων ἐξεπατῆν ἐθέλει.

Boil (aor.) the water, O boy! The garment is torn. The milk is curdled (συνπῆγνυμι, perf. 2). The doors are open. The wine was mixed (aor.) with water (dat.). The goblet is broken to pieces. The light is extinguished. The soldiers will again set out against the enemies. Swear (subj. aor.) not without reason. Haughtiness will ruin you all. Extinguish (aor.) the light. The women in sorrow (sorrowing) tore (aor. mid.) their garments.

§ 141. Inflection of the two forms of the Perfect, κείμει and ἤμαι.

(a) Κείμει, to lie down.

Κείμει, properly, *I have laid myself down, I am lain down*, hence, *I lie down*, is a Perf. form without reduplication.

Perf.	Ind. κείμει, κείσαι, κείται, κείμεθα, κείσθε, κείνται; Subj. κέωμαι, κέη, κήται, etc.; Imp. κείσο, κείσθω, etc.; Inf. κείσθαι; Part. κείμενος.
Phrp.	Ind. ἐκείμεν, ἐκείσο, ἐκείτο, third Pers. Pl. ἐκείντο; Opt. κείμην, κέοιο, κέοιτο, etc.
Fin.	κείσομαι.
	Οπισπαστά, ἀνάκειμαι, κατάκειμαι, κατάκεισαι, etc.; Inf. κατακείσθαι; Imp. κατάκεισο, ἐγκείσο.

(b) Ἦμαι, to sit.

1. Ἦμαι, properly, *I have seated myself, I have been seated*, hence, *I sit*, is a Perf. form of the Poet. Aor. Act. εἶσα, to set, to establish. The stem is ἦδ- (comp. ἦσ-ται instead of ἦδ-ται [according to § 8, 1.] and the Lat. sed-eo).

¹ § 51, 1.

² § 126, 4.

Perf. | Ind. ἡμαι, ἦσαι, ἦσται, ἡμεθα, ἦσθε, ἦνται;
 Imp. ἦσο, ἦσθω, etc.; Inf. ἦσθαι; Part. ἡμενος.
Plup. | ἡμην, ἦσο, ἦστο, ἡμεθα, ἦσθε, ἦντο.

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the compound differs from that of the simple, in never taking *σ* in the third Pers. Sing. Perf., nor in the Plup., except when it has the temporal Augment:

Perf. | *κάθημαι, κάθησαι, κάθηται, etc.; Subj. κάθωμαι, κάθη, κάθηται, etc.; Imp. κάθησο, etc.; Inf. καθῆσθαι; Part. καθήμενος.*
Plup. | *ἐκαθήμην and καθήμεν, ἐκάθησο and καθήσο, ἐκάθητο and καθήτο, etc.; Opt. καθοίμην, κάθοιο, κάθοιτο, etc.*

REMARK. The defective forms of *ἡμαι* are supplied by *ἔξεσθαι* or *ἔξεσθαι* (prose *καθέξεσθαι, καθίξεσθαι*).

§ 142. *Verbs in -ω, which follow the analogy of Verbs in -μι, in forming the second Aor. Act. and Mid.*

1. Several verbs with the characteristic *α, ε, ο, υ*, form a second Aor. Act. and Mid., according to the analogy of verbs in *-μι*, since, in this tense, they omit the mode-vowel, and hence append the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in *-ω*.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in *-μι*. The characteristic-vowel is in most cases lengthened, as in *ἔστην*, viz. *ᾱ* and *ε* into *ῃ*, *ο* into *ω*, *ι* and *υ* into *ῖ* and *ῡ*. This lengthened vowel remains, as in *ἔστην*, throughout the Ind., Imp. and Inf. The Imp. ending *-ῃθι* in verbs whose characteristic-vowel is *α*, in composition is abridged into *ᾱ*; e. g. *πρόβᾱ* instead of *πρόβῃθι*.

Modes and Persons.	a. Characteris. α BA-Ω, βαίνω, to go.	b. Characteris. ε ΣΒΕ-Ω, σβέννυμι, to extinguish.	c. Characteris. ο ΓΝΟ-Ω, γινώσκω, to know.	d. Charac. υ δύ-ω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went	ἔσβην, I ceased	ἔγνων, I knew	ἔδυν, to go
2.	ἔ-βη-ς	ἔσβης [to burn	ἔγνως	ἔδος [in or
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδο [under
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδοτον
3.	ἔ-βῆ-την	ἔσβήτην	ἔγνώτην	ἔδότην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνομεν	ἔδομεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδοτε
3.	ἔ-βη-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνων)	ἔδοσαν (Poet. ἔδυν)
Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, -ῆς, -ῆ ¹	γνῶ, γνῶς, γνῶ ¹	δύω, -ης, -ῆ ¹
D.	βῆτον	σβῆτον	γνῶτον	δύητον
P.	βῶμεν, -ῆτε, -ῶσι(ν)	σβῶμεν, -ῆτε, -ῶσι(ν)	γνῶμεν, -ῶτε, -ῶσι(ν)	δύωμεν, -ῆτε, -ῶσι(ν)

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω.

Opt. S. 1.	βαίνην	σβείην	γνοίην	
2.	βαίης	σβείης	γνοίης	
3.	βαίη	σβείη	γνοίη	
D. 2.	βαίητον et -αίτον	σβείητον et -είτον	γνοίητον et -οίτον	
3.	βαίητην et -αίτην	σβείητην et -είτην	γνοίητην et -οίτην	
P. 1.	βαίημεν et -αίμεν	σβείημεν et -είμεν	γνοίημεν et -οίμεν	
2.	βαίητε et -αίτε	σβείητε et -είτε	γνοίητε et -οίτε	
3.	βαίεν (seldom βαίησαν).	σβείεν	γνοίεν (rarely γνοίησαν).	
Imp. S.	βῆθι, -ήτω ¹	σβῆθι, -ήτω ¹	γνώθι, -ώτω ¹	δύθι, -ύτω ¹
D. 1.	βῆτον, -ήτων	σβῆτον, -ήτων	γνώτον, -ώτων	δύτεν, -ύτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βήτωσαν and βάντων	σβήτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, -ᾶσα, -άν G. βάντος	σβείς, -είσα, -έν G. σβέντος	γνός, -οῖσα, -όν G. γνόντος	δός, -ῦσα, -ύν G. δύντος

REMARK. The Opt. form δύνην, instead of δυίην, is not found in the Attic dialect, but in the Epic. In the Common language, the second Aor. Mid. is formed in only a very few verbs; e. g. πέτομαι (§ 125, 23), πρίσσθαι, to buy (§ 135, p. 165).

Summary of Verbs with a second Aor. like Verbs in -μι.

Besides the verbs mentioned above, some others have this form:

1. διδράσκω, to run away (§ 122, 6), Aor. (APA-) ἔδραν, -ᾶς, -ᾶ, -ᾶμεν, -ᾶτε, -ᾶσαν, Subj. δρῶ, δρᾶς, δρᾷ, δρᾶτον, δρῶμεν, δρᾶτε, δρῶσι(ν), Opt. δρᾷην, Imp. δρᾷθι, -άτω, Inf. δρᾶναι, Part. δράς, -ᾶσα, -άν.

2. πέτομαι, to fly (§ 125, 23), Aor. (PTA-) ἔπτεν, Inf. πτήναι, Part. πτάς; Aor. Mid. ἐπτάμεν, πτάσθαι.

3. σκῆλλω or σκαλέω, to dry, make dry, second Aor. (SKAA-) ἔσκλην, to wither (Intrans.), Inf. σκλήναι, Opt. σκλαίην (§ 117, 2).

4. φθά-νω, to come before, anticipate (§ 119, 5), second Aor. ἔφθην, φθῆναι, φθάς, φθῶ, φθαίην.

5. καίω, to burn, Trans. (§ 116, 2), second Aor. (KAE-) ἐκάην,* I burned, Intrans.; but first Aor. ἔκανσα, Trans.

6. ῥέω, to flow (§ 116, 3), Aor. (PTE-) ἔρρῳην,* I flowed.

7. χαίρω, to rejoice (§ 125, 24), Aor. (XAPE-) ἐχάρην.*

8. αἰσίζομαι, to be taken, Aor. (AIO-) ἤλων and ἐάλων (§ 122, 1).

9. βιώνω, to live, second Aor. ἐβίων, Subj. βιώ, -ῶς, -ῶ, etc., Opt. βιόηην (not βιοίην, as γνοίην, to distinguish it from Opt. Impf. βιοιην), Inf. βιώναι, Part. βιούς; but the Cases of the Part. βιούς are supplied by the first Aor. Part. βιώσας. Thus, ἀνεβίων, I came

¹ Compounds, e. g. ἀνάβηθι, ἀνάβα, ἀνάβητε; ἀπόσβηθι; διάγνωθι; ἀνάδύθι.

* These are strictly Pass. Aorists, though they have an Act. Intrans. signification.—Tr.

to life again, from ἀναβιώσκομαι.—The Pres. and Impf. of βίωω are but little used by the Attic writers; instead of these, they employ the corresponding tenses of ζῶ, which, on the contrary, borrows its remaining tenses from βίωω; thus, Pres. ζῶ; Impf. ἔζων (§ 97, 3); Fut. βιώσομαι; Aor. ἐβίωσ; Perf. βεβίωκα; Perf. Pass. βεβιώται, Part. βεβιωμένος.

10 φῶω, to bring forth, produce, second Aor. ἔφῶν, I was produced, born, I sprung up, arose, was, φῶναι, φως, Subj. φῶω (Opt. wanting in the Attic dialect); but the first Aor. ἔφῶσα, I produced, Fut. φύσω, I will produce. The Perf. πέφῶκα, also has an intransitive sense, and also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

§ 143. Οἶδα (stem 'ΕΙΔ., to see), I know.

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp. ἴσθι	Inf. εἰδέναι
2.	οἶσθα	εἰδῆς	ἴστω	
3.	οἶδε(ν)	εἰδῆ	ἴστω	εἰδέναι
D. 2. 3.	ἴστων, ἴστων	εἰδῆτεν, -ήτων	ἴστων, ἴστων	
P. 1.	ἴσμεν	εἰδόμεν		Part. εἰδώς, -νία, -ός
2.	ἴστε	εἰδῆτε	ἴστε	
3.	ἴσασι(ν)	εἰδῶσι(ν)	ἴσωσαν	
PLUPERFECT.				
Ind. S. 1.	ᾔδειν ¹	Dual	Pl. ᾔδειμεν	
2.	ᾔδεις and -εἰσθα	ᾔδειτον	ᾔδειτε	
3.	ᾔδει(ν)	ᾔδείτην	ᾔδεσαν	
Opt. Sing.	εἰδείην, -ης, -η; Dual εἰδείητον, -ήτην; Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείεν (seldom εἰδείησαν).			
Fut.	εἴσομαι, I shall know.—Verbal adjective, ἴστέον.			
Σύνοιδα, compounded of οἶδα, I am conscious, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.				

LXXIV. Vocabulary.

αἷμα, -ατος, τό, blood.	ἀπο-κρύπτω, to conceal.	παρὰ-πέτομαι, to fly away.
ἀκολάστως, with impunity, extravagantly, licentiously.	ἀχρηστος, -ον, useless.	πρό-οἶδα, to know beforehand.
ἀπο-βαίνω, to go away.	βοηθέω, to hasten to help, assist.	προσθετός, -ή, -όν, or πρόσθετος, -η, -ον, added (by art), artificial.
ἀπο-γινώσκω, to reject;	δύω, to go or sink into, put on.	πτέρυξ, -γος, ἡ, a wing.
ω. ἐμαυρόν, give oneself up, despair.	ἐκ-πέτομαι, to fly away.	συγγινώσκω, w. dat., to pardon. [that.]
ἀπο-διδράσκω, w. acc., to run away from.	ἐμπίλημι τί τινος, to fill.	ω. inf. and ind., so
	νεκρός, -ά, -όν, dead; ὁ νεκρός, a corpse.	

¹ First Pers. ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms.

Οἱ ἄνθρωποι τὴν ἀλήθειαν γινῶναι σπεύδουσιν. Γινῶθι σεαυτὸν. Γινῶναι χαλεπὸν μέτρον. Ἡ πόλις ἐκινδύνευσεν ὑπὸ τῶν πολεμίων ἀλῶναι. Φεῦγε τοὺς ἀκολάστως βίωσαντας. Σύγγνωθί μοι, ὦ πάτερ. Λιμὸς μέγιστον ὄλγος ἀνθρώποις ἐφν. Ὁξεῖα ἡδονὴ παραπτῶσα φθάνει. Ὁ δοῦλος ἔλαθεν¹ ἀποδρᾶς τὸν δεσπότην. Οἱ στρατηγοὶ ἐγνώσαν² τοῖς πολίταις βοηθεῖν. Μήποτε σεαυτὸν ἀπογνῶς. Δαίδαλος ποιήσας πτέρυγας προσθετὰς ἐξέπη μετὰ τοῦ Ἰκάρου. Σύλλας ἐνέπλησε τὴν πόλιν φόνον καὶ νεκρῶν, ὥστε τὸν Κεραμεικὸν³ αἵματι βυῖναι. Οἱ πολέμιοι τὴν γῆν τεμώντες⁴ ἀπέβησαν. Ἀχρηστον προειδέναι τὰ μέλλοντα. Οἱ ἀγαθοὶ πάντων μέτρον ἴσασιν (know how) ἔχειν. Πολλοὶ ἄνθρωποι οὔτε δίκας ᾔδεσαν, οὔτε νόμους.

Go away, O boy! The whole town flowed with blood. The bird flew away. The general determined to assist the town. The father pardoned the son. Mayest thou not live licentiously! Men rejoice to know (aor. part.) the truth. The town was taken by the enemies. Let us not despair. The slave ran away from his master. The boy rejoiced when he saw (aor. part.) the bird fly away (aor. part.). It is well in everything to know (how) to observe moderation. Never praise a man, before (πρὶν ἂν, w. subj.) thou knowest him well. (σαφῶς).

§ 144. Deponents (§ 118, Rem.), and Active Verbs whose Future has a Middle form.

a. List of Deponents Middle most in use.

Ἀγωνίζομαι, to contend,	δεξιόμαι, to greet,	λωβάομαι, to insult,
αἰκίζομαι, to treat inju- riously,	δέχομαι, to receive,	μαντεύομαι, to prophesy,
αἰνίττομαι, to speak darkly,	διακελεύομαι, to exhort,	μαρτύρομαι, to call to wit- ness,
αἰσθάνομαι, to perceive,	δωρέομαι, to present,	μάχομαι, to fight,
αἰτιόμαι, to accuse,	ἐγκελεύομαι, to urge,	μέφομαι, to blame,
ἁκέομαι, to heal,	ἐντέλλομαι, to command,	μηχανάομαι, to devise,
ἁκροάομαι, to hear,	ἐπικελεύομαι, to urge,	μιμέομαι, to imitate,
ἁκροβολίζομαι, to throw from afar, to skirmish,	ἐργάζομαι, to work,	μυθέομαι, to speak,
ἄλλομαι, to leap,	εὐχομαι, to pray,	μυθολογέομαι, to relate,
ἀναβιώσκομαι, to restore to life, or to live again,	ηγέομαι, to go before,	μυκάομαι, to low,
ἀνακοινοῦμαι, to communi- cate with,	θεάομαι, to see,	ξυλεύομαι, to gather wood,
ἀπεχθάνομαι, to be hated,	ἰάομαι, to heal,	ξυλίζομαι, to gather wood,
ἀπολογέομαι, to speak in defence,	ἰλῴσκομαι, to propitiate,	δύρομαι, to mourn,
ἀράομαι, to pray,	ἱππάζομαι, to ride,	οἰωνίζομαι, to take omens by birds,
ἀσπάζομαι, to welcome,	ἰσχυρίζομαι, to exert one's strength,	δλοφύρομαι, to lament,
ἀφικνέομαι, to come,	κανχάομαι, to boast,	δρχέομαι, to dance,
βιάζομαι, to force,	κοινολογέομαι, to consult with,	δοσφραίνομαι, to smell,
γίγνομαι, to become,	κτάομαι, to acquire,	παραιτέομαι, to entreat,
	ληίζομαι, to plunder,	παρακελεύομαι, to urge,
	λογίζομαι, to consider,	παραμυθέομαι, to encour- age,
	λυμαίνομαι, to maltreat,	

¹ § 121, 13.² determined.³ a place in Athens.⁴ § 119.

παρήγιάζομαι, to speak freely,	σκέπτομαι, to consider,	ὑποσχέομαι, to promise,
πέτομαι, to fly,	σταθμίζομαι, to estimate (distance),	ὑποκρίνομαι, to answer,
πραγματεύομαι, to be busy,	στοχάζομαι, to aim at,	φείδομαι, to spare,
προσιμίζομαι, to make a preamble,	στρατεύομαι, to go to war,	φθέγγομαι, to speak,
προφασίζομαι, to offer as an excuse,	στράτοπεδεύομαι, to en- camp,	φιλοφρονέομαι, to treat kindly,
πυνθάνομαι, to inquire,	τεκμαίρομαι, to limit,	χαρίζομαι, to show kindness,
τίθομαι, to reverence,	τεκταίνομαι, to fabricate,	χράομαι, to use,
	τεχνάομαι, to build,	ὠνέομαι, to buy.

b. List of Deponents Passive most in use.

ἄλίομαι, to wander,	ἐναντιόομαι, to resist,	ἡδομαι, to rejoice,
ἄχθομαι, to be displeased,	ἐνθυμέομαι, to reflect,	κρέμμιμαι, to hang,
βούλομαι, to wish,	ἐννοέομαι, to consider well,	μισάττομαι, to loathe,
βρυχάομαι, to roar,	ἐπιμέλομαι and -έομαι, to take care,	οἶομαι, to suppose,
δέομαι, to want,	ἐπίσταμαι, to know,	προθυμέομαι, to desire,
διανοέομαι, to think,	εὐλαβέομαι, to be cautious,	σέβομαι, to reverence,
δύναμαι, to be able (Mid. Aor. only Epic),		

REMARK. ἄγαμαι, to wonder, αἰδέομαι, to reverence, ἀμείβομαι, to exchange, ἀμιλλάομαι, to contend, ἀποκρίνομαι, to answer, ἀπολογέομαι, to apologize, ἀρνέομαι, to deny, ἀνλίζομαι, to lodge, διαλέγομαι, to converse with, ἐπινόεομαι, to reflect upon, λοιδορέομαι, to reproach, μέφομαι, to blame, ὀρέγομαι, to desire, πειράομαι, to try, προνοέομαι, to foresee, φιλοφρονέομαι, to treat kindly, and φιλοτιμέομαι, to be ambitious, have both a Mid. and Pass. form for their Aorist. Of these, ἀγαμαι, αἰδέομαι, ἀμιλλάομαι, ἀρνέομαι, διαλέγομαι and φιλοτιμέομαι, are more frequently in the Pass. Aor.; on the contrary, ἀμείβομαι, ἀποκρίνομαι, ἀπολογέομαι, μέφομαι and φιλοφρονέομαι, more frequently in the Mid. Aor.

c. List of Active Verbs most in use with a Middle Future.

ἄγνέω,* not to know,	βαίνω, to go,	δεῖσαι, to fear,
ᾄδω,† to sing,	βίω, to live,	διδράσκω, to run away,
ἀκούω,† to hear,	βλέπω,* to see,	διώκω,* to pursue,
ἀλαλάζω,* to cry out,	βοάω,† to cry out,	ἐγκωμιάζω, to praise,
ἀμαρτάνω,† to miss,	γελῶ,† to laugh.	εἰμί, to be,
ἀπαντᾷω,† to meet,	γηράσκω, to grow old,	ἐπαινέω,* to praise,
ἀπολαύω,† to enjoy,	γινώσκω, to know,	ἐπιορκέω, to perjure one's self,
ἀρπάζω,† to seize,	δάκνω, to bite,	ἐσθίω, to eat,
βαθίζω, to go,	δαρθάνω, to sleep,	

* Also with Fut. Act., in writers of the best period.—Tr.

† Also with Fut. Act., but only in the later writers. Comp. Rost. Gr. Gram., § 82, VI D, c). The forms of the Fut. Mid., however, are to be preferred.—Tr.

θαυμάζω,* to wonder,	νέω, to swim,	προσκυνέω,* to reverence,
θέω,* to run,	οἶδα, to know,	ρέω, to flow,
θηράω, θηρεύω,* to hunt,	θιμύζω,* to lament,	σιγῶω, to be silent,
θιγγάνω, to touch,	ὀλολύζω,* to howl,	σιωπάω,† to be silent,
θνήσκω, to die,	δυννυμι,† to swoon,	σπώπτω, to sport,
θρώσκω, to leap,	ὄρώω, to see,	σπουδάζω, to be zealous,
κάμνω, to labor,	παίζω, to sport,	συρίττω, to pipe,
κλαίω,† to weep,	πάσχω, to suffer,	τίκτω,* to produce,
κλέπτω, to steal,	πηδύω, to leap,	τρέχω, to run,
κολάζω,* to punish,	πίνω, to drink,	τρώγω, to gnaw,
κωμάζω,* to indulge in festivity,	πίπτω, to fall,	τυγχάνω, to obtain,
λαγχάνω, to obtain,	πλέω, to sail,	τωθάζω, to rail at,
λαμβάνω, to take,	πνέω, to blow (but συμ- πνεύσω),	φεύγω, to flee,
λιχμύω, to lick,	πνίγω,† to strangle,	φθάνω,† to come before,
μανθάνω, to learn,	ποθέω,* to desire,	χάσκω, to gape,
		χωρέω,* to contain.

REMARKS ON THE MODAL ADVERB ἄν.

2. The discussion of the modal adverb ἄν is intimately connected with the treatment of the modes. This adverb is used to show the relation of the *conditioned* expression to the *conditioning* one, inasmuch as it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected :

a. With the Ind. of the historical tenses, viz. the Impf., Plup. and Aor.,

(α) To indicate that something could take place under a certain condition, but did not, because the condition was not fulfilled.

Εἰ τοῦτο ἐλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you were wrong (but now I know you did not say it, consequently you did not do wrong)*. Εἰ τοῦτο ἐλεξας, ἡμαρτες ἄν, *si hoc dixisses, errasses; at hoc non dixisti, ergo non errasti (the Aor. here takes the place of the Plup.)*; or without a protasis, e. g. ἐχάρης ἄν, *laetareris or laetatus fuisses (sc. si hoc vidiasses)*.

(β) To indicate that an action took place (was repeated) in certain cases or under certain circumstances. The historical tense of the principal clause is then usually an Imperfect.

Εἰ τις τῷ Σωκράτει περὶ τὸν ἀντιλέγονι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον, *if any one contradicted Socrates, he would (he was accustomed to) carry back the whole argument to the original proposition (i. e. he would do this as often as any one contradicted)*.

REM. 3. Ἄν is not used with the Ind. of the principal tenses.

b. With the Subj., in order to represent the conceived future event, which is naturally expressed by the Greek Subj. [No. 1, b.

(α)], as conditional, and dependent on circumstances. In the Common Language, this usage occurs only in subordinate clauses, the modal adverb then standing in close connection with the conjunction of the subordinate clause, or combining with it and forming one word. In this manner originate εἰ ἄν (from εἰ ἄν), ὅταν (from ὅτε ἄν), ὁπότε ἄν (from ὁπότε ἄν), πρὶν ἄν, ὅθι ἄν, οὗ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἧ ἄν, ὅπῃ ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἄν (*quicumque or si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, and others.

c. With the Opt. (very seldom with the Fut. Opt.), to represent a present or future uncertainty, undetermined possibility, a mere supposition, admission or conception, as conditional. The Opt. with ἄν must always be considered as the principal clause of a conditional

4. The subject is in the nominative.

REM. 1. The subject is in the Acc. in the construction of the Acc. with the Inf., see § 172. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs; e. g. *εἰς τέτταρας ἦλθον*, *about four came*; *σο καθ' ἐκάστους*, *singulari*, *κατὰ ἔθνη*, *singulae gentes*.

REM. 2. In the following cases, the subject is not expressed by a separate word:

(a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic; e. g. *γράφω, γράφεις, γράφει*.

(b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being in a measure contained in the predicate, or, at least, indicated by it and hence readily known; e. g. *ἐπεὶ οἱ πολέμοι ἀνῆλθον, ἐκήρυξε* (sc. *ὁ κήρυξ*, *the herald proclaimed*) *τοῖς Ἑλλήσι παρασκευάσασθαι*. *So σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεν* (sc. *ὁ σαλπικτής*, *the trumpeter gives the signal with the trumpet*). *So also βεῖι*, *it rains*, *νίφει*, *it snows*, *βροντᾷ*, *it thunders*, *ἀστράπτει*, sc. *ὁ Ζεὺς*, *it lightens*, are to be explained.

(c) When the subject is easily supplied from the context; thus, e. g. in such expressions as *φασί, λέγουσι*, etc., the subject *ἄνθρωποι* is regularly omitted.

REM. 3. The indefinite pronouns, *one, they*, are commonly expressed by *τις*, or by the third Pers. Pl. Act., e. g. *λέγουσι, φασί*, or by the third Pers. Sing. Pass., e. g. *λέγεται*, or by the personal Pass., e. g. *φιλοῦμαι, φιλῶ*, *they love me, you*, etc., or by the second Pers. Sing., particularly of the Opt. with *άν*, e. g. *φαίης άν*, *dicas, you may say, one may, can say*.

5. The predicate is either a verb, e. g. *τό ρόδον θάλλει*, or an adjective, substantive, numeral or pronoun in connection with *εἶναι*. In this relation *εἶναι* is called a *copula*, since it connects the adjective or substantive with the subject so as to form one thought; e. g. *τό ρόδον καλόν ἐστιν. Κῦρος ἦν βασιλεύς. Σὺ ἦσθα πάντων πρῶτος. Οἱ ἄνδρες ἦσαν τρεῖς. Τοῦτο τὸ πρᾶγμα ἐστι τόδε*. Without the copula *εἶναι*, these sentences would stand *τό ρόδον—καλόν. Κῦρος—βασιλεύς*, etc., and of course would express no thought.

REM. 4. It is necessary to distinguish the use of *εἶναι*, when it expresses a distinct independent idea of itself, that of *being, existence, abiding*, etc., e. g. *ἐστὶ θεός*, *there is a God*, *God is, exists*, from the use of the same word as a copula. In the former sense it can be connected with an adverb; e. g. *Σωκράτης ἦν ἀεὶ σὺν τοῖς νέοις; καλῶς, κακῶς ἐστιν*, *it is well, ill*, etc.

§ 146. Agreement.

1. The finite verb agrees with its subject-nominative in number and person; the predicative* or attributive adjective, participle,

* When the adjective belongs to the predicate, and is used in describing what is said of the subject, it is called *predicative*; but when it merely ascribes some

pronoun or numeral, and the predicative substantive, or the substantive in apposition (when it denotes a person), agree with the subject in gender, number and Case (nominative).

Ἐγὼ γράφω, σὺ γράφεις, οὗτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλὴ ἐστίν. Τὸ πρᾶγμα αἰσχρόν ἐστιν. Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κύρος ἦν βασιλεὺς; here the predicate βασιλεὺς is masculine, because the subject is masculine. Τόμυρις ἦν βασιλεῖα; here the predicate is feminine, because the subject is feminine. Κύρος, ὁ βασιλεὺς, Τόμυρις, ἡ βασιλεῖα.

2. *As εἶναι*, when a copula, takes two nominatives, viz. one of the subject and one of the predicate, so also the following verbs, which do not of themselves express a complete predicative idea, take two nominatives: *ὑπάρχειν*, to be, *γίγνεσθαι*, to become, *φῦναι*, to arise, *spring from*, to be, *αὐξάνεσθαι*, to grow, *μένειν*, to remain, *καταστῆναι* (from *καθίστημι*), to stand, *δοκεῖν*, *εἰκέναι* and *φαίνεσθαι*, to appear, *δηλοῦσθαι*, to show one's self, *καλεῖσθαι*, *ὀνομάζεσθαι* and *λέγεσθαι*, to be named, *ἀκούειν*, to hear one's self called, to be named (like Lat. *audire*), *αἰρεῖσθαι*, *ἀποδείκνυσθαι* and *κρίνεσθαι*, to be chosen something, *νομίζεσθαι*, to be considered something, and other verbs of this nature.

Ὁ Κύρος ἐγένετο βασιλεὺς τῶν Περσῶν, *Cyrus became king of the Persians*. Διὰ τούτων ὁ Φίλιππος ἡ ἄξιότης ἐγένετο μέγας, *by these means Philip grew great*. Ἀλκιβιάδης ἤρεθθη στρατηγός. Ἀντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοὶς ἐχθροὶ ἀκούουσιν (*audiunt*), *instead of friends, etc., they (hear themselves called)* are called flatterers and enemies of the gods.

REMARK. Instead of the second Nom., several of these verbs are also connected with adverbs; then they express a complete predicative idea; e. g. τὰ ἄνθος καλῶς αὐξάνεται, *the flower grows beautifully*. Thus, the verbs *γίγνεσθαι* and *φῦναι* particularly, are connected with the adverbs *δίχα*, *χωρίς*, *ἐκός*, *ἐγγός*, *ἅλως*; e. g. τοῖς Ἀθηναίων στρατηγοῖς ἐγένοντο δίχα αἱ γνώμαι, *the views of the Athenian commanders were divided*; τὰ πράγματα οὕτω πέφυκεν, *the affairs were of such a nature*.

LXXV. Exercises for Translation from English into Greek. (§§ 145 and 146).

Piety is the beginning of every virtue. To mortal men God is (a) refuge. The wise strive after virtue. Learning (to learn) is agreeable both to the youth and to the old man. Before the door stood about four thousand soldiers. The (maxim), know (aor.) thyself, is everywhere useful. The general commanded (aor.) (them) to hold (their) spears upon (eis) the right shoulder, till the trum-

quality to the substantive with which it agrees, it is called *attributive*; e. g. in the expression ὁ ἀγαθὸς ἄνθρωπος (*the good man*), ἀγαθός is attributive, but in ὁ ἄνθρωπος ἐστὶ ἀγαθός (*the man is good*), it is predicative.—Tr.

peter should give a signal (with) the trumpet. The herald made (*aor.*) proclamation to the soldiers to prepare themselves for (*eis*) battle. We admire brave soldiers. Without self-control we can practise (*aor.*) nothing good. Semiramis was queen of Assyria. Socrates always passed his time in public. After (*μετά, w. acc.*) death, the soul separates from the irrational body. It is (= has itself) difficult to understand (*aor.*) every man thoroughly. The Loves are perhaps called archers on this account, because the beautiful wound even from a distance. Tyrtaeus, the poet, was given (*aor.*) by the Athenians to the Spartans as a general. The Lacedaemonians were (*καταστήναι*) the authors of many advantages to the Greeks. Minos, who (*part.*) had ruled very constitutionally and had been careful to do justice, was appointed (*aor.*) judge in (*κατά, w. gen.*) Hades. Virtue remains ever unchanged. If (*εάν, w. subj.*) one, chosen (to be) a general, has subjected (*aor.*) an unjust and hostile city, shall we call him unjust?

§ 147. *Exceptions to the General Rules of Agreement.*

(a) The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (*Constructio κατὰ σύνεσιν* or *ad intellectum*).

Τὸ πλῆθος ἐπεβοήθησαν, *the multitude brought assistance*; the verb would regularly be singular here, but is put in the plural, because πλῆθος being a collective substantive, includes many individuals. Ὁ στρατὸς ἀπέβαινον. Τὸ στρατόπεδον ἀνεχώρουν. Τὸ μαιμάκιόν ἐστι καλός, *the boy is beautiful*; here the substantive is neuter, while the adjective is masculine, agreeing with the subject, therefore, only in sense. Τὸ γυναικίον ἐστι καλή.

(b) When the subject is not to be considered as something definite, but as a *general* idea or statement, the predicative adjective is put in the neuter singular, without any reference to the gender and number of the subject. In English we sometimes join the word *thing* or *something* with the adjective, and sometimes translate the adjective as if it agreed with the substantive.

Ὅκ ἀγαθὸν πολυκοιρανία· εἰς κοίρανος ἔστω, *a plurality of rulers is not a good thing*, etc. Αἱ μεταβολαὶ λυπηρόν, *changes are troublesome*. Ἡ μοναρχία κράτιστον.

REM. 1. When the predicate is a demonstrative pronoun, it agrees with the subject in gender, number and Case, as in Latin; e. g. Οὗτός ἐστιν ὁ ἀνὴρ, *this is the man*. Αὕτη ἐστὶ πηγή καὶ ἀρχὴ πάντων τῶν κακῶν. Τοῦτό ἐστι τὸ ἀνθρώπος. Yet the Greeks very often put the demonstrative in the neuter singular, both when it is a subject and predicate; e. g. Τοῦτό ἐστιν ἡ δικαιοσύνη, *this is justice*. Τοῦτό ἐστι πηγή καὶ ἀρχὴ γενέσεως.

(c) Verbal adjectives in -τός and -τεός frequently stand in the neuter plural instead of the singular, when they are used impersonally like the Latin verbal in -dum.

Πιστά ἐστι τοῖς φίλοις, *we must trust friends*, instead of πιστόν ἐστι. So also, when the subject is contained in an infinitive or in a whole clause, where in English we use the pronoun *it*; e. g. Τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστιν ἀποφυγεῖν καὶ θεῷ, *it is impossible even for God to escape the destined fate*. Δῆλόν ἐστιν (*it is evident*) ὅτι δεῖ ἓνα γέ τινα ἡμῶν βασιλέα γενέσθαι.

(d) A subject in the neuter plural is connected with a verb in the singular.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἐστι καλά. Κακοῦ ἀνδρὸς δῶρα ὄντων οὐκ ἔχει.

REM. 2. When the subject in the neuter plural denotes persons or living beings, the verb is often put in the plural, to render the personality more prominent; e. g. τὰ τέλη (*magistracy, magistrates*) τοὺς στρατιώτας ἐξέπεμψαν. This is also the case, when the idea of *individuality* or *plurality* is to be made particularly prominent; e. g. Φανερά ἦσαν ὑποχωρούντων καὶ ἰκπῶν καὶ ἀνθρώπων ἰχνη πολλά (*many tracks appeared*).

(e) A dual subject is very often connected with a plural predicate.

Δύο ἄνδρες ἐμαχέσαντο. Ἀδελφῷ δύο ἦσαν καλοί.

REM. 3. The dual is not always used, when two objects are spoken of, but only when they are of the same kind, either naturally connected, e. g. πόδε, χεῖρε, ὅτε, *two feet*, etc., or such as are considered as standing in a close and mutual relation, e. g. ἀδελφῷ, *two brothers*.

REM. 4. A feminine substantive in the dual has its attributive in the masculine dual; e. g. ἀμφὶ τῷ πόλει; here τῷ (masculine) agrees with πόλει (feminine), and so in the other examples. Τῷ γυναικε. Ἀμφὶ τούτῳ τῷ ἡμέρα. Τοῖν γενεσέων. Τούτῳ τῷ τέχνῃ.

(f) When the predicate is a superlative, and stands in connection with a genitive, the gender of the superlative is commonly like that of the subject, as in Latin, more seldom like that of the genitive.

Φθόγος χαλεπώτατός ἐστι τῶν νόσων. Ὁ ἥλιος πάντων λαμπρότατός ἐστιν. Sol omnium rerum lucidissimus est.

LXXVI. Exercises on § 147.

The army of the enemy retired. The people of the Athenians believe that (*acc. w. inf.*) Hipparchus, the tyrant, was killed (*aor.*) by Harmodius and Aristogiton. Envy is something hateful. Drunkenness is something burdensome to men. Inactivity is indeed sweet, but inglorious and base. Beautiful indeed is prudence and justice, but difficult and laborious. To learn from (*παρά, w. gen.*) (our) ancestors, is the best instruction. Together with the power, the pride of man also increases. Money procures men friends and honors. Afflictions often become lessons to men. The misfortunes of neighbors serve (= become) as (*εἰς*) a warning to men. The Athenian (of the Athenians) courts of justice, misled by a plea, often put to death the innocent (= not doing wrong), while (*δέ*) they often acquitted the guilty (= wrong-doers), either moved to sympathy

(sympathizing) by (*ἐκ*) the plea, or because the guilty had spoken (*aor.*) gracefully. The two long roads lead to (*εἰς*) the city. The Spartan youths, in the streets, kept their hands within the mantle. The enemy possessed themselves of two great and magnificent cities. The eagle is the swiftest of all birds. Virtue is the fairest of all blessings.

§ 147^b. *Agreement when there are several subjects.*

1. Two or more subjects require the verb or copula to be plural. When the subjects are of like gender, the adjective is of the same gender, and in the plural; but when the subjects are of a different gender, then, in case of persons, the masculine takes precedence of the feminine and neuter, and the feminine of the neuter; but in case of things, the adjective is often in the neuter plural, without reference to the gender of the substantives.

Ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ καὶ θανναστὰ ἔργα ἀπεδείξαντο. Ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί. Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί. Ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακαί. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν. Ἡ γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἐαυτοῦ γυναικα ἀιχμαλώτους γεγεννημένους, ἐδάκρυσεν. Ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα ἦν. Αἱ θοὶ τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρρίμμένα οὐδὲν χρήσιμὸν ἔστιν.

REM. 1. Sometimes the verb and adjective agree, in form, with the nearest subject; this is particularly the case, when the predicate precedes the subjects; e. g. *φαλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ* and *ἀγαθός ἐστιν ὁ πατήρ καὶ ἡ μήτηρ*. Sometimes where the verb follows different subjects, it agrees with the first, the other subjects being thereby made subordinate; e. g. *βασίλεὺς δὲ καὶ οἱ συν αὐτῷ δειώκων εἰσπίπτει*.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, but the second of the third; and the verb is put in the plural.

Ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*; ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*; ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*; σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*; ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, *hμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε*.

REM. 2. In addition to a subject-nominative which expresses the idea of plurality, there is often one or more denoting the parts of which the first is composed (*σχῆμα** καθ' ὅλον καὶ μέρος); e. g. *οἱ στρατιῶται οἱ μὲν ἠναντιώθησαν τοῖς πολεμίοις, οἱ δὲ ἀπέφυγον*, *some of the soldiers withstood the enemy, but the others fled*; here *στρατιῶται* denoting the whole is in the Nom., instead of being in the Gen. and governed by its parts *οἱ μὲν* and *οἱ δέ*.

* A construction by which the whole is named, and a part is put in apposition with the whole, instead of the whole being in the Gen. and governed by a word denoting a part.—TR.

LXXVII. Exercises on § 147b.

Socrates and Plato were very wise. Nisus and Euryalus were friends (in word and deed. Wisdom and health were always the greatest blessings of man (*plur.*). The Spartan Cleonymus and Basias (an) Arcadian, two gallant men, died in the battle fought against (*πρός*) the Carduchians. / Shame and fear are innate (in) man. I and my brother love thee. You and your friends have done me many favors. The citizens ran in different directions, every one to (*ἐπί, w. acc.*) his own. γ When (my) friends saw me, they embraced me, one on one side, the other on the other.* (Of) the citizens, some rejoiced over (*ἐπί, w. dat.*) the victory of Philip, others mourned.

§ 148. The Article.

1. The substantive as a subject, as well as in every other relation, takes the article *ὁ, ἡ, τό, the*, when the speaker wishes to represent an object as a definite one, and to distinguish it from others of the same kind. The substantive without the article represents the idea in a merely general and indefinite manner, without any limitation; e. g. *ἄνθρωπος, man*, i. e. *an individual or some one of the race of men*; but the substantive with the article makes the object definite, indicating that such was the view taken of it by the speaker; e. g. *ὁ ἄνθρωπος*, i. e. *the man whom I am considering, or have in view, and whom I consider as a different individual from the rest of men*. So *φιλοσοφία, philosophy in general, ἡ φιλοσοφία, philosophy as a particular science, or a particular branch of philosophy*.

REM. 1. The article is also used, where one object is to be distinguished from or contrasted with, another of a different kind; e. g. *πόλεμος οὐκ ἔστιν ἀνεν κινδύνων, war is not without danger*; but *ὁ πόλεμος οὐκ ἀνεν κινδύνων, ἡ δ' εἰρήνη ἀκίνδυνος*; here *πόλεμος* takes the article because it is contrasted with *εἰρήνη*.

REM. 2. The substantive, as a predicate, usually omits the article, the idea conveyed by it being mostly of a general nature; e. g. *νύξ ἡ ἡμέρα ἐγένετο, day became NIGHT, ἐμπόριον δ' ἦν τὸ χωρίον, and the place was an EMPORIUM*; —but if the predicate denotes something definite, before mentioned or well known, it takes the article; e. g. *συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, he concluded that this was ORESTES (the one before mentioned)*.

2. Hence the article is also used to denote the whole compass of the idea, since the speaker considers an object as the representative of all others of the same class, and therefore as expressing a definite whole; e. g. *ὁ ἄνθρωπος θνητός ἐστιν, man (i. e. all men) is mortal*; *ἡ ἀνδρεία καλή ἐστιν, i. e. everything which is under-*

* ἄλλος ἄλλοθεν, *alios aliunde*.

Opt. S. 1.	βαίνην	σβείην	γνοίην	
2.	βαίης	σβείης	γνοίης	
3.	βαίη	σβείη	γνοίη	
D. 2.	βαίητον et -αἶτον	σβείητον et -εἶτον	γνοίητον et -οἶτον	
3.	βαίητην et -αἶτην	σβείητην et -εἶτην	γνοίητην et -οἶτην	
P. 1.	βαίηνμεν et -αἶμεν	σβείηνμεν et -εἶμεν	γνοίηνμεν et -οἶμεν	
2.	βαίητε et -αἶτε	σβείητε et -εἶτε	γνοίητε et -οἶτε	
3.	βαίεν (seldom βαίησαν).	σβείεν	γνοίεν (rarely γνοίησαν).	
Imp. S.	βῆθι, -ήτω ¹	σβῆθι, -ήτω ¹	γνώθι, -ώτω ¹	δύθι, -ύτω ¹
D. 1.	βήτον, -ήτων	σβήτον, -ήτων	γνώτον, -ώτων	δύτον, -ύτων
P. 2.	βήτε	σβήτε	γνώτε	δύτε
3.	βήτωσαν and βάντων	σβήτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, -ᾶσα, -άν G. βάντος	σβείς, -είσα, -έν G. σβέντος	γνός, -οῖσα, -όν G. γνόντος	δός, -ῶσα, -όν G. δύντος.

REMARK. The Opt. form *δῆν*, instead of *δύην*, is not found in the Attic dialect, but in the Epic. In the Common language, the second Aor. Mid. is formed in only a very few verbs; e. g. *πέτομαι* (§ 125, 23), *πρίασθαι*, to buy (§ 135, p. 165).

Summary of Verbs with a second Aor. like Verbs in -μι.

Besides the verbs mentioned above, some others have this form:

1. *διδράσκω*, to run away (§ 122, 6), Aor. (*ΔΡΑ-*) *ἔδραν*, -ᾶς, -ᾶ, -ᾶμεν, -ᾶτε, -ᾶσαν, Subj. *δραῶ*, *δραῖς*, *δραῖ*, *δραῖτον*, *δραῖμεν*, *δραῖτε*, *δραῖσι(ν)*, Opt. *δραίην*, Imp. *δραῖθι*, -άτω, Inf. *δραῖναι*, Part. *δράς*, -ᾶσα, -άν.

2. *πέτομαι*, to fly (§ 125, 23), Aor. (*ΠΤΑ-*) *ἔπτην*, Inf. *πτῆναι*, Part. *πτᾶς*; Aor. Mid. *ἐπτάμεν*, *πτάσθαι*.

3. *σκέλλω* or *σκελέω*, to dry, make dry, second Aor. (*ΣΚΛΑ-*) *ἔσκλην*, to wither (Intrans.), Inf. *σκελῆναι*, Opt. *σκελαίην* (§ 117, 2).

4. *φθά-νω*, to come before, anticipate (§ 119, 5), second Aor. *ἔφθην*, *φθῆναι*, *φθάς*, *φθῶ*, *φθαίην*.

5. *καίω*, to burn, Trans. (§ 116, 2), second Aor. (*ΚΑΕ-*) *ἐκάην*,* *I burned*, Intrans.; but first Aor. *ἔκανσα*, Trans.

6. *ρέω*, to flow (§ 116, 3), Aor. (*ΡΤΕ-*) *ἔρρῶν*,* *I flowed*.

7. *χαίρω*, to rejoice (§ 125, 24), Aor. (*ΧΑΡΕ-*) *ἐχάρην*,*

8. *ἀλίσκομαι*, to be taken, Aor. (*ΑΛΟ-*) *ἤλων* and *ἑάλων* (§ 122, 1).

9. *βιόω*, to live, second Aor. *ἐβίων*, Subj. *βιῶ*, -ῶς, -ῶ, etc., Opt. *βιόην* (not *βιοίην*, as *γνοίην*, to distinguish it from Opt. Impf. *βιοιην*), Inf. *βιῶναι*, Part. *βιούς*; but the Cases of the Part. *βιούς* are supplied by the first Aor. Part. *βιώσας*. Thus, *ἀνεβίωον*, *I came*

¹ Compounds, e. g. *ἀνάβηθι*, *ἀνάβα*, *ἀνάβητε*; *ἀπόσβηθι*; *διάγνωθι*; *ἀνάδουθι*.

* These are strictly Pass. Aorists, though they have an Act. Intrans. signification.—Tr.

to life again, from ἀναβιώσχομαι.—The Pres. and Impf. of βίωω are but little used by the Attic writers; instead of these, they employ the corresponding tenses of ζῶ, which, on the contrary, borrows its remaining tenses from βίωω; thus, Pres. ζῶ; Impf. ζῶν (§ 97, 3); Fut. βιώσσομαι; Aor. ἐβίωσ; Perf. βεβίωκα; Perf. Pass. βεβιώται, Part. βεβιωμένος.

10 φῦω, to bring forth, produce, second Aor. ἐφῦν, I was produced, born, I sprung up, arose, was, φῦναι, φῦς, Subj. φῦω (Opt. wanting in the Attic dialect); but the first Aor. ἐφῦσα, I produced, Fut. φύσω, I will produce. The Perf. πέφῡκα, also has an intransitive sense, and also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

§ 143. *Οἶδα* (stem 'ΕΙΔ., to see), I know.

PERFECT.

Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα	εἰδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἰδῆ	ἴστω	εἰδέναι
D. 2. 3.	ἴστων, ἴστων	εἰδῆτων, -ῆτων	ἴστων, ἴστων	
P. 1.	ἴσμεν	εἰδῶμεν		Part.
2.	ἴστε	εἰδῆτε	ἴστε	εἰδώς, -νία, -ός
3.	ἴσασι(ν)	εἰδῶσι(ν)	ἴστωσαν	

PLUPERFECT.

Ind. S. 1.	ᾔδειν ¹	Dual	Pl. ᾔδειμεν
2.	ᾔδεις and -εισθα	ᾔδειτον	ᾔδειτε
3.	ᾔδει(ν)	ᾔδείτην	ᾔδεσαν
Opt. Sing.	εἰδείην, -ης, -η; Dual εἰδείητον, -ήτην; Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείεν (seldom εἰδείσαν).		
Fut.	εἴσομαι, I shall know.—Verbal adjective, ἴστέον.		
Σύνοιδα, compounded of οἶδα, I am conscious, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.			

LXXIV. Vocabulary.

αἷμα, -ατος, τό, blood.	ἀπο-κρύπτω, to conceal.	παρὰ-πέτομαι, to fly away.
ἀκολάστως, with impunity, extravagantly, licentiously.	ἀχρηστος, -ον, useless.	πρό-οἶδα, to know beforehand.
ἀπο-βαίνειν, to go away.	βοηθέω, to hasten to help, assist.	προσθετός, -ή, -όν, or πρόσθετος, -η, -ον, added (by art), artificial.
ἀπο-γινώσκω, to reject; w. εἰμαυτόν, give oneself up, despair.	δύω, to go or sink into, put on.	πτέρυξ, -γος, ἡ, a wing.
ἀπο-διδράσκω, w. acc., to run away from.	ἐκ-πέτομαι, to fly away.	συγγινώσκω, w. dat., to pardon. [that]
	ἐμπίπλημί τί τινος, to fill.	ὥστε, w. inf. and ind., so
	νεκρός, -ά, -όν, dead; ὁ νεκρός, a corpse.	

¹ First Pers. ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms.

ticle. In like manner, a preposition with its Case may be considered as an adjective.

Ἡ ἄνω πόλις, *the upper city*; ὁ μεταξὺ τόπος, *the intervening place*; οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε; ὁ νῦν βασιλεὺς, οἱ πάλαι σοφοὶ ἄνδρες, οἱ τότε, ἡ αἰ-
ριον (sc. ἡμέρα), ὁ αἰεὶ, *the ever enduring*; οἱ πάντῃ τῶν στρατιωτῶν, *the best of the
soldiers*; ἡ ἄγαν ἀμέλεια, *the too great carelessness*; ὁ πρὸς τοὺς Πέρσας πόλεμος,
the Persian war; ἡ ἐν Χερρόνησῳ τυραννίς.

9. When a substantive having the article has attributive exple-
tives connected with it, viz. an adjective, adjective pronoun or nu-
meral, a substantive in the genitive, an adverb, or a preposition
with its Case (No. 8), then in respect to the position of the article,
the two following cases must be distinguished:

(a) The attributive is connected with its substantive so as to ex-
press a *single idea*; e. g. *the good man* = *the worthy*; *the wise man*
= *the sage*, and denotes an object which is contrasted with others
of the same kind, by means of the accompanying attributive. In
this case, the attributive stands either between the article and the
substantive, or is placed after the substantive with the article re-
peated.

Ὁ ἀγαθὸς ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός (in opposition to the bad man); οἱ πλοῦ-
σιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in opposition to the poor citizens); ὁ
τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in opposition to another peo-
ple); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ
πόλεμος ὁ πρὸς τοὺς Πέρσας (the *Persian* in opposition to other wars). In all
these examples the emphasis is on the attributive: the *good man*, the *rich* citizens,
the *Athenian* people, men of the *present* time, the *Persian* war.

(b) The attributive is not connected with its substantive to ex-
press a single idea, but is to be considered as the predicate of an
abridged subordinate clause; here the attributive is not contrasted
with another object of the same kind, but with itself, inasmuch as it
is designed to show that an object is to be considered, in respect to
a certain property, by itself, without reference to another. The
English in this case uses the indefinite article with a singular sub-
stantive, but with a plural substantive, omits it entirely. Here the
adjective without the article is placed either after the article and
substantive, or before the article and substantive.

Ὁ ἀνὴρ ἀγαθός or ἀγαθὸς ὁ ἀνὴρ, *a good man* = ἀγαθὸς ὢν, *the man
who is good, inasmuch as, because, if he is good*. Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα
κακόν or κακὸν τὸν ἄνδρα, *they hate a bad man, i. e. they hate the man, inas-
much as, because, if he is bad*. (On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα
τὸν κακόν, *the bad man*, in distinction from the good; hence, τοὺς μὲν ἀγαθούς

ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν). Ὁ βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις, ἀγαθοῖς, *good citizens*, i. e. *if* or *because they are good*; (on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens). Ὁ θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐτέφυσεν, *God has implanted in man a soul, which is the most excellent or perfect*. Οἱ ὑπὸ τοῦ ἡλίου καταλαμβάνοντες τὰ χρώματα μελάντερά ἐχουσιν, *have a blacker skin*; the blackness of the skin is the consequence of the καταλαμβάνεσθαι ὑπὸ τοῦ ἡλίου.

REM. 8. When a substantive with the article has a genitive connected with it, the position under (a) occurs, only when the substantive with its genitive forms a contrast with another object of the same kind; e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians, in contrast with another people); then the emphasis is on the genitive. On the contrary, the genitive without the article of the governing substantive is placed before or after that substantive, when this latter substantive expresses a part of what is denoted by the substantive in the genitive, the emphasis then being on the governing substantive; e. g. ὁ δῆμος τῶν Ἀθηναίων or τῶν Ἀθηναίων ὁ δῆμος, *the people*, and not the nobility.—When the genitive of substantive-pronouns is used instead of the possessive pronouns, the reflexives ἐαυτοῦ, σεαυτοῦ, etc. are placed according to No. 9, (a); e. g. ὁ ἐμαυτοῦ πατήρ or ὁ πατήρ ὁ ἐμαυτοῦ, etc.; but the simple personal pronouns μου, σοῦ, etc. stand without the article, either after or before the substantive which has the article; e. g. ὁ πατήρ μου or μου ὁ πατήρ, ὁ πατήρ σου or σοῦ ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ὑμῶν, αὐτῶν or ἡμῶν, ὑμῶν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. In the Sing. and Dual, the enclitic forms are always used.

REM. 9. The difference between the two cases mentioned is very manifest with the adjectives ἄκρος, μέσος, ἐσχάτος. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind; e. g. ἡ μέση πόλις, *the middle city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, *the most remote island*, in contrast with other islands. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive; e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain*, properly on the mountain where it is the highest; ἐν μέσῳ τῇ πόλει or ἐν τῇ πόλει μέσῳ, *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border or edge of the island*.

REM. 10. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive; e. g. ὁ μόνος παῖς, *the ONLY son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate; e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company)*; whereas ὁ μόνος παῖς would mean, *the ONLY boy plays*.

10. Further; on the use of the article with a substantive which has an adjective agreeing with it, the following things are to be noted:

(a) The article is used with a substantive which has an adjective pronoun connected with it, when the object is to be represented as a *definite* one; the adjective pronoun is then placed between the article and the substantive, e. g. ὁ ἐμὸς πατήρ; on the contrary, ἐμὸς ἀδελφός, *a brother of mine (undetermined which)*, ἐμὸς παῖς, *a child of mine*, but ὁ ἐμὸς παῖς, *my child*, a definite one, or the only one.

(b) The article is used with a substantive, with which τοιοῦτος, τοιόςδε, τοσοῦτος, τηλικοῦτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, or to a whole class of objects previously named. The article commonly stands before the pronoun and substantive; e. g. ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλὰ ἐστιν. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great*; e. g. τοιούτων ἀνδρῶν οὐκ ἂν ἐπαινοίης, *you would not praise such a man*.

(c) When πᾶς, πάντες belong to a substantive, the following cases must be distinguished:

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used; e. g. πᾶς ἄνθρωπος, *every man*, i. e. every one to whom the predicate *man* belongs, πάντες ἄνθρωποι, *all men*. Here, πᾶς in the singular, generally signifies *each, every*.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to No. 9, (a); e. g. ἡ πᾶσα γῆ, *the whole earth*, οἱ πάντες πολῖται, *all the citizens without exception, the citizens as a whole or body*. This usage is more seldom than that under (α). The same construction occurs also with ὅλος, but it is still more rare than with πᾶς. Here the singular πᾶς always has the sense of *the whole, all*.

(γ) When πᾶς is joined with a definite object having the article, merely for the purpose of a more full explanation, but without any special emphasis, its position is according to No. 9, (b); e. g. οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν or ἅπαν τὸ στρατόπεδον; οἱ στρατιῶται πάντες or πάντες οἱ στρατιῶται καλῶς ἐμαχέσαντο. This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, when connected with a substantive having the arti-

cle; e. g. *διὰ τὴν πόλιν ὅλην* or *διὰ ὅλην τὴν πόλιν*, *through the whole city*, i. e. simply *through the city* (not *διὰ τὴν ὅλην πόλιν*, which would signify *through the WHOLE city*).

(d) When *ἐκαστος*, *each, every*, belongs to a substantive, the article is omitted, as with *πᾶς* in the sense of *each, every*, when the idea expressed by the substantive is considered as altogether general; e. g. *καθ' ἐκάστην ἡμέραν*, *every day, on all days*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to No. 9, (b); e. g. *κατὰ τὴν ἡμέραν ἐκάστην*, or usually *καθ' ἐκάστην τὴν ἡμέραν*, *every single, individual day*.

(e) When *ἐκάτερος*, *each of two*, *ἄμφω* and *ἀμφοτέρως*, *both*, belong to a substantive, the article is always used, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to No. 9, (b); e. g. *ἐπὶ τῶν πλεονῶν ἐκατέρων* or *ἐπὶ ἐκατέρων τῶν πλεονῶν*, *τὰ ὅτα ἀμφοτέρω* or *ἀμφοτέρω τὰ ὅτα*, *ἀμφοῖν τοῖν χειροῖν* or *τοῖν χειροῖν ἀμφοῖν*.

(f) When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite; e. g. *τρεις ἄνδρες ἦλθον*; the substantive, on the contrary, takes the article which is placed,—(α) according to No. 9, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; e. g. *οἱ τῶν βασιλέων οἰνοχόοι διδόασιν τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην*, i. e. *with the three fingers* (the three generally used); indeed the article is very frequently used, when a preceding substantive without the article, but with a cardinal agreeing with it, is afterwards referred to;—(β) according to No. 9, (b), when the numeral is joined with a definite object merely to define it more explicitly, without any special emphasis; e. g. *ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλῖται χίλιοι* or *χίλιοι οἱ μετὰ Π. ὀπλῖται*.

(g) Further; substantives to which the demonstratives *οὗτος*, *ὁδε*, *ἐκεῖνος* and *αὐτός*, *ipse*, belong, also regularly take the article; but the article has only the position of No. 9, (b); e. g.

οὗτος ὁ ἀνὴρ or *ὁ ἀνὴρ οὗτος*, not *ὁ οὗτος ἀνὴρ*,

ἦδε ἡ γνώμη or *ἡ γνώμη ἦδε*,

ἐκεῖνος ὁ ἀνὴρ or *ὁ ἀνὴρ ἐκεῖνος*,

αὐτὸς ὁ βασιλεὺς or *ὁ βασιλεὺς αὐτός*, but *ὁ αὐτὸς βασιλεὺς* signifies *the same king*.

REM. 11. The article is omitted,—(a) when the pronoun is the subject, but the substantive the predicate; e. g. *αὐτὴ ἐστὶν ἀνδρὸς ἀρετὴ*, *this is the virtue of the man*; so there is a difference between *τούτῳ τῷ διδασκάλῳ χρῶνται*, *they have this teacher*, and *τούτῳ διδ. χρ.*, *they have this man as or for a teacher*;—(b) when the substantive is a proper name; e. g. *οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης*.

LXXVIII. Exercises on § 148.

Avarice is (the) root of every vice. Good education is (the) source and root of excellence. Wisdom is worthy of all diligence. Man has understanding. Strive, O young man, after wisdom. A kid, standing upon (*ἐπὶ*, *w. gen.*) a house, reviled, when he saw a wolf passing by, and railed at him. But the wolf said: Ho there,* you do not revile me, but the place. An honorable war is better (more desirable) than a shameful peace. Too great ease is sometimes injurious. In the war against (*πρὸς*) the Persians, the Greeks showed themselves very brave. The Athenians, persuaded by Alcibiades to strive (*aor.*) for power upon (*κατά*, *w. acc.*) the sea, lost (*aor.*) even their dominion upon the land. † The wealth of Tantalus and the dominion of Pelops and the power of Eurystheus are celebrated by the ancient poets. The halcyon, a sea-bird, utters a mournful cry. Those who were born of the same parents and have grown up in the same house and have been beloved by the same parents, those indeed (*δή*) are of all the most intimate. Thy mind directs thy body, as it chooses. I saw thy friend. Through the park in Celaenae flows the river Maeander. On the top of the tree sits a bird. On (*κατά*, *w. acc.*) Caucasus is a rock, that has (*part.*) a circumference of ten stadia. The city lies on (*ἐν*) the edge of the island. The words of those, who (*οἱ αὖν*, *w. subj.*) practise truth, often avail more than the violence of others. If (*ἐάν*, *w. subj.*) such men promise one anything, they perform nothing less than others who immediately give. The earth bears and nourishes everything fair and everything good. Among all men it is an established custom, that (*acc. w. inf.*) the elder begin every word and work. The generals resolved to put to death (*aor.*) not only those (the) present, but all the Mytilenaeans. Most of the cities sent, every year, (as) a memorial of former kindness, the first fruits of their grain to the Athenians. Every day, deserters came to Cyrus. Mysus came in, holding in each of his two hands a small shield. The peltastae ran (*aor.*) to (*ἐπὶ*, *w. acc.*) each of the two wings. When Darius was sick and expecting the end of (his) life, he desired that (*acc. w. inf.*) both his sons might be present before him (*sibi*). Both the ears of the slave were bored through. Both the cities were destroyed by the enemy. These works are very agreeable to me. That man is very wise. Dionysius, the tyrant of Syracuse, founded in Sicily a city directly (*αὐτὸς*) under the mountain of Aetna, and named it Adranum. According to these laws the judge decides. This is a sufficient defence. This is true justice. Not only the soldiers, but the king himself fought very bravely. This they employ (as) a mere pretence. This Charmides recently met me, dancing. Cyrus sent to Cilicia the soldiers, that Menon had, and Menon, the Thessalian, himself. The time of maturity for (*dat.*) woman is twenty years, for man, thirty years. The three cities lying on (*παρά*, *w. acc.*) the sea were destroyed by the enemy.

* ὦ οὗτος.

§ 149. *Classes of Verbs.*

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

1. The subject appears as *active*; e. g. ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—The active form, however, has a two-fold signification:

- (α) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action; e. g. τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν.—Transitive verb.
- (β) *Intransitive*, when the action is either confined to the subject, e. g. τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition; e. g. ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, ἔρχομαι εἰς τὴν πόλιν.—Intransitive verb.

2. Again, the subject performs an action which is reflected on itself; hence the subject is at the same time the object of the action, i. e. the actor and the receiver of the action are the same; e. g. τύπτομαι, *I strike myself*, βουλεύομαι, *I advise myself*.—Middle or reflexive verb.

REM. 1. When the reflexive action is performed by two or more subjects on each other, e. g. τύπτονται, *they strike each other*, διακελεύονται, *they encourage each other*, it is called a reciprocal action, and the verb a reciprocal verb.

3. Lastly, the subject appears as receiving the action; e. g. οἱ στρατιῶται ὑπὸ τῶν πολέμιων ἐδιώχθησαν, *the soldiers were pursued*.—Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., inasmuch as the passive action was considered as a reflexive one.

§ 150. *Remarks on the Classes of Verbs.*

1. Many active verbs, especially such as express motion, besides a transitive signification, have also an intransitive or reflexive sense. (Comp. the English expressions, *I move* [Intrans.] and *I move the book* [Trans.], *the tree breaks* [Intrans.] and *the ice breaks the trees* [Trans.], and the Latin *vertere, mutare, declinare*); thus, e. g. ἀνάγειν, *to draw back, regredi*, διάγειν, *to continue, perstare*, ἐλαύνειν, *to ride*, ἐμβάλλειν and εἰσβάλλειν, *to fall into or upon*, ἐκβάλλειν, *to spring forth*, ἀποκλίνειν, *declinare*, τρέπειν, like *vertere*, στρέφειν, like *mutare*,

ἔχειν in connection with adverbs, e. g. *εὖ, κακῶς ἔχειν, bene, male ac habere, τελειῖν, to end, to die, and many others.*

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

<i>δύω, to wrap up,</i>	first Aor. <i>ἔδυσα, I wrapped up,</i>	second Aor. <i>ἔδυν, I went in, down,</i>
<i>ἵστημι, to place,</i>	" <i>ἔστησα, I placed.</i>	" <i>ἔστην, I stood,</i>
<i>φύω, to produce,</i>	" <i>ἔφύσα, I produced,</i>	" <i>ἔφυν, I was produced,</i>
<i>σκέλλω, to make dry,</i>	" (<i>ἔσκηλα, Poet. I made dry,</i>)	" <i>ἔσκηλν, I withered.</i>

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

<i>ἐγείρω, to awake,</i>	first Pf. <i>ἐγήγερκα, I have awakened,</i>	second Pf. <i>ἐγρήγορα, I am awake.</i>
<i>ὀλλομαι, to destroy,</i>	" <i>ὀλώλεκα, I have destroyed,</i>	" <i>ὀλώλα, I have perished,</i>
<i>πείθω, to persuade,</i>	" <i>πέπεικα, I have persuaded,</i>	" <i>πέποιθα, I trust.</i>

Moreover, some second Perfects of transitive verbs which do not form a first Perf., have an intransitive signification; e. g. *ἄγνυμι, to break,* second Perf. *ἔαγα, I am broken,* *πῆγνυμι, to fasten,* *πέπηγα, I am fastened or stand fast,* *ῥήγνυμι, to rend,* *ἔρρωγα, I am rent,* *σῆπω, to make rotten,* *σέσηπα, I am rotten,* *τήκω, to smelt,* e. g. *iron,* *τέτηκα, I am smelted,* *φαίρω, to show,* *πέφηνα, I appear.*

3. On the signification and use of the middle form, the following are to be noted:

(a) The middle denotes first, an action which the subject performs directly upon itself, where in English we use the active verb and the accusative of the reflexive pronoun; e. g. *τύπτομαι, I strike myself,* *ἐννυάμην, I struck myself,* *τύπομαι, I shall strike myself.* This use of the middle is rare. Here belong the following verbs which are presented in the aorist-form: *ἀπείχω, to keep from,* *ἀποσχέσθαι, to keep one's self from, to abstain from;* *ἀπάγξαι τινά, to strangle, to hang some one,* *ἀπάγξασθαι, to strangle or hang one's self;* *τύπασθαι, κόπασθαι, to strike one's self;* *ἐπιβαλέσθαι τινί, to throw or place one's self upon something, to apply one's self to something;* *παύσασθαι, to cease (from παύω, to cause to cease);* *δείξασθαι, to show one's self;* particularly verbs which express an action performed by the subject on his own body: *λούσασθαι (to wash one's self),* *νίπασθαι, αλείφασθαι, κρίσασθαι, γυμνάσθαι, καλύνεσθαι, κοσμήσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, στεφανώσασθαι, and the like.* With the exception of the above verbs and some others, this reflexive relation is commonly expressed by the active form with the accusative of the reflexive pronoun; e. g. *ἐπαινεῖν*

ἑαυτὸν, ἀναστᾶν ἑαυτὸν, to make himself dependent on, ἀποκρύπτειν ἑαυτὸν, ἐθίζειν ἑαυτὸν, παρέχειν ἑαυτὸν, ἀπολύειν ἑαυτὸν, to free himself, ἀποσφάττειν ἑαυτὸν, ἀποκτείνειν ἑαυτὸν. Then the middle form has the signification of the passive, thus, ἐπαινέσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and also has a passive form for its Aorist and Future.

REM. 1. In all the middle verbs mentioned above, the action is such as does not necessarily refer to the subject; for I can, e. g. as well wash another as myself. But the action may be such as necessarily refers to the subject, inasmuch as the subject which performs the action, must be considered the same as the object which receives the action; then the middle form expresses the simple idea of an intransitive action; this is a frequent use of the middle. Here belong particularly very many verbs which express an act or perception of the mind. Only a very few verbs of this kind have their Aor. with a middle form; e. g. φυλάσασθαι, to guard one's self, to beware (φυλάξει τινα, to guard any one), βουλευσασθαι, to advise one's self (βουλεύσά τινι, to advise any one), γεύσασθαι, to taste (Act., to cause to taste); on the contrary, most verbs of this kind have their Aor. with a passive form, but have the future in the middle form; e. g. ἀναμνησθῆναι, ἀναμνήσεσθαι, to remind one's self, to remember, recordari (ἀναμνήσά τινα, to remind any one), αἰσχυνθῆναι, αἰσχυνέσθαι, to be ashamed (αἰσχυνά τινα, to make ashamed), φοβηθῆναι, φοβήσεσθαι, to fear (φοβήσά τινα, to make afraid, terrere), πορευθῆναι, πορεύσεσθαι, to go, proficisci (πορεύσά τινα, to cause one to go, to convey one), περαιωθῆναι, περαιώσεσθαι (ποταμόν), to pass over, (περαιώσά τινα, to cause to pass over, trajicere), πλαγχθῆναι, πλάξεσθαι, to wander about, circumvagari (πλάξαι τινα, to cause to wander), ἀνιάθῆναι, ἀνιάσεσθαι, to afflict one's self, to be grieved (ἀνιάσά τινα, to afflict any one); also διαλυθῆναι, διακρίθῆναι, to separate one's self, discedere, ἀπαλλαγῆναι, abire, κοιμηθῆναι, to sleep, φανῆναι, apparere, παγῆναι, to congeal, ἐπαρθῆναι, to raise one's self, and many others.

(b) In the second place, the middle form denotes an action which the subject performs on an object belonging to itself, on one connected with itself or standing in an intimate relation with it. In English, we commonly use here either a possessive pronoun or a preposition with a personal pronoun; e. g. τύπτομαι, ἐνψάμην τὴν κεφαλὴν, I strike, struck my head (τύπτειν κ., to strike the head of another), λούσασθαι τοὺς πόδας, to wash one's own feet (λούειν τ. π., to wash the feet of another), ἀποκρύψασθαι τὰ ἑαυτοῦ, to conceal one's own affairs; καταστρέψασθαι γῆν, sibi subjugare terram, to subjugate land for one's self, ἀναρτήσασθαι τινα, sibi devincire, to make dependent on one's self, ἀπολύσασθαι τινα, to loosen for one's self, to redeem, πορίσασθαι τι, sibi aliquid comparare, to procure for one's self (πορίζειν τί τινι, alii aliquid comparare, to procure something for another), κτήσασθαι τι, παρασκευάσασθαι τι, sibi comparare, to

acquire, prepare for one's self; ἀμύνασθαι τοὺς πολεμίους, propulsare a se hostes, to keep off the enemy from one's self, ἀποώσασθαι κακά, a se propulsare mala. This use of the middle is much the most frequent.

REM. 2. As the active can be used, when the subject does not itself perform an action, but causes it to be done by another, e. g. 'Ἀλέξανδρος τὴν πόλιν κατέσκαψεν, *caused the city to be destroyed*, so also can the middle be used to express the same idea, yet with this difference, that with the middle the action always refers in some way to the subject; e. g. ὁ πατήρ τοὺς παῖδας ἐδιδάξατο, which either signifies, *the father educated his own children*, or, if it is clear from the context, *he caused them to be educated*; κείρασθαι, *to shave one's self* or *to get one's self shaved*; Ἀργεῖοι ἑαυτῶν εἰκόνας ποιησάμενοι ἀνέθεσαν εἰς Δελφούς. Παράθεσθαι τρύπεζαν, *to set a table before one's self*, or *have it set before one's self*.

REM. 3. The middle form is often used to express reciprocal actions (see § 149, Rem. 1). This is particularly the case with verbs signifying *to contend, vie with, converse with, embrace, salute, to make an agreement or compact*; e. g. μάχεσθαι, *to fight with*, ἀμιλλᾶσθαι, *to contend with*, ἀγωνίζεσθαι, *to strive*, διαλέγεσθαι, *to converse with*, ὑσπίζεσθαι, *to salute*, ταῦτα συντίθεσθαι, *mutually to agree on these points*, σπονδὴς σπένδεσθαι or ποιεῖσθαι, *to make a treaty* (σπονδὴς ποιεῖν signifying *to make a libation*). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in *questions and answers*; e. g. πυνθάνεσθαι and ἔρεσθαι, *to inquire*, ἀποκρίνεσθαι and ἀπαμείβεσθαι, *to answer*, συμβουλευέσθαι, *to consult with one*, ask his advice, and ἀνακοινοῦσθαι, *to consult one* (ἀνακοινοῦν being especially used of consulting oracles).

4. From the reflexive signification of the middle, the passive is derived. Here the subject permits the action to be performed by another upon itself. Hence the subject of a passive verb always appears as the receiver of an action; e. g. μαστιγοῦμαι, ζημιοῦμαι (ὑπὸ τινος), *I receive blows, punishment, I let myself be struck, punished* = *I am struck, punished (by some one)*; βλάπτομαι, ἀδικοῦμαι, *I suffer injury, injustice*; διδάσχομαι, *I let myself be instructed, I receive instruction, I learn*, hence ὑπὸ τινος, *from some one* = *doceor ab aliquo*; πείθομαι, *I persuade myself*, or *I permit myself to be persuaded*, ὑπὸ τινος, *by some one* = *I am persuaded*.

5. For two tenses, however, viz. the Fut. and Aor., there are separate forms to express a passive action; yet the Aor. Pass. (see Rem. 2.) of many reflexive and intransitive verbs, is used instead of the middle; all the other tenses are expressed by the middle form. Hence the rule: *the Fut. and Aor. Mid. have a reflexive or intransitive signification, not passive, inasmuch as there are separate forms for the Fut. and Aor. Pass.; all the other tenses of the middle are used at the same time to denote the passive also.*

REM. 4. The cause or author of the passive condition or state, is expressed by the preposition *ὑπό* with the Gen.; e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολέμιων ἐδιώχθησαν*, the soldiers were pursued by the enemy. Instead of *ὑπό*, *πρός* with the Gen. is used, when at the same time the strong and direct influence of a person, is to be denoted; e. g. *ἀτιμάζεσθαι, ὠδικεῖσθαι πρὸς τινος*; also *παρά* with the Gen. is used, when the author is, at the same time, to be represented as the person from whose vicinity or neighborhood, or through whose means internal or external the action has come; hence especially with *πέμπεσθαι, δίδοσθαι, ὠφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, σημαίνεσθαι, ἐπιδεικνύσθαι* (*demonstrari*); e. g. *Ὁ ἄγγελος ἐπέφθη παρὰ βασιλέως*, was sent from being near the king, by the king. *Ἡ μεγίστη εὐτυχία τούτῳ τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν.*

6. It is a peculiarity of the Greek, that not merely the active of transitive verbs governing an accusative, may be changed into the personal passive, but also the active of intransitive verbs governing the Dat. or Gen.

Φθονοῦμαι ὑπό τινος, I am envied by some one, *invidetur mihi ab aliquo* (from *φθονεῖν τινι, invidere alicui*). *Πιστεύομαι, ἀπιστοῦμαι ὑπό τινος, creditur, non creditur mihi ab aliquo* (from *πιστεῖν, ἀπιστεῖν τινι*). *Καὶ ἐπιβουλεύονται, καὶ ἐπιβουλεύομενοι διάξουσι πάντα τὸν χρόνον* (from *ἐπιβουλεύειν τινί*). *Ἀσκεῖται τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον* (from *ἀμελεῖν τινος*). So *ἄρχομαι, κρατοῦμαι, καταφρονοῦμαι ὑπό τινος* (from *ἄρχειν, κρατεῖν, καταφρονεῖν τινος*).

REM. 5. Deponents (§ 118, Rem.) are merely verbs, which have only the middle form, and a reflexive or intransitive signification.

LXXIX. Exercises on §§ 149, 150.

Cyrus, (as he was) riding by, cried out to Clearchus, to lead the army against (*κατὰ, w. acc.*) the centre of the enemy. The river Acheron, which (*part.*) flows through Thesprotia, falls into the Acherusian lake. Cyrus died fighting very bravely (*aor.*). The general commanded the soldiers to go forward, until they should engage (*opt. aor.*) with Cyrus. In the third year of the Peloponnesian war, Lesbos revolted from the Athenians. (The Athenians say that (*acc. w. inf.*) the first men were born in (= out of) Attica. When the soldiers slept, the general was awake. Nothing among men, neither good nor evil, has a (§ 148, 9, b) steadfast order.) The wicked are pale from anxiety, and lean (= dried up) in body. Antisthenes prided himself, that (*part.*) he always showed his garment torn. Troy was taken by the Greeks. Some came, after (*aor. part.*) they had exercised and anointed themselves, others, after they had bathed. Beware of the flatterer. Abstain from intercourse with bad men. The youths had adorned themselves with garlands. The Sphinx flung herself from the height. Ajax killed himself in a fit of madness (*aor. part.*). Those whom (*οἱ ἄν, w. subj.*) men fear (*aor.*) very much, they cannot look in the face, even if they encourage (them).* Xerxes, after the sea-fight at (*περί, w. acc.*) Salamis, departed (*aor.*)

* οὐδὲ παραμυθουμένους ἀντιβλέπειν.

with a part of his force from Europe. The soldiers separated. Agesilans travelled (*aor.*) from Sparta into Asia. Ulysses wandered about (*aor.*), ten years. Ninus, the king of the Assyrians, collected (*aor.*) a respectable army, and made (for himself) an alliance with (*πρός, w. acc.*) Ariæus, the king of the Arabians. The combatants anointed (*aor.*) their bodies with oil. What thou hast not (*μή*) laid up (*aor. mid.*), take not. When Alexander took (*aor.*) the city of the Thebans, he sold (*aor.*) all the freemen. The Plataeans repelled the attacks of the Thebans, wherever they met (*opt.*) (them). Fair is the man, who (*part.*) has adorned his mind with culture. Beside necessary evils, men themselves provide themselves yet others. The soldiers held (*aor.*) their shields before them. Always lay up for thyself travelling-money for (*εἰς*) old age. If (*part.*) thou hast acquired reflection, thou wilt neither strive after riches, nor reproach poverty. Intelligent parents have their children educated. Darius caused a stone monument to be made (*part. aor.*), and erected it (*aor.*). If we keep off (*part.*) the enemy, we shall possess the city free and little exposed (*pres.*) to stratagems. A government that (*part.*) has been neglected (*aor.*) and begun to degenerate (taken a transition to [*ἐνί, w. acc.*] the bad), is hard to restore again. Hate flatterers (*part.*) as deceivers (*part.*); for both injure those who trust them (*aor.*). It is burdensome to be governed by a bad man.

§ 151. *Tenses and Modes.*

1. Tenses denote the *time* of the predicate, which is represented either as present, future or past; e. g. *the rose blooms, will bloom, bloomed.*

2. Modes denote the manner of representing the affirmation contained in the predicate; i. e. the relation of the subject to the predicate is represented either as an actual fact, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. *the rose blooms*, is called the Indicative; that which denotes a conception, e. g. *the rose may bloom*, the Subjunctive; the mode which denotes the direct expression of the will, the Imperative, e. g. *give.*

§ 152. *A. More Particular View of the Tenses.*

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj., always indicate something present or future;—(b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), sometimes that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following:

- (a) The Present, (a) Indicative, e. g. *γράφωμεν, scribimus*; (β) Subjunctive, e. g. *γράφωμεν, scribamus*;

- (b) The Perfect, (α) Indicative, e. g. γεγράφαμεν, *scripsimus*; (β) Subjunctive, e. g. γεγράφωμεν, *scripserimus*;
 (c) The Future, Indicative, e. g. γράψομεν, *scribemus*, *we shall write*;
 (d) The Future Perfect, Indicative, e. g. βεβουλεύσομαι, *I shall have advised myself, I shall deliberate, I shall be advised.*

3. The Historical tenses are the following:

- (a) The Aorist, (α) Indicative, e. g. ἔγραψα, *I wrote*; (β) Optative, e. g. γράψαιμι, *I might write, or I might have written*;
 (b) The Imperfect, (α) Indicative, e. g. ἔγραφον, *scribebam*; (β) Optative, e. g. γράφοιμι, *scriberem*;
 (c) The Pluperfect, (α) Indicative, e. g. ἔγεγράφειν, *scripseram*; (β) Optative, e. g. γεγράφοιμι, *scripsissem*;
 (d) The Optative of the simple Future, e. g. γράψοιμι, *I would write*, and of the Fut. Perf., e. g. βεβουλεύσοιμην, *I should have deliberated, or have been advised*; e. g. ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικήσοιεν, *the messenger said, that the enemy would conquer*; ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλεύσειτο, *he said that everything would be well planned by the general.*

4. The present indicative represents the action in the time present to the speaker. The present is often used in the narration of past events, since in a vivid representation, what is past is viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελάνοντα. Ἦν τις Πριαμῶν νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἔμοι πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν.

REM. 1. The present εἰμι (*to go*) with its compounds, has a future signification, in the Ind. and Subj., *I shall go*; the Inf. and present Part. have both a present and future signification; e. g. οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἀπειμι (*abibo*), ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω. Comp. § 137, Rem. 3.—Οἶχομαι and ἤκω with present forms, are often translated in English by perfects, namely, οἶχομαι, *I have departed*, and ἤκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἤκω, *I am here (adsum)*; e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, *that A. is gone (=transfugit) to the enemy.* Ἡκω νεκρῶν κενθμῶνα καὶ σκότον πύλας λιπών. Ὑμεῖς μάλιστα ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαί ἤκομεν (*have come*).

5. The perfect indicative represents a past action in time present to the speaker. The action appears as one *completed* in time present to the speaker.

Ἐγράφα τὴν ἐπιστολὴν, *I have written a letter, the letter is now written*, it being immaterial whether it was written just now or a long time ago; ἡ πόλις ἐκτίσται, *the city is now built, now stands there built.*

REM. 2. Many Greek perfects are translated into English by the present tense; in this case a *condition* or *state* occasioned by the completion of the action is denoted; e. g. δέδεμαι (*I have been bound*), *I am now in a bound state, am bound*;

μην, *I am asked my opinion.* Παιδεύομαι, διδάσκομαι μουσικήν, *I am taught, I learn music.* Ἐν δὲ καὶ οἰκῆσεις τὰ αὐτὰ μέρη διανεμηθήτω, *let the land and its habitations be divided into the same number of parts.* Ἀφαιρεθῆναι, ἀποστερηθῆναι τὴν ἀρχήν, *to be deprived of office.* Κρύπτομαι τοῦτο τὸ πρᾶγμα, *this thing is concealed from me.* Ἀμφιέννυμαι χιτῶνα, *I am clothed with, or I put on a tunic.*

REM. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτάττειν, ἐπιτρέπαι, ἐπιστέλλειν τινί τι, *to commit, to entrust something to some one*, e. g. Ἐπιτρέπομαι, ἐπιτάττομαι, ἐπιστέλλομαι τὴν φυλακὴν, *I am entrusted with the guard, or the guard is entrusted to me.*

REM. 6. The σχῆμα καθ' ὅλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 147b, Rem. 2); e. g. Οἱ πολέμιοι τοὺς πολίτας τοὺς μὲν ἐπέκτειναν, τοὺς δὲ ἐδουλώσαντο, *as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.*

LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (*aor.*) in engagements (συμβάλλειν, *aor. part.*) with the Romans, having lost (*aor.*) many of his friends and leaders, he said: Although (*ἐάν, w. subj.*) we ~~have~~ conquered (*aor.*) the Romans in battle, we are ~~ruined~~. Critias and Alcibiades occasioned (*aor.*) very many evils to the state. The gods have conferred (*aor.*) many blessings upon human life. Esteem labor as the guide to (*gen.*) a pleasant life. Plato called (*aor.*) philosophy a preparation for (*gen.*) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (*any*) money for (*gen.*) his conversation. Apollo, who was (*γίγνεσθαι, aor. part.*) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (*aor. part.*) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (*γίγνεσθαι, perf.*) past (= over, beyond) military years. Many, who (*part.*) have mean minds, are adorned (= invested) with fine persons and fine lineage (*plur.*) and wealth (*plur.*). Wisdom was taught to many young men by Socrates. After (*part.*) the power was taken from (*aor.*) Croesus, he lived with Cyrus. The soldiers, to whom (*part.*) the guard had been intrusted, had fled.

§ 161. III. Dative.

1. The Dative Case expresses the relation *where*, and hence is used, first, to denote, (a) *the place* in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. ἐν ὄρεσι, *in monte*;—(b) *the time when or in which* an action is performed, e. g. ταύτη τῇ

ληνες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαφρά-
λεάτατα ἐμάχοντο.

REM. 4. The Impf. Ind. is also used to denote,—(a) the *beginning* of an action, e. g. ἐπεὶ ἐγγὺς ἐγένοντο ἑξαπίνης, οἱ μὲν αὐτῶν ἐτόξευον, *some of them began to shoot their arrows*;—(b) the *continuance*, e. g. οἱ μὲν ἐπορεύοντο, οἱ δ' εἰποντο, *one party continued their march, the other continued to pursue*;—(c) *habit or custom*, e. g. αὐτὸν οἱ περὶ πρόςθεν προσεκύουν, καὶ τότε προσεκύνησαν, *those who were before accustomed to do obeisance to him, did it then also*;—(d) *endeavor or attempt*, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο λῖναι, *Clearchus endeavored to compel his soldiers to advance*.

10. Hence the Aor. Ind. is used in historical narration, in order to indicate the principal events, while the Impf. is used to denote the accompanying circumstances. The Aor. *narrates*, the Impf. *describes and paints*; the Aor. denotes a *single, momentary* action, the Impf. a *continued* action.

Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἰποντο. Ὁ δὲ Κλέαρχος ἐταράχθη καὶ ἐφοβεῖτο, and *C. was terrified* (a single, momentary act) *and feared* (continued act).

REM. 5. The Aor. Ind. is often used in general propositions, which express a fact borrowed from experience; the verb is then translated by an English Pres. or by *is wont* or *is accustomed*, with the Inf.; e. g. Κάλλος ἢ χρόνος ἀνύλωσεν, ἡ νόσος ἐμάρανεν, *either time destroys (is wont to destroy) or disease impairs beauty*.

11. The pluperfect represents an action as completed before another past action.

Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν (*had come*), οἱ πολέμοι ἀπεπεφύγευσαν (*had fled*). Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενικήκεσαν. Ἐγεγράφειν τὴν ἐπιστολὴν (sc. *when the friend came*).

REM. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g. ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον, οἱ πολέμοι ἀπεπεφύγευσαν. Indeed, the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.

12. As the Aor. Ind. expresses a past action as *independent* and *completed*, and as the Impf. Ind., on the contrary, represents an action in its *duration* and *progress*, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is represented by itself, as completed; on the contrary, the subordinate modes of the Pres., together with the

Pres. Inf. and Part., and also the Opt. Impf., are used, when the speaker would describe an action in its *duration* and *progress*. In this manner the following forms stand contrasted:

- (a) The Aor. Subj. and the Pres. Subj.; e. g. φύγωμεν* and φεύγωμεν, *let us fly*; λέγω, *Iva μάθῃς* and *Iva μανθάνῃς*, *that you may learn*;
- (b) The Aor. Imp. and the Pres. Imp.; e. g. φύγε and φεύγε, *fly*; δός and δίδου μοι τὸ βιβλίον, *give*;
- (c) The Aor. Inf. and the Pres. Inf.; e. g. ἐθέλω φυγεῖν and φεύγειν, *I wish to fly*; κελεύω σε δοῦναι and δίδόναι μοι τὸ βιβλίον; but the Aor. Inf. can also denote a past time and take the place of the Perf. Inf., when the relation to the finite verb does not require to be particularly indicated; e. g. ἡγγεῖλε τοὺς πολέμιους ἀποφυγεῖν and ἀποπεφευγέναι, *nuntiauit hostes fugisse*;
- (d) The Aor. Opt. and the Impf. Opt.; e. g. ἔλεγον, *Iva μάθοις* and *Iva μανθάνοις*, *that thou mayest learn, ut disceres*; εἶθε τοῦτο γένοιτο and γίγνοιτο, *O that this might happen!* The Aor. Opt. can also take the place of the Plup. Opt., when the relation to another past action does not require to be particularly indicated; e. g. ἡγγεῖλεν, *ὅτι, ἐπειδὴ οἱ Ἕλληνες ἐπέλθοιεν* (*had come*), *οἱ βάρβαροι ἤδη ἀποφύγοιεν* (*had already fled*).

The Aor. Part. always denotes past time, and hence stands in contrast with the Perf. Part., since the former describes an action as absolutely past, while the latter, at the same time, represents it in relation to the finite verb; e. g. οἱ αὐτόμολοι ἡγγεῖλαν τοὺς πολέμιους ἀποφύγοντας and ἀποπεφευγότες.

LXXX. Exercises on § 152.

After Darius was dead and Artaxerxes had ascended (aor.) the throne, Tissaphernes traduced Cyrus to (πρὸς, w. acc.) his brother, (asserting) that he was plotting against him (opt.). The latter (ὁ) credits it (= is persuaded) and apprehends Cyrus, intending to put him to death (ὥς, w. fut. part.); but his mother by entreaty gains his release (= having begged him off for herself, aor.) and sends him again to his government. Hector, whither has gone the courage, that thou once hadst? Be not troubled that Araspas has gone over to the enemy. In good time* art thou come. Themistocles wrote: (I.) Themistocles, have come to thee. If any one does not know himself, and believes he has come to a knowledge of that which he does not truly know, he is a fool. The messengers from Sinope said: We are come to (part. fut.) congratulate you, O warriors, that ye have been delivered, as we have heard, through (διὰ, w. gen.) many dangers. Under (ἐπὶ, w. gen.) Cecrops and the first kings, until (εἰς) Theseus, Attica was always inhabited by cities. God has carefully regulated everything in the world. The dwellings in Memphis have remained until (μέχρι) modern times. CEnoe, which lies (= is) on the borders of Attica and Boeotia, had been fortified. Zeno scourged a slave for (ἐπὶ, w. dat.) theft; upon his saying

* εἰς καλόν.

(*gen. abs.*): "It was fated for me to steal," Zeno said: "To be flayed too (*aor.*)."
 The world is a stage, life a passage across (that stage); thou camest, thou sawest, thou wentest away. Xerxes threw a bridge over the Hellespont and dug through Athos. Destiny casts down what (*οἱ ἄν. w. subj.*) it has exalted (*aor.*). Even the worst (man) acquires riches easily. Inactivity teaches a great deal of vice. Commanding is easier than doing. Cyrus called (*part.*) Araspas, a Mede, who had been a comrade of his (= to him) from youth (*ἐκ παιδός*), and bade him guard for him the wife of Abradatas, the Susian, and the tent, until he himself should take (them) in charge. The people resolved to choose thirty men, who should draw up the laws of the country, in accordance with which (*κατά, w. acc.*) they should administer the government. Everywhere in Greece the usage prevails, that the citizens swear (*acc. w. inf.*) to be united (*fut.*). The soldiers hoped to take the city. I believe, that those, who (§ 148, 6) practise wisdom, and believe (themselves) to be competent to teach the citizens that which is useful, by no means become violent. Say what I must do, and it shall be done. It (= this) is very beautifully said and ever will be (= remain) said, that the useful is beautiful, the hurtful odious. Tyrants will acquire nothing valuable. Noble men we shall ever remember.

§ 153. B. *More Particular View of the Modes.*

1. The three following modes are to be distinguished, viz. the Indicative, Subjunctive (Optative) and Imperative (§ 151, 2).

a. The Indicative expresses a fact or phenomenon, asserts something directly; e. g. τὸ ῥόδον θ' ἀλλεῖ — ὁ πατήρ γέγραφε τὴν ἐπιστολήν — οἱ πολέμοι ἀπέφυγον — οἱ πολῖται τοὺς πολεμίους νικῶσιν.

b. The Subjunctive denotes a conception. The Subj. of the historical tenses is called the Optative in Greek (§ 73, II.).

(α) The Subj. of the principal tenses, i. e. of the Pres. and Perf., and also the Subj. Aor., in Greek always represents the conception as something *future*. The Subj. of the principal tenses is used in principal clauses: (1) in the first Pers. Sing. and Pl. to express an *exhortation* or *admonition*; (2) in the second Pers. Sing. and Pl. of the Aor. (not Pres.) with μή to express a *prohibition*; (3) in *doubtful questions*; in principal clauses, however, almost exclusively in the first Pers. Sing. and Pl., but in subordinate clauses, it may be in any of the different persons.

Ἵωμεν, *eamus*, let us go. Μὴ Ἵωμεν, *let us not go*. Μὴ φοβηθῆς, *ne metuas*, do not fear. Τί ποιῶμεν; *what shall we do?* In subordinate clauses, Οὐκ ἔχω, *δποι* τράπωμαι, *non habeo, quo me vertam*, I do not know where to go. Οὐκ ἔχει, *δποι* τράπηται, *he does not know where to go*.

(β) The Subj. of the historical tenses, viz. the Opt. of the Aor.,

Impf. and Plup. as well as the Opt. of the Fut. (§ 152, 3, d), represent what is conceived either as past, present or future. The Opt. denotes a present or future, only in conditional clauses, and in such elliptical clauses as arise from them; e. g. εἴ τι ἔχῃς, δοίης ἄν, *if you had anything, you would give it*. Both the condition εἴ τι ἔχῃς, and the consequence δοίης ἄν, are here represented as a present, mostly a future uncertainty, an undetermined possibility, a mere supposition, admission or conjecture (Comp. § 185). This form of the conditional clause, viz. εἴ with the Opt., may express a wish, the concluding clause connected with it, being understood; e. g. εἰ τοῦτο γένοιτο! *if this should happen* (then I would be happy, εὐτυχὴς ἂν εἴην), — *O that this might happen!* Instead of the simple εἰ, the stronger εἴθε, εἴ γάρ, *O that*, is then commonly used; e. g. εἴθε (εἴ γάρ) ἐμοὶ θεοὶ πάντην τὴν δύναμιν παραθεῖεν! *O that the gods would give me such power!* Very frequently the concluding clause is used elliptically, the condition connected with it being understood; e. g. ἡδέως ἂν ἀκούσαιμι, *I would gladly hear* (if it were possible, εἰ ἐξείη). Comp. No. 2, c. With the exception of the instances here mentioned, the Opt. generally refers to the past.

REM. 1. When a wish is to be represented as one which the speaker knows cannot be realized, the Ind. of the historical tenses is used; e. g. εἶθε τοῦτο ἐγίγνετο! *O that this might be (were) done!* εἶθε τοῦτο ἐγένετο! *O that this had been done!*

c. The Imp. denotes the immediate expression of one's will; e. g. δός and δίδου μοι τὸ βιβλίον, *give*; γράψάτω and γράφετω τὴν ἐπιστολήν, *scribeto, let him write*.

REM. 2. The difference between the Pres. and Aor. Imp., is, that the Pres. generally denotes a *continued, oft-repeated* action, while the Aor. denotes a *single, instantaneous* action; e. g. πεῖθου τοῖς σοφωτέροις, *obey those wiser than yourself*, a direction to be observed at all times; ἀνατείνάτω τὴν χεῖρα, *let him raise his hand*, βλέπον εἰς τὰ ὄρη, *look upon the mountains*, single, instantaneous acts. So ἀκουσον, ἀκούσατε, λέξον, λέξατε. Comp. § 152, 12, b.—The Perf. Imp., which is of rare occurrence, is used to indicate that the consequences of the action are to remain or be permanent; e. g. κεκλείσθω ἡ θύρα, *let the door be shut* (and remain shut). It will be evident, therefore, that neither the Aor. nor Perf. Imp., expresses any relation of past time, as the Ind. of these tenses does, but only such modifications of action as are stated above.

REM. 3. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subj.; e. g. μὴ γράφε (but not μὴ γράφης) or μὴ γράψης, *do not write* (but not μὴ γράψον).

REMARKS ON THE MODAL ADVERB ἄν.

2. The discussion of the modal adverb ἄν is intimately connected with the treatment of the modes. This adverb is used to show the relation of the *conditioned* expression to the *conditioning* one, inasmuch as it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected:

a. With the Ind. of the historical tenses, viz. the Impf., Plup. and Aor.,

(α) To indicate that something could take place under a certain condition, but did not, because the condition was not fulfilled.

Εἰ τοῦτο εἶπες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you were wrong (but now I know you did not say it, consequently you did not do wrong)*. Εἰ τοῦτο εἶπας, ἡμαρτες ἄν, *si hoc dixisses, errasses; at hoc non dixisti, ergo non errasti (the Aor. here takes the place of the Plup.)*; or without a protasis, e. g. ἐχάρης ἄν, *laetareris or laetatus fuisses (sc. si hoc vidisses)*.

(β) To indicate that an action took place (was repeated) in certain cases or under certain circumstances. The historical tense of the principal clause is then usually an Imperfect.

Εἰ τις τῷ Σωκράτει περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον, *if any one contradicted Socrates, he would (he was accustomed to) carry back the whole argument to the original proposition (i. e. he would do this as often as any one contradicted)*.

REM. 3. Ἄν is not used with the Ind. of the principal tenses.

b. With the Subj., in order to represent the conceived future event, which is naturally expressed by the Greek Subj. [No. 1, b.

(α)], as conditional, and dependent on circumstances. In the Common Language, this usage occurs only in subordinate clauses, the modal adverb then standing in close connection with the conjunction of the subordinate clause, or combining with it and forming one word. In this manner originate εἰάν (from εἰ ἄν), ὅταν (from ὅτε ἄν), ὁπότεαν (from ὁπότε ἄν), πρὶν ἄν, ὅθι ἄν, οὗ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἧ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἄν (*quicumque or si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, and others.

c. With the Opt. (very seldom with the Fut. Opt.), to represent a present or future uncertainty, undetermined possibility, a mere supposition, admission or conception, as conditional. The Opt. with ἄν must always be considered as the principal clause of a conditional

proposition, even if the condition belonging to it, is not expressed [No. 1, b. (β)].

Εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν. Without a protasis, e. g. χαίροις ἄν, you might, could, would rejoice (if you heard this). Γένοιτ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ, all might, could happen. Λέγοις ἄν, you might speak (sc. si tibi placuerit). The Opt. with ἄν is very frequently used, when the speaker wishes to state a strong affirmation *modestly*.

d. With the Inf. and Part. (very seldom with the Fut. Inf. and Part.), when the finite verb, used in the place of the Inf. and Part., would be connected with *ἄν*.

Εἰ τι εἶχεν, ἔφη, δοῦναι ἄν, if he had anything, he said he would give it (oratio recta, εἰ τι εἶχον, ἔδωκα ἄν, if I had anything, I would give it). Εἰ τι ἔχοι, ἔφη, δοῦναι ἄν (oratio recta, εἰ τι ἔχοιμι, δοίην ἄν). Δῆλος εἰ ἁμαρτάνων ἄν, εἰ τοῦτο λέγοις (= δῆλόν ἐστιν, ὅτι ἁμαρτάνοις ἄν, εἰ τοῦτο λέγοις).

REM. 4. As ἄν represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι ἄν, ἔλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. καὶ οὐκ οἶεῖ ἄσχημον ἄν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives; e. g. οὐκ ἄν, οὐδ' ἄν, οὐποτ' ἄν, οὐδέποτ' ἄν, etc. — τίς ἄν, τί ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἄρ' ἄν, etc.;—also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly; e. g. ἐνταῦθα ἄν, τότε ἄν, εἰκότως ἄν, ἰσως ἄν, τάχ' ἄν, μάλιστ' ἄν, ἥκιστ' ἄν, βραδίως ἄν, ἡδέως ἄν, etc. Hence it happens that ἄν is sometimes repeated in the same sentence.

LXXXI. Exercises on § 153.

Let us shun the unseemly, and aspire after the beautiful. Let us pray (aor.) the Gods to guide the present (enterprise) to the most honorable issue. Let us not yield to the enemy. How shall I, who am (part.) mortal, contend with divine destiny? Tell me, whether (πότερον) we shall say that Socrates in his conversations speaks seriously or jests (= call S. speaking seriously or jesting). When Hercules was at a loss, which of two (ὁπότερος, w. gen.) ways to (ἐπί, w. acc.) life he should enter (= turn himself), there appeared two majestic women. One, running to him (aor.), spoke thus: I see, O Hercules, thou art at a loss (= thee at a loss) which way to life thou shouldst enter. If (ἐάν, w. subj.) therefore thou wilt make me a friend (fem.), I will lead thee to the pleasantest and easiest way. O Gods, that ye might avert danger from us. O that the triad of the Graces (Χάριτες) might ever assist (aor.) me. O that I might ever associate with the wise and good, and never have intercourse with (gen.) the bad. O if I could have lived with you then, when you were still a youth. If I were (but) able to make what is done (part.) undone! Fight bravely, soldiers. Strive after virtue, young men. The temple-robber ought to be torn in pieces by wild beasts. Historians ought neither to extol anything in order to conciliate (πρός, w. acc.) favor, nor omit (anything), if it is deserving of mention and re-

membrance. (Judge (aor.) not contrary to (παρά, w. acc.) the laws. O warriors, despair (aor.) not of yourselves. He who (§ 148, 6) ventures to employ force, may need not a few allies; but he who can persuade, none. How could those who do base (deeds), become friends to those who hate such (deeds)? Who without self-control could either learn or properly practice anything good? With (μετά, w. gen.) a wise understanding, one may pass (aor.) life most pleasantly. The bad no one can make (= place, aor.) useful.

CHAPTER II.

§ 154. *Attributives.*

1. Attributives serve to explain more definitely the idea contained in the substantive to which they belong; e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be:

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ ἄνθος θάλλον;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;

c. A substantive governed by a preposition, e. g. ἡ πρὸς τῇ πόλει ὁδός;

d. An adverb, e. g. οἱ οὖν ἄνθρωποι;

e. A substantive in apposition, e. g. Κροῖσος, ὁ βασιλεύς.

REM. 1. The genitive depending on substantives, receives different names according to the relations it expresses: (a) *subjective*, when it takes the place of the subject, e. g. οἱ τοῦ δένδρου καρποί (arising from τὸ δένδρον φέρει καρπούς), *the fruits of the tree*, i. e. *which the tree produces*; τὰ τοῦ Ὁμήρου ποιήματα, *the poems of Homer*, i. e. *which he made*;—(b) *objective or causative*, when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom* (ἐπιθυμῶ τῆς σοφίας, the σοφίας being the cause of the ἐπιθυμία); εὐνοία τινος, *good-will towards one* (εὐνους εἰμί τινι);—(c) *passive*, when it takes the place of the object of an active verb, and thus denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίζει τὴν πόλιν), *the possession of the city* (the city being the thing possessed); ὁ τῆς ἐπιστολῆς γραφεύς, *the writer of the letter*;—(d) *of quality*, e. g. τὸ εὖρος τεττάρων σταδίων; ἀνὴρ μεγάλης ἄρετῆς;—(e) *of possession*, e. g. τὸ τοῦ Μένωνος στράτευμα.

REM. 2. When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle commonly with the article, is used as a substantive. Such substantives are, e. g. ἄνθρωπος, ἀνὴρ (*man, husband*), γυνή (*woman, wife*), πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, χρῆμα, ἔργον, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, and others.

Οἱ θνητοί (sc. ἄνθρωποι), *mortales*. Τὰ ἡμέτερα (sc. χρήματα), *res nostrae*. Ἡ ὑστεραία (sc. ἡμέρα). Ἡ πολεμία and ἡ φιλία (sc. χώρα), *a hostile and friendly land*. Ἡ οἰκουμένη (sc. γῆ), *the inhabited earth*. Τὴν ταχίστην (sc. δόον), *quam celerissime*. Τὸ κακόν, *evil*. Τὰ κακά, *evils*. Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός). Ἐν δόου (sc. οἴκῳ) εἶναι. Εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν. Τὰ τῆς τύχης, *fortune and all which belongs to it*; τὰ τῆς πόλεως, *the affairs of the city*; τὰ τοῦ πολέμου, *the whole extent of the war*. Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἄνθρωποι). Τὰ οἶκοι (πράγματα), *res domesticae*. Οἱ καθ' ἡμῶς, *our contemporaries*. Οἱ ἄμφι or περὶ τινα, *a person with his companions, followers or scholars*; οἱ ἄμφι Πεισίστρατον, *Pisistratus and his troops*; οἱ ἄμφι Θαλῆν, *Thales and his school*.

2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. ἡμεῖς, οἱ σοφοί — ἐκεῖνος, ὁ βασιλεύς, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἦκω παρὰ σέ, *I, Themistocles, have come to you*. Ὁ Μαΐας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαΐας sc. υἱός), *I, the son of Maia, the daughter of Atlas, etc.*

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

Ἐμὸς τοῦ ἀθλίου βίος, *the life of me wretched*; here ἀθλίου is in apposition with ἐμός, which is used instead of ἐμοῦ. Τάμᾱ (= τὰ ἐμὰ) τοῦ δυστήνου κακά, *the evils of me, unhappy one!* Σὴ τῆς καλλίστης εὐμορφία, *thy gracefulness, O most beautiful one!* In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression ὁ ἡμέτερος, ὑμέτερος, σφέτερος αὐτῶν πατήρ, see under § 169, Rem. 2.

LXXXII. Exercises on § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (*part. fut.*) the sciences, music and the (τά) (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (*part.*) neglect (*aor.*) domestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against (ἐπὶ) the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate).] Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (*aor.*) by their own crime. Our own citizens have betrayed us. Your own brother deserts you.

CHAPTER III.

§ 155. *The Objective Construction.*

As the attributive construction (§ 154) serves to define the substantive more particularly, so the *objective* construction serves to define the predicate more particularly. By *object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

Ἐπιθυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολὴν. Ἐύχομαι τοῖς θεοῖς. Ἔστω παρὰ τῷ βασιλεῖ. Ἐπιθυμῶ γράφειν. Γελῶν εἶπεν. Καλῶς ἐμαχέσαστο. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

CASES.

§ 156. I. *Genitive.*

The Genitive Case primarily denotes the relation *whence*, and therefore expresses,—(a) in a local relation, the *out-going* or *removal* and *separation* from an object, since it designates the object or point from which the action of the verb proceeds; e. g. εἶκειν ὁδοῦ, *cedere via, to withdraw from the way*;—(b) in a causal relation, it expresses the *cause, source, author*, in general the object which *calls forth, produces (gignit), excites* and *occasions* the action of the verb; e. g. ἐπιθυμῶ τῆς ἀρετῆς; here ἀρετῆς is the object which *calls forth*, etc. the desire expressed by ἐπιθυμῶ.

§ 157. A. *Local Relation.*

Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting *removal, separation, being distant from, beginning, loosing, abstaining, desisting, ceasing, freeing, missing, deviating from, differing from, depriving*.

Such verbs are παραχωρεῖν, ὑποχωρεῖν, εἶκειν and ὑπείκειν, ὑπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφίεναι, ἀφίστασθαι, ἀπέχειν, ἀπέχεσθαι, ἄρχειν, ἀρχεσθαι, ὑπάρχειν, ἐξάρχειν, πᾶναι, πᾶνεσθαι, λήγειν, κωλύειν, εἰργεῖν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; δέχειν and ἀπέχειν, *to be distant*;—the adjectives ἐλεύθερος, καθαρός, κενός, ἐρημος, γυμνός,

δρῶνός, φίλος, διάφορος, and many compounded with a privative;—the adverbs *ἀνευ*, *χωρίς*, *πλὴν*, *ἐξω*, *ἐκός*, *δίχα*, *πέραν*.

Οἱ τῶν Λακεδαιμονίων νεώτεροι τοῖς πρεσβυτέροις συντυγχάνοντες εἰκουσι τῆς ὁδοῦ (*withdraw from the road*). Ἀπέχει τῶν ἀργυρείων (*is distant from the silver mines*) ἡ ἐγγύτατα πόλις Μέγαρα πολὺ πλεῖον τῶν πεντακοσίων σταδίων. Μήτηρ παιδὸς εἰργεῖ μύϊαν (*keeps the fly from her child*). Παύου τῆς ὕβρεως (*cease your insolence*). Ἡ πόλις ἡλευθερώθη τῶν τυράννων (*was freed from tyrants*). Οἱ πολέμιοι τῆς πολέτας τῶν ἀγαθῶν ἀπεστέρησαν (*deprived the citizens of their goods*). Τῷ νῷ οἱ ἄνθρωποι διαφέρουσι τῶν ἄλλων ζώων (*differ from other animals*). Ἀρχεσθαί τι νος signifies to begin generally, without any reference to others; e. g. σὺν τοῖς θεοῖς ἀρχεσθαι χρὴ παντὸς ἔργου; but ἀρχεῖν, ἐξ ἀρχεῖν, ὑπάρχειν, κατὰρχεῖν, signify to do something first (i. e. before others), to begin, hence also to be the author of, to originate; e. g. Οἱ πολέμοι ἤρξαν ἀδίκων ἔργων. Οἱ Ἀθηναῖοι καὶ Λακεδαιμόνιοι ὑπῆρξαν τῆς ἐλευθερίας ἀπάσῃ τῇ Ἑλλάδι, *libertatis auctores fuerunt*. Ἐλεύθερος φόβου, *free from fear*; καθαρὸς ἀδικίας, *free from injustice*; ἅρματα κενὰ ἡνιόχων, *chariots without drivers*; ἀπαίδευτος μουσικῆς, *uneducated in music*; χωρὶς τῶν ἄλλων, *apart from the others*; πλὴν Νέωνος, *except Neon*; πέραν τοῦ ποταμοῦ, *beyond the river*; ἐξω βελῶν εἶναι, *to be beyond the reach of the darts*.

§ 158. B. Causal Relation of the Genitive.

The Gen., in the causal relation, signifies also an *out-going*, but not as in the local relation, a mere external *out-going*, but an *internal* and *active* one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (*gignitur*).

a. The Genitive as an expression of Action,* or the Active Genitive.

1. In the first place, the active Gen. stands as the Gen. of *origin* or *author*, and is connected with verbs denoting to *originate from*, to *spring from*, *arise from*, to *produce from*, to *be produced from*, to *be born from*: γίγνεσθαι, φύειν, φῦναι, εἶναι.

Ἀρίστων ἀνδρῶν ἀρίστα βουλευμάτων γίγνεται, *the best counsels originate from the best men*. Πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως, *Cyrus is said to have been the son of (to have originated from) his father Cambyses*; ὁ δὲ Καμβύσης οὗτος τοῦ Περσείδων γένους ἦν, *but this Cambyses was a descendant of (of the race of) the Persians*; μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι.

2. In the second place, the active Gen. stands as that object

* With this Gen. the subject appears as receiving the action denoted by the Genitive.

which has acquired another, made it its own and possesses it,—hence as Gen. of the *owner* or *possessor*. This Gen. stands with the verbs *εἶναι*, *γενέσθαι*; also with the adjectives *ἴδιος*, *οἰκεῖος*, *ιερός*, *κῆριος*.

Τῆς φύσεως μέγιστον κάλλος ἐστίν, *nature possesses (has) the greatest beauty*. Τοῦ Σωκράτους πολλὴ ἦν ἡρετή, *Socrates had much virtue*. Hence originates the Gen. of *quality*, with which in English we connect the substantives, *business*, *manner*, *custom*, *peculiarity*, *duty*, *mark*; e. g. Ἀνδρός ἐστὶν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους, *it is the business, custom, peculiarity, duty, mark of a good man to benefit his friends*; or *it becomes, it bespeaks a good man, a good man is wont*, etc. Οἱ μὲν κίνδυνοι πολλάκις τῶν ἡγεμόνων ἴδιοι, *misad's often are of (peculiar to) commanders*. Κύριος ταύτης τῆς χώρας κύριος ἐγένετο, *Cyrus was the ruler of this place*. Ἴππος ἱερὸς τοῦ Ἡλίου, *a horse sacred to the sun*.

3. In the third place, the active Gen. stands as that object which includes another or several other objects, as parts belonging to it; the Gen. expresses the whole in relation to its parts, and is commonly called the *partitive Genitive*. This Gen. is used:

(a) With the verbs *εἶναι* and *γίγνεσθαι*, which then signify *to be among*, *to be numbered* or *considered among*, *to be of the number of*, *to be a part of*, *to be one of*.

Ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων, *Socrates also was among those who carried on war around Miletus*; στρατευομένων here denotes the whole, of which Socrates is a part. Ἡ Ζελεΐα ἐστὶ τῆς Ἀσίας, *Z. is a part (or a city) of Asia*. Τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι, *is among, or is one of, the greatest evils*.

REM. 1. The partitive Gen., denoting the whole of which a part is taken, is very often used as an attributive:—(a) with *substantives*, e. g. σταγόνες ὕδατος, *drops of water*, (here ὕδατος is the whole, parts of which are expressed by σταγόνες, and so in the other examples); σώματος μέρος, *a part of the body*;—(b) with *neuter adjectives* and *pronouns*, e. g. μέσον ἡμέρας, *the middle of the day*; ἐν μέσῳ τῆς ὁδοῦ, *in the middle of the way*; ἐν τοιοῦτῳ τοῦ κινδύνου, *in such circumstances of danger*; εἰς τοῦτο ὀργῆς, *to such a degree of anger*; πλείστον τοῦ στρατεύματος, *most of the army*;—(c) with *substantive-adjectives*, particularly *superlatives*, with *participles*, *substantive-pronouns* (interrogative and indefinite) and *numerals*, e. g. οἱ χρηστοὶ τῶν ἀνθρώπων, *the useful part of (the useful among) men*; οἱ εὖ φρονοῦντες τῶν ἀνθρώπων, *the wise among men*; τῶν ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατώτατα, *the necessary and more able of the beasts of burden*; τὸ ἡγούμενον τοῦ στρατεύματος, *that part of the army which lead = the van*; οἱ διώξαντες τῶν ἱππέων, *those of the horsemen who pursued*; τίς τῶν στρατιωτῶν, *who of the soldiers?* οἱ σοφώτατοι ἀνθρώπων, *the wisest of men*.—Πολλοὶ, *δλίγοι*, *τινὲς* τῶν ἀνθρώπων. (On the contrary, οἱ θνητοὶ ἄνθρωποι, because the property of mortality belongs to the whole class; πολλοὶ or δλίγοι ἄνθρωποι, denotes a whole consisting of many or few, but πολλοὶ or δλίγοι ἀνθρώπων, represents the many or the few as a part of the whole);—(d) with *adverbs*, (a) of place, e. g. Οὐδαμῇ Αἰγύπτου, *nowhere in Egypt*; οὐκ οἶδα, ὅπου γῆς ἐστίν, *I do not know where on earth he is*;

πανταχοῦ τῆς γῆς, *ubique terrarum, everywhere in the world*; so also with πόθεν, πόρρω, πρόσω; (β) of time, e. g. ὥσθ' τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, *late in the day, late in life, etc.*; τρίς τῆς ἡμέρας, *thrice a day*; πολλάκις τῆς ἡμέρας, *many times a day*.

(b) With words which signify to participate, to share in, to impart, to communicate;—to touch, to take hold of, to be close to, to border on;—to acquire and obtain, or to strive to acquire.

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδιδόναι, κοινωνεῖν, κοινοῦσθαι (these often taking a Dat. besides the Gen.), ἐπαρκεῖν (to impart a share of), δίδοναι, προσδιδόναι;—θιγγάνειν, ψαύειν, ἅπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συναίρεσθαι, ἔχεσθαι (to adhere to, to border upon), ἀντ-, περιέχεσθαι, γλίχεσθαι;—τυγχάνειν (to acquire, to hit), λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν, προσήκει (μοί τινος, *something belongs to me*);—ὀρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, ἴσος, ὁμοῖος, ἀντίος, ἐναντίος, παραπλήσιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, δίδοχος, also with Dat.;—the adverbs ἐξῆς, ἐφεξῆς, πρόσθεν, ἐμπροσθεν, ὀπισθεν, μεταξύ, εὐθύ, *straight forward to, μέγρι, up to, ἀντίον, πλυσίον, etc.*

Πολλάκις οἱ κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, *evil men often partake of offices and honors*. Θάλλοντας μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, *πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, it is necessary to share heat and cold, etc., with slaves, but we are not to share the knowledge of war, etc.* Ὁ σοφὸς τῆς ὕβρεως ἁμοιρός ἐστιν, *is free from (does not partake of) insolence*. Ἄπτεσθαι τῆς χειρὸς. Δίμνη ἔχεται (borders on) τοῦ σήματος μεγάλῃ. Ἔργον ἐχώμεθα, *let us lay hold of, opus aggrediamur*. Ὁ στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, *the general shares in the same dangers as the soldiers*. Ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθάνατον δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν, *since you have obtained a mortal body, but an immortal spirit, etc.* Τυχάνειν, λαγχάνειν, χρημάτων, εὐτυχίας. Τυχεῖν τελευτῆς, ὀνόματος. Ὅρέγεσθε οὐ ἐφίεσθε τῆς ἀρετῆς, *strive to obtain virtue*. Ὅμοιος φυγῆς, ὁμοῖος τοῦ Ἡφαίστου, εὐθύ Γυθείου, πλυσίον Θηβῶν, ἐξῆς Πλούτωνος.

REM. 2. Verbs signifying to take hold of, govern the Gen. of the part taken hold of; e. g. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*; χειρὸς ἔλειν τινά, *to take one by the hand*. So any verb may govern the Gen., when its action refers not to the whole of an object, but to a part; e. g. ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *he commanded G. and P., having taken A PART of the army*; ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπιλιτῶν, *they thought best, having called together the captains, targetiers, and A PART of the heavy-armed, etc.*

4. The active Gen., in the fourth place, denotes the place *where*, and the time *when*, an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. *οὐ, where, αὐτοῦ (τόπου), there, at that place, οὐδαμοῦ, nowhere*, and others. *Ἀνθή θάλλει τοῦ ἔαρος, blossoms put forth in the spring*, the spring being considered as the producer of the blossoms. So *θέρος, in summer, χειμῶνος, in winter, ἡμέρας, by day, τῆς αὐτῆς ἡμέρας, nocturnal*. The Gen. too denotes the time *within* which anything is done; e. g. *Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, within ten days*.

5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:

(a) With verbs signifying *to make* or *form from something*;—with expressions denoting *fulness* and *want*;—with verbs signifying *to eat, to drink, to taste, cause to taste, to enjoy*;—*to smell*, and *to emit an odor of something*.

Here belong the verbs *ποιεῖν, πλήθειν, πληροῦν, πιμπλάναι, γέμειν, σάττειν, ἐμπορεῖν, ἀπορεῖν, πένεσθαι, δεισθαι, δεῖ, σπανίζειν, χρῆ, ἐσθίειν, φαγεῖν, εὐωχίσθαι, πίνειν, γεύειν, κορέσασθαι, ἀπολαύειν, πνεῖν, ὀζειν, προσβάλλειν*, etc.; the adjectives *πλέος, πλήρης, μεστός, πλούσιος, δασύς, πένης, ἐνδεής*, etc.;—adverbs, as *ἄλις*.

Χάλκου πεποιημένα ἐστὶ τὰ ἀγάλματα, made of bronze. Ἐστρωμένη ἐστὶν ὁδὸς λίθου, the way is paved with stone. (Hence the attributive relation, *Ἐκπωμα ξύλου, a cup [made] of wood. Τράπεζα ἀργυρίου. Στέφανος θακύνθων*). *Ἡ ναὺς σεσαγμένη ἦν ἀνθρώπων, the ship was loaded with men. Τὰ Ἀναξαγόρου βιβλία γέμει σοφῶν λόγων, are full of wise sayings. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου, there many villages abounded with food and wine. Ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων, to be in want of means. Ἐσθίειν κρεῶν, to eat of flesh. Κορέσασθαι φορβῆς, to be filled with food. Πίνειν οἴνου, to drink of wine. Ἀπολαύειν πάντων τῶν ἀγαθῶν, to enjoy all good things. Γεύεσθαι τιμῆς, to taste honor. Γεύειν τινὰ τιμῆς, to cause one to taste honor. Ὄζειν ἰων, to smell violets, σῶρον πνεῖν, to emit the smell of myrrh. Προςβάλλειν μύρου. Πνεῖν τράγον. Ὄζειν κρομύων. Ὡς ἡδύ μοι πρὸς ἐπνευσε χοιρείων κρεῶν, so sweet was the smell of swine's flesh to me. Δασὺς δὲνδρῶν, covered with trees; θηρίων πλήρης, full of animals.*

REM. 3. Verbs of *eating* and *drinking*, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g. *Πίνω τὸν οἶνον, πολλὸν οἶνον, I drink the wine, much wine*. Hence *πίνειν οἶνον* is said of one whose usual drink is wine, but *πίνειν οἶνον* is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. *Ἀπολαύειν τινός τι*, signifies *to receive good or evil from some one*.

REM. 4. *Δεῖ*, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. *Εἰ μὲν ὑμῖν τινος ἄλλου δεῖ, if you need anything else*. *Δεῖ* and *χρῆ* in the sense of *necesse, opus est*, are followed either by the

5. *Παρά* signifies the *being near* something: *by, near, by the side of*. A. With the Gen. to denote a removal from *near*, from *beside* a person: *from*, e. g. *ἔλθειν παρά τινος*, *to come from some one*.—To denote the *author*, e. g. *πεμφθῆναι παρά τινος*, *to be sent by some one* (§ 150, Rem. 4), *ἄγγελοι, πρέσβεις παρά τινος*, *envoys from any one*; *ἀγγέλλειν παρά τινος, τὰ παρά τινος*, *commissions, commands, etc. of any one*;—*μαθάνειν παρά τινος, ἀκούειν παρά τινος*, *to learn, to hear from*.—B. With the Dat. to denote *rest near* a place or object, e. g. *ἔστη παρὰ τῷ βασιλεῖ*.—C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. *ἀφικέσθαι παρὰ Κροῖσον*, *to Croesus*;—direction or motion *along by* a place: *along near, by, beyond*, e. g. *παρὰ τὴν Βαβυλῶνα παρίεναι*, *to go by Babylon*. Hence, *παρὰ δόξαν*, *praeter opinionem*; *παρ' ἐλπίδα*, *contrary to hope*; *παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δύναμιν*, *beyond one's power*; also, *besides, praeter, παρὰ ταῦτα, praeter haec, besides these things*;—to denote local extension *near* an object: *along*, e. g. *παρὰ τὸν Ἀσωπόν*, *along the A.*—To denote the extension of time, e. g. *παρ' ἡμέραν, παρὰ τὸν πόλεμον*, *during the day, the war*; *παρὰ τὴν πόσιν*, *inter potandum, while drinking*. So also of particular, important points of time, during which something takes place, e. g. *παρ' αὐτὸν τὸν κίνδυνον*, *in ipso discrimine, in the very moment of danger*.—In a causal relation to denote a *comparison*, e. g. *ἡλίον ἐκλείψεις πικρότεραι ἦσαν παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα*, *eclipses of the sun were more frequent compared with (than) those mentioned in former time*.

XCI. Exercises on § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many ~~and~~ brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted (*μεγίστην ἀποδεικνύναι*, *aor.*) their native country. (The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (*plur.*), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (*part.*) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things (*κτῆμα*) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (*part.*) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from him

Acc., or in an accessory clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are ὁρᾶν, θεᾷσθαι, σκοπεῖν, ὑπονοεῖν, ἐννοεῖν, γινώσκειν, ἐπίσ-
τασθαι, εἰδέναι, ἐνθυμεῖσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, μανθάνειν, κρίνειν,
ἐξετάζειν, λέγειν, δηλοῦν, ἀγασθαι, θαυμάζειν, ἐπαινεῖν, μέμψεσθαι, ψέγειν.

Πρῶτον μὲν αὐτῶν ἐσκόπει, *he first considered in respect to them.* Ἡσθησαί
τοῦ μοῦ βίου, *thou hast observed in my way of life.* Ἐγὼ ἐμοῦ ποιοῦντος, *he per-
ceived that I was doing.* Τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν
(*which is the chief complaint they make against us*), μὴ ἀσχύεσθε. Εἰ ἀγασαί
τοῦ πατρὸς, ὅσα πέπραχε, *if you admire my father for what he has done.* Ἐγὼ
καὶ τοῦτο ἐπαινῶ Ἀγχιλάου, *I praise Agesilaus for this also.* Γοργίου
μάλιστα ταῦτα ἀγαμαί, *I admire these things especially in Gorgias.* Ὁ θαυ-
μάζω τοῦ ἐταίρου, *τόδε ἐστίν, what I admire in a companion is this.* Πολλὰ
Ὁμήρου ἐπαινοῦμεν, *we praise many things in Homer.*

REM. 5. When the above words refer merely to a thing which one admires,
blames or loves, they govern the Acc., sometimes also the Acc. of the person
alone; e. g. ἐπαινεῖν, ψέγειν, μέμψεσθαι τινα; so also, ἀγασθαι, θαυμάζειν
τινά, *to look with wonder at one, either at the person himself, or the whole nature of the
person.*

b. The Genitive as the expression of Cause.

6. The second division of the causal Gen. includes the Gen. which
expresses cause; i. e. the Gen. denotes the object which calls forth
and occasions the action of the subject. This Gen. stands:

I. With many verbs which denote a state or affection of the mind,
viz. (a) with verbs signifying *to desire, to long for*;—(b) *to care for,*
to be concerned for;—(c) *to be pained, to be grieved, to pity*;—(d)
to be angry and indignant;—(e) with φθονεῖν, *to envy* (τινί τινος,
Dat. of person and Gen. of thing);—(f) *to admire, praise and
blame* (τινά τινος, Acc. of person and Gen. of thing).

Such verbs are, (a) ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν or διακεῖσθαι, διψῆν,
πεινῆν;—(b) ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερο-
ρᾶν, προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, δλιγωρεῖν, φείδεσθαι;—(c) ὀλοφύρε-
σθαι, πενθικῶς ἔχειν, ἔλαειν and οἰκτεῖρειν (with Acc. of person and Gen. of
thing);—(d) ὀργίζεσθαι (with Dat. of person), χαλεπῶς φέρειν;—(f) θαυμάζειν,
ἀγασθαι, ζηλοῦν, ἐνδαιμονίζειν, ἐπαινεῖν, μέμψεσθαι (all with Acc. of person and
Gen. of thing).

Οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτον, ἀλλὰ
χρηστοῦ σίτον· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *no one
desires drink, but wholesome drink, etc.; for all desire what is good.* Τὸ ἀνόμοιον
ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ, *desires and loves the unlike.* Πεινῆν τῶν
σίτων, τῶν ποτῶν, τοῦ ἐπαίνου, *to long for food, drink, praise.* Οἱ νό-
μοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται, *the laws care for, have a regard for
the public good.* Οἱ γονεῖς πενθικῶς εἶχον τοῦ παιδὸς τεθνηκότος,

the parents grieved for their dead child. Ποσειδὼν Κύκλωπος ἐκεχόλωτο, *Neptune had been angry with the Cyclops.* Οἱ κακοὶ φθονοῦσι τοῖς ἀγαθοῖς τῆς σοφίας, *the evil envy the good on account of their wisdom.* Ἀγαμαί σε τῆς ἀνδρείας, *I admire you on account of your bravery.* Θαυμάζομεν τὸν Σωκράτη τῆς σοφίας, *we admire Socrates for his wisdom.* Ζηλῶ σε τοῦ πλούτου, *I admire you for your riches.* Εὐδαιμονίζω σε τῶν ἀγαθῶν, *I consider you happy on account of your blessings.* Ἀλὼ σε τῆς προθυμίας, *I praise you for your readiness.*

REM. 6. The verbs ἀγαπᾶν, φιλεῖν, στέργειν, *to love*, and ποθεῖν, *to long for*, do not govern the Gen., but the Acc.—Μέλει, as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τινος, *I care for some one.* If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Ταῦτα θεῷ μελήσει, *God will take care of these things.*—The verbs θαυμάζειν and ἀγασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing *alone*, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. θαυμάζω (ἀγαμαί) τὸν στρατηγόν — θαυμάζω τὴν σοφίαν; —(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g. τοῦτο θαυμάζω σου — θαυμάζω (ἀγαμαί) σου, διότι οὐκ ἀργυρίου καὶ χρυσοῦ προεἶλου θησαυροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας. Comp. 5, (d); —(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (ἀγαμαί) τὸν Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly ἐπὶ with the Dat.; e. g. θαυμάζω τὸν Σωκράτη ἐπὶ τῇ σοφίᾳ.—It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions *for*, *on account of*.

II. With verbs which signify *to requite*, *to revenge*, *to punish*, *to accuse* and *condemn*. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιᾶσθαι, ἐπαιτιᾶσθαι, διώκειν, εἰσάγειν, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι, δικάζειν, κρίνειν, αἰρεῖν, *to convict* (all with Acc. of person and Gen. of thing), ἐπεξεῖναι, ἐγκαλεῖν, ἐπισκῆπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, *to be accused*, ἀλῶναι, *to be convicted*.

Ὀδυσσεὺς ἐτίσατο τοὺς μνηστῆρας τῆς ὑπερβασίας, *Ulysses punished the suitors for their wickedness.* Τιμωρεῖσθαί τινα φόνου, *to punish one, or take vengeance upon one for murder.* Ἐπαιτιᾶσθαί τινα φόνου, *to accuse one of murder.* Ἐπισκῆπτεσθαί τινι τῶν ψευδομαρτυριῶν, *to prosecute one for false witness.* Μιλιτιάδην οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, *prosecuted (pursued judicially) Miltiades for his tyranny in Chersonesus.* Γράφεσθαί τινα παρανόμων, *to indict or accuse one for unconstitutional measures.* Φεύγειν *(to be accused)* κλοπῆς, φόνου, ἀσεβείας. Κρίνεσθαι *(to be accused)* ἀσεβείας. Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, . . . ἀχαριστίας, *the Persians condemn as a crime, ingratitude, etc.* Ἀλῶναι κλοπῆς, *to be con-*

victed of theft. Also the punishment of the guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 158, 7. (γ); e. g. θανάτου, κρίνειν, κρίνεσθαι, to condemn, to be condemned, to death.

REM. 7. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, to charge something upon some one;—(b) the Dat. of person followed by a clause with ὅτι or by the Inf.;—(c) the Dat. of person alone, to accuse (§ 161, 2. c);—(d) the Acc. of thing alone, to bring as a charge. Κατηγορεῖν, to accuse, is construed, (a) with Gen. of person, sometimes with κατὰ and Gen.;—(b) with Gen. of person and Acc. of thing, to lay something to one's charge;—(c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing;—(d) with Acc. of thing alone.—Τιμᾶν, τιμᾶσθαι, to fine or punish one with, take the Dat. of person with Gen. of punishment; e. g. Τιμᾶν τιμὴν δέκα ταλάντων, τοῦ θανάτου, to fine one ten talents, sentence one to death.

REM. 8. The causal Gen. is used with the adverbs εὖ, καλῶς, μετρίως and some others, connected with the verbs ἔχειν, ἡκεῖν, and sometimes εἶναι, to denote the object by which a particular condition is caused; e. g. εὖ τοῦ βίου ἡκεῖν, to be well off as to the means of living; οὕτω τρόπου ἔχεις, you are thus in respect to circumstances = you are in such circumstances; ὡς τῶν χρόνων ἕκαστος εἰχεν, as quick as each one could.

c. The Genitive denoting certain Mutual Relations.

7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:

(a) With expressions of ruling, preëminence, excelling, prominence, and the contrary, viz. those denoting subjection, yielding to, and inferiority.

Here belong the verbs ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, προέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἡττᾶσθαι, ὑστερεῖν, ἔχειν, λείπεσθαι, ἀπολείπεσθαι, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι; the adjectives ἀκρατής, ἐγκρατής.

Ὁ λόγος τοῦ ἔργου ἐκράτει, the report exceeded the thing itself. Τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστίν, depraved men are subject to (not able to control) all their passions. Πολλὰκις λύπῃ ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, the doing an injury often exceeds in grief the being injured. Οἱ πονηροὶ ἡττῶνται τῶν ἐπιθυμιῶν, wicked men are slaves to (inferior to) their passions.

REM. 9. Ἠγεμονεύειν and ἡγεῖσθαι in the sense of to go before, with ὁδόν expressed or understood, to show the way, govern the Dat.; κρατεῖν in the sense of to conquer, regularly governs the Acc., but in the sense of to rule, the Gen.

(β) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in -άσιος and -πλοῦς, etc., the object by which the comparison is made, is put in the Gen.

Ὁ υἱὸς μείζων ἐστὶ τοῦ πατρὸς, *greater than his father*. Χρυσὸς κρείττων μυρίων λόγων βροτοῖς, *gold is better for men than a myriad of words*. Τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλάσιον ἑσσεσθαι τοῦ ἡμετέρου, *many times larger than ours*. Οὐδενὸς δεύτερος, ὑστερος, *inferior to no one*. Τῶν ἀρκούντων περιττὰ κτήσασθαι, *to acquire more than enough*.

(γ) With verbs signifying *to buy and sell, exchange and barter*, and with expressions of *valuing* (ἄξιον, ἄξιος), of *being worthy or unworthy*; and generally, the *price* of a thing stands in the Gen.

Such verbs are *ᾠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν, πωλεῖν, ἀπο-, περιδίδωσθαι, διδόναι, ἀλλάττειν, -εσθαι, διαμείβεσθαι, λύειν, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι*.

Οἱ Θράκες ὠνοῦνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *buy their wives from their parents at a great price*. Τῶν πόνων πῶλοῦσιν ἡμῖν πάντα τάγαθ' οἱ θεοί, *the gods sell all good things to us for toils*. Οἱ ἀγαθοὶ οὐθενὸς ἀν κέρδους τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαι ντο, *the good would exchange the freedom of their country for no gain*. Ἰατρὸς πολλῶν ἄλλων ἀντάξιός ἐστιν, *a physician is worth as much as many others*. Ἐγὼ γε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἰσῶν τόν τε κακὸν καὶ ἀγαθὸν ἄξιόν εἶναι, *I think there is nothing more unequal among men than that the evil and the good should be honored equally*. Ἀξίος τιμῆς, *worthy of honor*. Πόσον διδάσκει; πέντε μῶν, *for how much does he teach? For five minae*; ἀργυρίου, *μισθοῦ ἐργάζεσθαι, to work for money, for hire*.

LXXXIII. Exercises on §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if (ἐάν, *w. subj.*) it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away (= falls), so also a state, bereft of laws, will be dissolved. He who (ὅστις) does not consider the highest good (= the best), but in (ἐκ) every way seeks to do that which is (= the) most agreeable, how can (§ 153, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (γίγνεσθαι) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a brother. Socrates generously proffered what was his to all. The hired laborers, who (ὅστις) for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy (= participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, young men, to instruction, and di-

rect yourselves to (*πρός, w. acc.*) that which is (= the) more excellent (*plur.*). The virtues of good men obtain honor and fame even with enemies. The young (*comp.*) must (*χρῆ, w. acc. and inf.*) aspire after the good (*plur.*) and abstain from evil actions. The pains of the sick are more violent at night than by day. In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (*part.*) full of wild beasts. The good lack not praise. Those (= the) natures, that seem (*part.*) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Aetna is filled (*γέμει*) with valuable firs and pines. We contrive much, whereby (*δι' ὧν*) to (= we may) enjoy the good (*plur.*) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (*plur.*) and as much bread (*plur.*), and (*δέ*) drank three flagons of wine. Men derive many advantages from sheep, horses, cows and the other animals. It is written in the laws, that both the plaintiff and the defendant should be heard alike (= to hear alike both, etc.). It is fair and right, to be mindful of the good (*plur.*) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (*part.*) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not (= the unacquainted — seeing, sees not). Hermes had great experience in the medical science. It is better to die (*aor.*) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether (*πό- τερα*) they devoted (= turned) themselves to (*ἐπί, w. acc.*) reflection (*τὸ φρονεῖν, w. gen.*) upon the celestial, from the opinion (*part. aor.*) that they already sufficiently understood (*inf. pres.*) the human (*plur.*), or (whether they) supposed that they did what was befitting in neglecting (*aor.*) the human and (= but) contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (*part.*) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (*dat.*) which both states and households are wisely (= well) directed. Pluto, who (*part.*) loved (*aor.*) Proserpine, stole her away secretly with the coöperation of Jupiter. That is a poor president, who (*ὅστις*) cares for the present time, but is not (*μή*) also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than for that of friends. The Athenian state (of the A.) often repented (*aor.*) of sentences passed (= which happened, *aor. part.*) in (*μετά, w. gen.*) anger and without (= not [*μή*] with) examination. I pity thee for thy mournful fate. Envy (*aor.*) me not the memorial. Demosthenes we admire for his (= the) greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. Anaxagoras is said to have been condemned (*aor.*) for impiety, because he called the sun a red-hot mass. Melitus accused (*aor.*) Socrates of impiety. Themistocles was accused, in his absence (*ἀποδηῶν*), of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (*aor.*) over Thebes, but over the whole of Peloponne-

sus reigned Pelops, the (son) of Tantalus. Many are slaves (*ἵπποδες*) to money. Govern appetite, sleep and anger. The bravery of the Greeks triumphed over (*περιγίγνεσθαι*, aor.) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. Thou canst (§ 158, 2. c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldaeans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (aor.) worthy of immortal honors.

§ 159. II. *Accusative*.

1. The Accusative Case expresses the relation *whither*, and denotes, (a) in a local relation, the *limit* or *point* to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. *εἰς ἄστυ ἐλθεῖν*;—(b) in the causal relation, it denotes the *effect*, *consequence*, *result*, of the action of the verb, as well as the *object on which the action is performed*. In this latter relation, the object in the Acc. receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the Gen., the *subject* is represented as receiving the action. Comp. § 158, a. et seq. The Acc. also differs from the Dat., in being the *immediate* or *direct* object of the verb, while the Dat. is the *remote* or *indirect* object. Comp. § 161, 2.

(a) Accusative denoting Effect.

2. The Accusative of *effect* is used as in other languages; e. g. *γράφω ἐπιστολήν* (*ἐπιστολήν* being the *effect* of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the Acc. of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the Acc. This is commonly called the Acc. of a *kindred* or *cognate* signification.

Ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν, *they take care with all diligence*. Δέομαι ὑμῶν δικαίαν δέησιν, *I ask of you a just request*. So καλῶς πράξεις πράττειν,—ἐργάζεσθαι ἔργον καλόν,—ἄρχειν ἀρχήν,—δουλείαν δουλεύειν,—πόλεμον πολεμεῖν,—νόσον νοσεῖν. Ὀρκους ὀμνύναι, *to swear oaths*; ἀσθενεῖν νόσον, *to be sick of a disease*; ζῆν βίον, *to live a life*.

(b) Accusative of the Object on which the action is performed, i. e. the suffering Object.

3. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are:

(1) The verbs *ὠφελεῖν*, *ὀνινάναι*, *ὀνίνασθαι* (*λυσιτελεῖν*, however, with Dat.), *to be useful*; *βλάπτειν*, *ἀδικεῖν*, *ὑβρίζειν*, *λυμαίνεσθαι*, *λωβᾶσθαι*; *εὐσεβεῖν*, *ἀσεβεῖν*; *λοχᾶν*, *ἐνεδρευεῖν*, *ἱνσιδιάρη*; *τιμωρεῖσθαι*; *θεραπεύειν*, *δορυφορεῖν*, *ἐπιτροπεύειν*, *to be a guardian*; *κολακεύειν*, *θωπεύειν*, *θώπτειν*, *προσκυνεῖν*; *πεῖθειν*; *ἀμείβεσθαι*, *respondere* and *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μυμῖσθαι*, *ζηλοῦν*.

Θεράπευε τοὺς ἄθανάτους, serve the gods. *Ἀλκιβιάδης ἐπειθε τὸ πλῆθος*, Al. persuaded the multitude. *Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευεν ὁ Πανσανίας*, Pausanias was the guardian of Plistarchus, etc. *Μὴ κολάκευε τοὺς φίλους*, do not flatter friends. *Ὡφέλει τοὺς φίλους, καὶ μὴ βλάπτε τοὺς ἐχθρούς*, assist friends, and do not injure enemies. *Μὴ ἀδίκῃ τοὺς φίλους*. *Μὴ ὑβρίζε τοὺς παῖδας*. *Πολλὰκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας*, often even slaves take vengeance on their unjust masters. *Ἀμείβεσθαί τινα μύθοις, λόγοις*, to answer one; *ἀμείβεσθαι χάριν, εὐεργεσίαν* or *ἀμείβεσθαι τινα χάριτι*, to return a favor to one.

(2) Verbs which signify *to do good or evil* to any one, by word or deed. Such are *εὐεργετεῖν*, *κακοσυργεῖν*, *κακοποιεῖν*, *εὐλογεῖν*, *κακολογεῖν*, *εὖ*, *καλῶς*, *κακῶς λέγειν*, *εἰπεῖν*, *ἀπαγορεύειν*.

Ἀνδρῶπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς, do not injure the dead. *Μὴ κακούργει τοὺς φίλους*, do not harm your friends. *Εὐεργέτει τὴν πατρίδα*, do good to your country. *Εὖ ποιεῖ τοὺς φίλους*, confer favors on your friends. *Εὖ λέγε τὸν εὖ λέγοντα, καὶ εὖ ποιεῖ τὸν εὖ ποιοῦντα*, speak well of him who speaks well, and do well to him who does well. Instead of the adverbs *εὖ* and *κακῶς* with *ποιεῖν*, etc., the Greek also uses the corresponding adjectives: *καλὰ*, *κακὰ ποιεῖν*, *λέγειν τινά*, to do or say good or ill to one. See under double Accusative (§ 160, 2).

(3) Verbs of *persevering*, *awaiting*, *waiting for*, and the contrary; e. g. *μένειν*, *θαρσύνειν*; *φεύγειν*, *ἀποδιδράσκειν*, *δραπέτευειν*.

Μὴ φεύγε τὸν κίνδυνον, do not flee from danger. *Χρὴ θάρρειν θάνατον*, it is necessary to meet death bravely = not to fear death. *Ὁ δοῦλος ἀπέδρα τὸν δεσπότην*, the slave ran away from his master. *Οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτήτα*, the favorable opportunities for action do not wait for our slothfulness.

(4) Verbs of *concealing* and *being concealed*, viz. *λανθάνειν*, *κρύπτειν* (*celare*), *κρύπτεσθαι*;—also the verbs *φθάνειν* (*to an-*

icipate), *λείπειν*, *ἐπιλείπειν*, *to fail*;—verbs of *swearing* and the like. With verbs of swearing, the object sworn by is put in the Acc. Hence also adverbs of swearing are followed by the Acc.; e. g. *μά, οὐ μά, ναὶ μά, νή*.

Θεοὺς οὐτε λανθάνειν, οὐτε βιάσασθαι δυνατόν, *it is not possible to be concealed from, to escape the notice of the gods*, etc. *Οἱ πολέμοι ἐφύησαν τοὺς Ἀθηναίους ἀφικόμενοι εἰς τὸ ἄστυ*, *anticipated the Athenians in coming into the city, i. e. reached the city before them*. *Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα*, *the time, the day fails me*. *Ὅμνυμι πάντας τοὺς θεοὺς*, *I swear by all the gods*. *Ναὶ μὲν Δία*, *yes, by Jupiter!* *Μὲν τοὺς θεοὺς*, *by the gods*.

(5) Very many verbs denoting a *feeling* or an *affection of the mind*; e. g. *φοβεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτεῖρειν, ἰλεεῖν, ὀλοφύρεσθαι*, etc.

Χρὴ αἰδεῖσθαι τοὺς θεοὺς, *it is necessary to reverence the gods*. *Αἰσχύνομαι τὸν θεόν*, *I am ashamed before the god*. *Ὀλοφύρου τοὺς πένητας*, *pity the poor*.

(6) With verbs of motion, the *space* or *way* is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time* during which an action takes place, in answer to the question, *How long?* so too *measure* and *weight*, in answer to the question, *How much?*

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν, *to go a way, like ἵμνε redūque viam*. *Χρόνον, τὸν χρόνον, a long time, νύκτα, ἡμέραν, during the night, day*. *Ἡ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα*, *was flourishing during this time*. *Ἰσχυσάν τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Δεύκτροις μάχην*, *during these last times*. *Μιλιτιάδης ἀπέπλει Πάρον πολιορκήσας ἑξ καὶ εἰκοσιν ἡμέρας*, *having besieged P. twenty-six days*. *Τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοϊδᾶς ἑβδομήκοντα μνᾶς*, *the Babylonian talent is worth (weighs as much as, amounts to) seventy Euboean minae*. So *δύναμαι*, signifying *to be worth*, regularly takes the Acc.

(7) Finally, the Acc. is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the Acc. represents the object *as acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective refers or is directed. This is the *Acc. of more definite limitation*, or, as it is often called, the *Acc. of synecdoche*.

Κάμνειν τοὺς ὀφθαλμούς, *to be pained in or in respect to the eyes*; *τὰς φρένας ὑγιαίνειν*, *to be sound in mind*; *ἀλγεῖν τοὺς πόδας, τὰ σώματα*, *to have pain in the feet, body*. *Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν*, *woman differs in (in respect to) her nature from man*. *Ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ*, *the man has a pain in his finger (is pained in respect to)*. *Ἀγαθὸς τέχνην τινά*,

distinguished in some art. Διεφθαρμένος τὴν ψυχὴν, corrupt in spirit. Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν, Phanes was competent in counsel, and brave in battle. 'Ανέστη Φεραύλας τὸ σῶμα οὐκ ὑψῆς καὶ τὴν ψυχὴν οὐκ ἄγεννεϊ ἀνδρὶ τοικῶς. The English commonly uses prepositions to express the force of this Acc., viz. in, in respect to, of; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive and makes the adjective agree with it; e. g. ἀγαθὸς τέχνην, a good artist, or the prepositions of or with are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive; e. g. νεανίας καλὸς τὴν ψυχὴν, a youth of or with a lovely spirit.

REMARK. In this way many adverbial expressions are to be explained, as, εἶρος, εὖρος, μέγεθος, βάθος, μήκος, πλῆθος, ἁριθμὸν, γένος, ὄνομα, μέρος; also τί, τοσούτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, etc.; e. g. Κλέανδρος γένος ἦν Φιγαλεὺς ἀπ' Ἀρκαδίας, a Phigalian by descent. Μετὰ ταῦτα ὑφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων, four hundred feet in width.

LXXXIV. Exercises on § 159.

He who is enslaved (*part.*) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (*thy*) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (*plur.*) and the mind (*plur.*). He who (§ 148, 6) flatters friends, does them much (*πολλά*) wrong. Revenge not thyself upon thine enemies. Those who (*part.*) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (*plur.*) and enfeeble the mind (*plur.*). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for (*ἐν*) carousal. Imitate wise men. Prudent men (*sing.*) take heed to the danger, from which they have once been rescued (*aor.*). We must (*χρεῶν*) emulate works and acts, not words of virtue. It is said, that (*acc. w. inf.*) Xerxes threw down (*aor.*) fetters into the Hellespont in order to revenge (*part. fut.*) himself upon the Hellespont. A slave, who has run away (*aor. part.*) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must (*χρή, w. acc. and inf.*) demean himself kindly towards (*πρός, w. acc.*) his soldiers, that they may have confidence (*θαρρεῖν*) in him. Tell me, what (*ὁποῖος*) punishment the betrayer of his country will expect after (*μετά, w. acc.*) death. Conceal (*aor. mid.*) from me nothing, (*my*) friend. To deceive (*aor.*) men is easy; but to remain concealed from God (*is*) impossible. Provision (*βίος*) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must (*δεῖ, w. acc. and inf.*) have respect, in (*ἐπὶ, w. gen.*) the house, to parents, in (*ἐν*) the ways, to those who meet (*part.*) them, in solitude (*plur.*), to themselves. The beginning of wisdom is to fear God. Have compassion (*aor.*) upon me, who (*part.*) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers. Shrink not from going (*inf.*) a long way to (*πρός, w. acc.*) those who (§ 148, 6) profess to teach anything useful. For a long time the Lacedaemonians had (*aor.*) the supremacy of Greece by

(κατά, *w. acc.*) land and by sea. Theophrastus died (*aor.*) after (*part.*) he had lived (*aor.*) eighty-five years. Phanes was of sufficient prudence (= sufficient in prudence), and brave in battle. Men seem to be well in body (*plur.*) after (*ἀπό*) many labors. Cyrus was very beautiful in person, of a humane heart, (and) very fond of learning and very eager for honor. Larissa was built of (*dat.*) earthen tiles; underneath was a stone foundation of twenty feet in height.

§ 160. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. *φιλῶν φιλεῖν*; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time be extended to a personal object; e. g. *φιλῶ μεγάλην φιλίαν* (= *μέγα φιλῶ*) *τὸν παῖδα*, *I love the boy with great love (greatly)*; *καλῶ σε τοῦτο τὸ ὄνομα*, *I call you this name or by this name*. Here *φιλίαν* and *ὄνομα* are Accusatives of cognate signification, having a sense similar to their respective verbs.

2. Expressions of *doing or saying good or evil*, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. *ποιεῖν, πράττειν, ἐργάζεσθαι*, etc., *λέγειν, εἰπεῖν*, etc., *ἀγαθὰ, κακὰ τινα*, *to do good or evil to any one, to say good or evil of any one*.

Τότε δὲ ὁ Θεμιστοκλῆς ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγεν, *Themistocles said much evil of him and the Corinthians*. Ὁδεπώποτε ἐπαύοντο πολλὰ ἡμᾶς ποιοῦντες κακὰ, *never ceased to do much evil to us*.

REM. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of *advantage or disadvantage*; e. g. *προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι*, *consider what your subjects shall do for you*; but with *σέ*, *what they will do to you*.

3. Moreover, verbs take two Accusatives, which signify *to make, to choose, to appoint, to nominate, to consider as anything, to declare, to represent, to regard, to know, to say, to name, to call*; e. g. *ποιεῖν, τιθέναι* (*to appoint*), *καθιστάναι, αἰρεῖσθαι, νομίζειν, ἡγεῖσθαι, λέγειν, ὀνομάζειν, καλεῖν*, etc.—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

Ὁ Κῦρος τοὺς φίλους ἐποίησε πλουσίους, *made his friends rich*. Παιδεύειν τινὰ σοφόν, *to educate one wise, i. e. make wise by education*. Αἰρεῖν τινὰ μέγαν, *to make one great*. Νομίζειν, ἡγεῖσθαι τινὰ ἄνδρα ἀγαθόν, *to think, to consider some one a good man*. Ὀνομάζειν τινὰ σοφιστήν, *to call one a sophist*. Αἰρεῖσθαι τινὰ στρατηγόν, *to choose one a commander*. Τὸν Γωβρύαν σύνδειπνον παρέλαβεν, *he made Gobryas his companion at supper*. Πόλεως πλοῦτον ἡγοῦμαι συμμάχους, *πιστιν, εὐνοίαν*.

REM. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e. g. Παιδεύειν τινὰ σοφόν, but Pass. *τις* ἐκαιδεύθη σοφός; αἰρεῖσθαι τινὰ στρατηγόν, but Pass. *τις* ἔρεθη στραηγός.

4. With verbs, (α) of *entreating, beseeching, desiring, inquiring, asking*, e. g. αἰτεῖν, πράττειν (*to demand*), πράττεσθαι, ἐρωτᾶν, ἔξετάζειν, ἰστορεῖν; (β) of *teaching*, e. g. διδάσκειν, παιδεύειν; (γ) of *dividing, cutting in pieces*, e. g. διαιρεῖν, τέμνειν, διανέμειν; (δ) of *depriving, taking away*, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, σιλεῖν, etc.; (ε) of *concealing or hiding from*, e. g. κρύπτειν; (ζ) of *putting on and off*, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννύναι.

Πέμψας Καμβύσης εἰς Αἴγυπτον κήρυκα, ἦτει Ἀμασιν θυγατέρα, *asked Amasis for his daughter*. Αὐτοὺς ἑκατὸν τάλαντα ἐπραξαν, *demanded of them a hundred talents*. Ἀργύριον πράττειν τινὰ, *to exact money from one*. Πολλὰ διδάσκει με ὁ πολὺς βίος, *teaches me many things*. Παιδεύουσι τοὺς παῖδας τρία μόνα, *they teach the boys three things only*. Γλῶττάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they taught the boys the Attic tongue and the Athenian customs*. Τρεῖς μοίρας ὁ Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, *divided all the land-army into three divisions*. Τέμνειν, διαιρεῖν τι μέρη, μοίρας, *to divide anything into parts*. Ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *divided the army into twelve parts*. Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν, *deprived my only child of life*. Τὴν τιμὴν ἀποστερεῖ με, *he robs me of honor*. Τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ ὁ Φίλιππος. Κρύπτω σε τὸ ἀτύχημα, *I conceal the misfortune from you*. Παῖς μέγας ἕτερον παῖδα μικρὸν μέγαν χιτῶνα ἐξέδυσσε, καὶ τὸν χιτῶνα μὲν ἐαυτοῦ ἔκεινον ἡμφίεσε, *a large boy stripped another small boy of his large tunic, and put his own tunic on him*.

REM. 3. Ἀποστερεῖν and ἀφαιρεῖσθαι, *to deprive, to take away*, are construed (a) with Acc. of thing alone;—(b) with Acc. of person alone, but rarely;—(c) with Acc. both of person and of thing, very often;—(d) with Gen. of person and Acc. of thing, less often;—(e) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means *to prevent*; στερεῖν is construed both as in (c) and (e).

REM. 4. When the active verbs mentioned under No. 4, are changed into the passive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Ἐρωτῶμαι τὴν γνώ-

μην, *I am asked my opinion*. Παιδεύομαι, διδάσκομαι μουσικήν, *I am taught, I learn music*. Ἐν δὲ καὶ οἰκίσεις τὰ αὐτὰ μέρη διανεμηθήτω, *let the land and its habitations be divided into the same number of parts*. Ἀφαιρούηται, ἀποστερηθήναι τὴν ἀρχήν, *to be deprived of office*. Κρύπτομαι τοῦτο τὸ πρᾶγμα, *this thing is concealed from me*. Ἀμφιέννυμαι χιτῶνα, *I am clothed with, or I put on a tunic*.

REM. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτάττειν, ἐπιτρέπαι, ἐπιστέλλειν τινί τι, *to commit, to entrust something to some one*, e. g. Ἐπιτρέπομαι, ἐπιτάττομαι, ἐπιστέλλομαι τὴν φυλακήν, *I am entrusted with the guard, or the guard is entrusted to me*.

REM. 6. The σχῆμα καθ' ὅλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 147b, Rem. 2); e. g. Οἱ πολέμιοι τοὺς πολίτας τοὺς μὲν ἐπέκτειναν, τοὺς δὲ ἐδουλώσαντο, *as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.*

LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (aor.) in engagements (συμβάλλειν, aor. part.) with the Romans, having lost (aor.) many of his friends and leaders, he said: Although (ἐάν, w. subj.) we ~~have~~ conquer (aor.) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (aor.) very many evils to the state. The gods have conferred (aor.) many blessings upon human life. Esteem labor as the guide to (gen.) a pleasant life. Plato called (aor.) philosophy a preparation for (gen.) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (any) money for (gen.) his conversation. Apollo, who was (γίγνεσθαι, aor. part.) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (aor. part.) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (γίγνεσθαι, perf.) past (= over, beyond) military years. Many, who (part.) have mean minds, are adorned (= invested) with fine persons and fine lineage (plur.) and wealth (plur.). Wisdom was taught to many young men by Socrates. After (part.) the power was taken from (aor.) Croesus, he lived with Cyrus. The soldiers, to whom (part.) the guard had been intrusted, had fled.

§ 161. III. Dative.

1. The Dative Case expresses the relation *where*, and hence is used, first, to denote, (a) *the place* in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. ἐν ὄρει, *in monte*;—(b) *the time when or in which* an action is performed, e. g. ταύτην τῇ

ἡμέρα, *this day*; ἐν αὐτῇ νυκτί, *the same night*; πολλοῖς ἔτεσιν, *many years*; εἰς τὴν νύκτα; ἐν αὐτῇ ὥρᾳ; here also the preposition, ἐν is often used;—(c) *the being with, associating, accompanying*, (α) the Dat. singular of collective nouns, or the Dat. plural of common nouns, connected with a verb of *going or coming*, e. g. Ἀθηναῖοι ἦλθον πλὴθι οὐκ ὀλίγῳ, πολλαῖς ναυσίν, στρατῷ, στρατιώταις, etc., *came with a large number, with many ships, with an army, with soldiers*, etc.; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, *at the same time with, together with*, e. g. Οἱ πολέμοι ἐνέπιμψαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, *burnt the city together with the sanctuaries*.

2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only *participates* and is *interested* in it. Hence the Dat. is used:

(a) With expressions of *association and union*; here belong, (α) expressions denoting *intercourse, associating with, mixing with, communication, participation*;—(β) verbs and expressions signifying *to go against, to encounter, to meet, to approach, to be near to*, and their opposites, e. g. *to yield to, to submit*;—(γ) *to fight, to quarrel, to contend, to vie with*;—(δ) *to follow, to serve, to obey, to trust and to accompany*;—(ε) *to counsel, to incite, to encourage*.

Here belong, (α) the verbs διδόναι, παρέχειν, ὁμιλεῖν, μιγνύναι, νοσθεῖν, κοινοῦν, οὖσθαι, κοινωνεῖν, δι-, καταλλάττειν, εἶσθαι, ξενοῦσθαι, σπένδουσθαι or σπονδὰς ποιεῖσθαι, πράττειν, ὑποσχεῖσθαι, εἰπεῖν, λέγειν, διαλέγεσθαι, εἶχεσθαι, καταρᾶσθαι, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενής, μετᾱίτιος and others compounded with σύν and μετᾱ;—(β) the verbs ὑποστῆναι, ὑφίστασθαι, ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, εἰκεῖν, ὑπείκειν, χωρεῖν, the adjectives πλησίος, ἐναντίος, the adverbs ἐγγύς, πέλας;—(γ) the verbs ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν;—(δ) the verbs ἐπεσθαι, ἀκολουθεῖν, διαδέχεσθαι (*to succeed*), κείθεσθαι, ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἐξῆς, ἐφεξῆς;—(ε) the verbs προσ-, ἐπιτάττειν, παραινεῖν, παρακλεῖεσθαι.

Ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις, *associate with good men*. Εὐχεσθε τοῖς θεοῖς, *pray to the gods*. Ἀπαντᾶν, πλησιάζειν, ἐγγίζειν τινί, *to meet, approach, come near to one*. Μὴ εἰκατε τοῖς πολεμίοις, *do not yield to the enemy*. Οἱ Ἕλληνες καλῶς ἐμαχέσαντο τοῖς Πέρσiais, *fought with the Persians*. Οἱ στρατιῶται ἀνηκούστησαν τοῖς στρατηγοῖς, *disobeyed the commanders*. Πείθου τοῖς νόμοις, *obey the laws*. Τῇ ἀρετῇ ἀκολουθεῖ δόξα, *glory follows virtue*. Πειποιθέναι τινί, *to trust one*. Τὸ δατὶ μεμιγμένους τὴν μάζαν, *having mixed the maize with water*.

(b) With expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *difference*. Under those of *likeness* is included ὁ αὐτός, signifying *the same*.

Such are τοικέναι, ὁμοιοῦν, -οὔσθαι, ὁμοιος, -ως, ἴσος, -ως, ἐμφερής (*similar*), παραπλήσιος, -ως, ἅμα, διάφορος, ~~ὁμοῦ~~ῶνος, and very many words compounded with ὁμοῦ, σύν, μετά; e. g. ὁμονοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Οἱ παῖδες ἐμφερέστατοι ἦσαν τῷ πατρί, *the children were very much like their father*. Ὀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς τῷ Κῦρι ὅπλοις, *all Cyrus' soldiers were provided with the same arms as Cyrus*.

(c) With verbs and expressions signifying, (α) *to assent to*, *to agree with*, etc.;—(β) *to upbraid*, *to reproach*, *to be angry*, *to envy*;—(γ) *to help*, *to be useful to*, *to avert from*, and verbs compounded with σύν, expressing this idea;—(δ) *to be becoming*, *to be suitable*, *to be fit*, *to please*, and with many others, the personal object is put in the Dat. In addition to the Dat. of the person, these verbs frequently govern the Acc. of the thing. The Dat. is also used with verbs signifying *to rejoice at*, *to be pleased with*, and the like. In many cases, however, the Dat. with such verbs may be regarded as the Dat. of *cause*. Comp. § 161, 3.—In general, the Dat. is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat. of *advantage* or *disadvantage*, and often includes what is termed the *limiting* Dat., or the Dat. expressing the relation of *to* or *for*.

Here belong, (α) ὁμολογεῖν;—(β) μέμψεσθαι (with Acc. it means *to blame*), λουδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν (§ 158, Rem. 7) and ἐπικαλεῖν (τινὶ τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, φθονεῖν, βασκαίνειν (*to envy*);—(γ) ἀρῆγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραϊσμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. χρήσιμος, φίλος; and those of an opposite signification, e. g. ἐχθρός, βλαβερός, etc.;—(δ) πρέπειν, ἀρμόττειν, προσήκειν (with Inf. following), εἰκός ἐστι, ἀρέσκειν, the adverbs πρεπόντως, ἀπρεπῶς, εἰκότως.

Ποσειδῶν σφόδρα ἐμηνέεινεν Ὀδυσσεῖ, *was very angry with Ulysses*. Ἐπιπλήττειν, ὀνειδίζειν, ἐγκαλεῖν τινὶ τι, *to reproach one for something*, *to charge something on one*. Οὐ τοῖς ἀρχεῖν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν, *I do not reproach those wishing to rule, but those, etc.* Ἡνώχλει ὁ Φίλιππος τοῖς Ἀθηναίοις, *Philip gave trouble to the Athenians*. Φθονεῖν τινι, *to envy one*. Ἀμυνῶ τῷ νόμῳ, *I will defend (the idea of aiding) the law, etc.* Ὀρεστής ἠθέλησε τιμωρεῖν πατρί, *Orestes wished to help his father, etc.* Ἀχιλλεὺς ἐτιμώρησε Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον, *avenged the murder of (for) his friend Patroclus*. Ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς, *virtue pleases the good*. Εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, *rejoice in, are pleased with you*. Ἡδεσθαί τινι, *to be pleased with a thing*.

(d) Finally, the Dat. is used to denote the *possessor* with the verbs *εἶναι*, *ὑπάρχειν* and *γίγνεσθαι*, these verbs then being translated by the verb *to have*, and the Dat. as the Nom.; e. g. *Κύρῳ ἦν μεγάλη βασιλεία*, *Cyrus had a great kingdom*; and in general, the Dat. is used, where an action takes place *in respect to*, *in relation to* a person, or an object considered as a person; e. g. *Σωκράτης τοιοῦτος ὢν τιμῆς ἄξιος ἦν τῇ πόλει μᾶλλον, ἢ θανάτου*, *Socrates being such, deserved honor in respect to the city rather than death*. Hence the Dat. is also frequently used with the passive, and regularly with verbal adjectives in *-τέος* and *-τός*, instead of *ὑπό* with the Gen.; e. g. *ὥς μοι πρότερον δεδήλωται*, *as has been before shown by me*. *Ἀσκητέα ἐστί σοι ἡ ἀρετή*, *virtue must be practised by you*. On the construction with the verbal adjective, see § 168, 1, 2.

3. In the third place, the Dat. is used like the Latin Ablative (Abl. of instrument), to denote the *cause*, *means* and *instrument* (hence with *χρησθαι*), the *manner* and *way*, the *measure* (by which the action is limited, particularly with comparatives and superlatives), *conformity* (*according to*, *in accordance with*), often also, the *material*.

Οἱ πολέμοι φόβῳ ἀπῆλθον, *went back through, on account of fear* (the fear being the cause of the action). *Ἀγάλλομαι τῇ νικῇ*, *I exult on account of victory*. *Στέργω, ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς*, *I am pleased with those who are good*. *Ὀφθαλμοῖς ὁρῶμεν, ὡσὶν ἀκούομεν*, *we see with our eyes, we hear with our ears*. *Ἰσχύειν τῷ σώματι*, *to be strong in body*. *Οἱ στρατιῶται συμφορᾷ μεγάλῃ ἐχρήσαντο*, *experienced (used) great misfortune*. *Ἀλέξανδρος διδασκάλῳ ἐχρήσατο Ἀριστοτέλει*. *Οἱ πολέμοι βίᾳ εἰς τὴν πόλιν εἰσέβησαν*, *entered the city by force*. *Οἱ Ἀθηναῖοι τὸν Μιλτιάδην πενήτην κοντα ταλάντοις ἐξημίωσαν*, *finer Miltiades fifty talents*. *Ἡ ἀγορὰ Παρίῳ λίθῳ ἡσκημένη ἦν*, *the Agora was adorned with Parian marble*. *Πολλῷ, ὀλίγῳ μείζων*, *greater by much, little* (the Dat. measuring the degree of difference between the things compared). *Τῇ ἀληθείᾳ κρίνειν*, *to judge according to truth*.

4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote *in what respect* their signification is to be taken; e. g. *ὑπερβάλλειν τολμῇ*, *to excel in or in respect to boldness*; *Κύδνος ὀνόματι*, *Cydnius by name*; *ταχὺς ποσὶ*, *swift of foot*. This Dat., however, is often the same as the Dat. of means or instrument.

5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by *to* or *for*; e. g. *δίδωμι σοι τὸ βιβλίον*, *I give a book to you*; *Κῦρος ἀνέειπεν*, *Cyrus said to him*; *ὃν ὡς φίλοι προσεφύεροντο ἡμῖν*, *they did*

not conduct towards us as friends; στρατεύματα συνελέγετο Κύρου, *an army was collected for Cyrus*.

5. (a) The Dat. is also put after adjectives to denote the object to which their quality is directed. The relation of this Dat. is usually expressed by *to* or *for*, e. g. πᾶσι δῆλον ἔγενετο, *it became evident to all*; αὐτῷ οἱ ἀγαθοὶ εὖνοι ἦσαν, *the good were well disposed towards him*; ἐχθρὸς ἀνθρώποις, *hateful to men*.

REMARK. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

LXXXVI. Exercises on § 161.

Cyrus resolved (*aor.*) on this day to engage with the enemy; after the battle he marched (*aor.*) the same day twenty stadia. The Athenians made an expedition (*στρατεύειν*) with thirty ships against the islands of Aeolus. When the Persians came (*aor.*) with (their) entire (*παμπληθής*) force (*στόλος*), the Athenians dared (*aor. part.*) to encounter (*aor.*) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyras, who was distinguished (*aor. part.*) for beauty and for (skill in) harp-playing, contended (*aor.*) with the Muses for (the superiority in) (*περί, w. gen.*) music. Human nature is mingled with a divine energy. Truth discourses with boldness (*μετά, w. gen.*), and therefore men are displeased with it. It is easy to advise (*aor.*) another (*ἕτερος*). The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer compares the race of men to leaves. The mind ruined by wine is in the same case as (= suffers the same as) chariots, that have lost (*part. pres.*) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth (*πρός, w. acc.*) bravery, but are insufficient to maintain (= for) justice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, *plur.*) have been deplored by many wise men, who believed (*part.*) that life is (*inf.*) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (*χρησθαι*) lawlessness more than justice. Helen was very (= much) distinguished (*aor.*), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle, nor riches without consideration.

§ 162. Prepositions.

1. As the Cases denote the local relations *whence*, *whither* and *where*, so the prepositions denote other local relations, which desig-

nate the extension (dimension) of things in space, viz. the *juxtaposition* of things (near to, before, by, around, with), and the local opposites, *above* and *below*, *within* and *without*, *before* and *behind*, etc.

2. The Case connected with the preposition shows in which of the three above-named relations—*whence*, *whither*, *where*—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition *παρά* denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g. *ἤλθε παρά τοῦ βασιλέως*, it denotes the direction *whence* (he came from near the king, *de chez le roi*); in connection with the Acc., e. g. *ἦει παρά τὸν βασιλέα*, the direction *whither* (he went into the vicinity or presence of the king); and in connection with the Dat., e. g. *ἔστη παρά τῷ βασιλεῖ*, the *where* (he stood near the king).

3. The prepositions are divided according to their construction :

- (a) Into prepositions with the Gen. : ἀντί, ἀπό, ἐκ, πρό, ἐνεκα ;
- (b) Into those with the Dat. : ἐν and σύν ;
- (c) Into those with the Acc. : ἀνά, εἰς, ὡς ;
- (d) Into those with the Gen. and Acc. : διά, κατά, ὑπέρ ;
- (e) Into those with the Gen., Dat. and Acc. : ἀμφί, περί, ἐπί, μετά, παρά, πρός and ὑπό.

4. The local relation expressed by prepositions is transferred to the relations of *time* and *causality* (cause, effect, etc.) ; e. g. *ὑπὸ τῆς γῆς εἶναι* and *ὑπὸ φόβου φεύγειν*, *to be under the earth, to flee for, on account of, fear* ; *ἐκ τῆς πόλεως ἀπελθεῖν* and *ἐξ ἡμέρας ἀπελθεῖν*, *to depart out of the city, to depart immediately after daybreak*.

A. PREPOSITIONS WITH ONE CASE.

§ 163. I. *Prepositions with the Gen. alone.*

1. *Ἀντί*, Lat. *ante*, original signification, *over against, before, opposite* ; then *for, instead of, in the place of*, e. g. *στῆναι ἀντί τινος*, *to stand before one* ; *δοῦλος ἀντί βασιλέως*, *a slave instead of king* ; *ἀντί ἡμέρας νύξ ἐγένετο*, *instead of day there was night* ; *ἀνθ' οὗ*, *wherefore, because*.

2. *Πρό*, *pro*, *prae*, *before, for*, agrees with *ἀντί* in all its relations, but is used in a much greater variety of relations ; e. g. *στῆναι πρὸ πυλῶν*, *to stand before the gates* ; *πρὸ ἡμέρας*, *before day* (*ἀντί* is not used of time) ; *μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατριδος*, *to fight, to die for one's country* ; *δοῦλος πρὸ δεσπότου*, *a slave instead of master* ; *πρὸ τῶνδε*, *for these things, therefore*.

3. Ἀπό, *ab*, original signification, *from*, e. g. ἀπο τῆς πόλεως ἦλθεν;—of time: *from, since, after*, e. g. ἀπὸ δείπνου ἐμαχέσαστο, *after the meal*;—εἶναι, γίνεσθαι ἀπὸ τινος, *to be descended from some one*;—τῷ ἀπὸ τῶν πολεμίων φόβῳ, *on account of fear of (from) the enemy, like metus ab aliquo*;—of the means: *by, with*, e. g. τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων, *to support the fleet by revenues*;—ἀπὸ τινος καλεῖσθαι, *to be called by something*.

4. Ἐκ, ἐξ, *ex*, original signification, *out of*, e. g. ἐκ τῆς πόλεως ἀπηλθεν;—of time immediately following: *after*, e. g. ἐξ ἡμέρας, *ex quo dies illuxit, as soon as it was day*; ἐκ παιδων, *from childhood*; ἐξ αἰθρίας τε καὶ νημερίας συνέδραμν ἐξαπίνης νέφη, *after the clear weather clouds suddenly collected*.—Ὁ σὸς πατήρ ἐν τῇδε τῇ μᾶ ἡμέρᾳ ἐξ ἄφρονος σώφρων γέγνηται, *your father in this one day, from a senseless man has become discreet*;—εἶναι, γίνεσθαι ἐκ τινος, *to be descended from some one*;—according to, *by virtue of, after or for*, e. g. ἐκ τῆς ὀψεως τοῦ ὄνειρου, *according to the appearance of the dream*.—Ὀνομάζεσθαι ἐκ τινος, *to be named after or for some one*.

5. Ἑνεκα (placed before or after the Gen.), *on account of, for the sake of;—by means of*.

REMARK. Also some adverbs and substantives are very often used as prepositions, and are therefore called improper prepositions (see, however, § 157, et seq.); e. g. πρόσθεν and ἐμπρόςθεν, *before*, ὀπίσθεν, *behind*, ἄνευ and χωρίς, *without*, πλὴν, *except*, μεταξύ, *between*, μέχρι, *until*, χάριν (usually placed after the Gen.), *gratia, for the sake of*. Instead of the Gen. of the personal pronouns, χάριν regularly takes the possessive pronouns agreeing with it in gender, number and case; e. g. ἐμὴν, σὴν χάριν, *mea, tua gratia*.

LXXXVII. Exercises on § 163.

No one would (§ 153, 2. c) take (*aor.*) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (*aor. mid.*) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (*aor.*) in philosophy, become free instead of slaves; truly rich instead of poor; considerate (*μετριώτεροι*) instead of unintelligent and stupid. Before action deliberate, A (*art.*) friend often does for his (*art.*) friend, that (*plur.*) which he did not do (*aor.*) for himself. Ephesus is distant a three days' journey from Sardis. The Helle-spont was named from Helle, who there lost her life (= who died [*part.*] in it). When (*part.*) Socrates brought (= offered) small offerings from (his) small (means), he believed (himself) to be no less meritorious (*μειοῦσθαι*) than those who (§ 148, 6) from (their) many and great (means) bring many and great (offerings). Socrates lived very contentedly with very little property. We may not judge the best (men) by (= from) (their) exterior, but by (their) morals. It is

easier to make (= place, *acc.*) evil out of good, than good out of evil. †The character reveals itself especially in (= out of) the actions. †From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (*plur.*) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. [The gods bestow upon men nothing good (*plur. gen.*) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).]

§ 164. 2. *Prepositions with the Dat. alone.*

1. *Ἐν* denotes that one thing is *in, upon, by* or *near* another; it indicates an actual union or contact of the two objects spoken of, and hence is the opposite of *ἐκ*, e. g. *ἐν νήσῳ, ἐν γῇ, ἐν Σπάρτῃ;—ἐν ὀπλοῖς, ἐν τόξοις διαγωνίζεσθαι; ἐν προμάχοις, ἐν τε θεοῖς καὶ ἀνθρώποις (among); hence, before, coram; upon, ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοις;—at, by, near to, so especially of the names of cities, and particularly in describing battles; e. g. ἡ ἐν Μαντινείᾳ μάχη, the battle near Mant.—Of time, ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, in or within this time, while, during the time that, ἐν πέντε ἡμέραις.—Of the means and instrument with the expressions δηλοῦν, δηλὸν εἶναι, σημαίνειν ἐν τινι, to show by something; e. g. ὅτι οἱ θεοὶ σε ἰσχύουσι καὶ εὐμενῆς πέμπουσι, καὶ ἐν ἱεροῖς δηλὸν καὶ ἐν οὐρανίοις σημείοις, it is evident both by the victims and the signs from heaven, that, etc.*

REM. 1. With several verbs of motion, the Greek commonly uses *ἐν* with the *Dat.*, instead of *εἰς* with the *Acc.*; e. g. *τιθέναι, κατατιθέναι, ἀνατιθέναι* (to consecrate) and the like.

2. *Σύν* (*ξύν*, mostly old Attic). The original signification of *σύν* corresponds almost entirely with the Latin *cum* and the English *with*, e. g. *ὁ στρατηγὸς σύν τοῖς στρατιώταις;—of assistance or help, e. g. σύν θεῷ, by the help of God;—σύν τάχει, σύν βίᾳ ποιεῖν τι.*

REM. 2. Here belongs *ἄμα*, *at the same time with, with*, one of the adverbs used as improper prepositions.

§ 165. 3. *Prepositions with the Acc. alone.*

1. *Ἀνά*. Original signification, *up, on, upon*. It forms the strongest contrast to *κατά* with the *Acc.* As *κατά* is used to denote motion from a higher to a lower place, so *ἀνά* to denote motion from a lower to a higher place; e. g. *ἀνά τὸν ποταμόν, ἀνά*

ῥόον πλεῖν, *to sail up the stream* (the opposite being κατὰ ποταμόν, *down the stream*). It commonly serves to denote local extension from a lower to a higher place, *from bottom to top*: *throughout, through*; ἀνὰ τὴν Ἑλλάδα—ἀνὰ τὸν πόλεμον τοῦτον, (*per, during*). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, *through the whole day*, ἀνὰ πᾶν τὸ ἔτος, *during the whole year*; hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, *every day, every year, daily, yearly*, ἀνὰ νύκτα, *per noctem*, ἀνὰ χρόνον, *in course of time*;—to denote the *manner and way*; e. g. ἀνὰ κράτος, *up to the full strength, vigorously*, ἀνὰ μέρος, *by turns*;—in a *distributive* sense with numerals; e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs daily*; also with numerals, like the English *about* (Lat. *circa*); e. g. ἀνὰ διακόσια στάδια, *about two hundred stadia*.

2. Εἰς (εἰς, old Attic), corresponds almost entirely with the Lat. *in* with the Acc.; e. g. ἰέναι εἰς τὴν πόλιν, *into the city*;—in a hostile sense: *contra*, e. g. ἐστράτευσαι εἰς τὴν Ἀττικὴν, *into, against Attica*;—with numerals: ~~ἀνὰ~~ e. g. ναὺς εἰς τὰς τετρακοσίας, ~~about~~ *four hundred ships*;—in a *distributive* sense with numerals; e. g. εἰς ἑκατόν, *centeni, by hundreds, each hundred*, εἰς δύο, *bini, two by two, two deep*;—in the presence of, *coram*, yet with the collateral idea of the direction *whither*; e. g. λόγους ποιῆσθαι εἰς τὸν δῆμον, *to speak to or before the people*.—Of time: *until, towards, upon*, εἰς ἑσπέραν, *towards evening*, εἰς τὴν ὑστεραίαν, *upon the following day*, εἰς τρίτην ἡμέραν, *to or on the third day*.—To denote *purpose, object, respect*; e. g. ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν, *he used the money for the city*; εἰς κέρδος τι δοῦν, *to do something for gain*; διαφέρειν τινὸς εἰς ἀρετὴν, *to differ from one in respect to virtue*; εἰς πάντα, *in every respect*.

3. Ὡς, *ad, to*, is used only with persons, or objects considered as persons, to denote direction towards them; e. g. ἰέναι, πέμπειν ὡς βασιλέα, ἡκεῖν ὡς τὴν Μίλητον (*to the Milesians*).

LXXXVIII. Exercises on §§ 164, 165.

(He) is the best (man), who (δςτις) is nurtured amid the greatest necessities (τὰ ἀναγκαϊότατα). Said Diogenes: A friend is one soul, that (part.) dwells (= lies) in two bodies.† My sons, do not deposit (aor.) my body either in gold or in silver, but restore it as quickly as possible to the earth.† The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust.† The acquisition of true friends is by no means

made *by* (= *with*) violence, but rather by beneficence. At daybreak (= *with* the day) the soldiers began their march (= *marched out, off*). The Carduchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= *was*) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (*aor.*) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= *displayed, aor.*) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure, of (= *in*) life in listening (*inf.*) to beautiful discourses. God brings like to like. Agesilaus sent ambassadors to the king of the Persians.

§ 166. B. *Prepositions with the Gen. and Acc.*

1. *Διά*, original signification, ~~with~~ ^{with} ~~the Gen.~~ ^{the Gen.} ~~through~~ ^{through} A. With the Gen. *through* ~~and out~~, e. g. ἐξήλανε τὸν στρατὸν διὰ τῆς Θράκης ἐπὶ τὴν Ἑλλάδα, *through Thrace*;—*through*, e. g. διὰ πεδίου, *per campum*, διὰ πολεμίας πορεύεσθαι, *to march through a hostile country*.—Of time to denote extension through a period: *through*, *after*, properly, to the end of the period, *through and out*, e. g. δι' ἔτους, *through the year*; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after (through) a long, short time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *throughout the whole time*.) So also of an action repeated at successive intervals, e. g. διὰ τρίτου ἔτους συνέσαν, *every third year, tertio quoque anno, always after three years*; διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno*; διὰ τρίτης ἡμέρας, *every third day*.—To denote the means, e. g. δι' ὀφθαλμῶν ὁρᾶν, *to see with, by means of, the eyes*;—the manner and way, e. g. διὰ σπουδῆς, *with earnestness, earnestly*; διὰ τάχους, *with speed, speedily*.—B. With the Acc., of time, e. g. διὰ νύκτα, *per noctem*;—to denote the cause, means, e. g. διὰ τοῦτο, ταῦτα, *therefore, because of this*; διὰ βουλᾶς, *by means of counsels*; διὰ μῆνιν.

2. *Κατά*, original signification, *from above down (desuper)*. A. With the Gen., e. g. ἐρρίπτουν ἑαυτοῖς κατὰ τοῦ τείχους κάτω, *threw themselves down from the wall*;—*down into*, e. g. καταδευκέναι κατὰ τῆς θαλάττης, *to go down into the sea*;—*under*, e. g. κατὰ γῆς.—To denote the cause, author: *de, concerning*, e. g. λέγειν κατὰ τινος, *dicere de aliqua re*, especially in a hostile sense, e. g. λέγειν κατὰ τινος, *against one*; ψεύδεσθαι κατὰ τοῦ θεοῦ, *to lie against God*.—B. With the Acc., *κατά* forms a

strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but agrees with *ἀνά* in denoting the direction to an object and the extension over it, the one being *down through*, the other *up through*. The use of *ἀνά* in prose is not so frequent as that of *κατά*.—To denote local extension from above downwards: *throughout, through, over*, e. g. *καθ' Ἑλλάδα, κατὰ πᾶσαν τὴν γῆν*; it often signifies, *over against, opposite to*, e. g. *ἔσται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν, opposite to Acar.*—Of time, to denote its extension or duration: *during, through*, e. g. *κατὰ τὸν αὐτὸν χρόνον, during, or in the course of the same time*; *κατὰ τὸν πρότερον πόλεμον.*—To denote purpose, object, e. g. *κατὰ θέαν ἦκειν, spectatum venisse*; conformity (*secundum*), respect, reason, e. g. *κατὰ νόμον, according to, agreeable to law*; *κατὰ λόγον, ad rationem, πρὸς ῥατίονε, agreeable to reason*; *κατὰ γνώμην τὴν ἐμήν*; *κατὰ τοῦτό, hoc respectu, hence propter hoc*, *κατὰ φύσιν, secundum naturam*; *κατὰ δύναμιν, to the best of one's ability*; *κατὰ κράτος, with all one's might*; *κατὰ μικρόν, nearly, by degrees*; *κατ' ἄνθρωπον, according to the manner or standard of man*;—to denote an indefinite measure, e. g. *καθ' ἑξήκοντα ἔτη, about sixty years*;—to denote manner and way, e. g. *κατὰ τάχος, swiftly*, *κατὰ συντυχίαν, by chance*;—in a distributive sense, e. g. *κατὰ κόμας, vicatim*; *κατὰ μῆνα, monthly*, *καθ' ἡμέραν, daily*, *κατ' ἔτος, yearly*, *καθ' ἑπτὰ, septeni, by sevens*.

3. *ὑπέρ*, *super, over*. A. With the Gen., e. g. *ὑπὲρ γῆς.*—To denote the cause: *for, for the good of, in behalf of*, e. g. *μάχεσθαι ὑπὲρ τῆς πατρίδος, to fight for one's country*, as it were to fight standing over it; *ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, death in behalf of Greece.*—B. With the Acc.: *over, beyond*, e. g. *ῥίπτειν ὑπὲρ τὸν δόμον, to throw over the house*; *ὑπὲρ Ἑλλήσποντον οἰκεῖν, beyond, i. e. on the opposite side of*; *ὑπὲρ τὴν ἡλικίαν, ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον, beyond the nature or strength of man, ὑπὲρ τὰ τετραράκοντα ἔτη.*

LXXXIX. Exercises on § 166.

There is a middle path that leads neither through dominion nor through slavery, but through freedom. Socrates conferred the greatest benefits (τὰ μέγιστα ὠφελεῖν) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. †(Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called self-taught. Apollo

benefitted the human race by oracles and other services. He who (§ 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (*aor.*) of that charm of inactivity, for the sake of which he is indolent.) Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island Atlantis sank (*part. aor.*) under the earth and disappeared (*aor.*). He who (§ 148, 6) contrives a snare against another, turns (*περιτρέπειν*) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Greece. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (*acc. w. inf.*) men live according to laws. The city was in danger of being (= to be) taken (*aor.*) by force. A bad man who (*part.*) obtains (*aor.*) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (*aor.*) us the powers, by which we are to bear (*fut.*) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Ethiopians dwelling over Egypt. Alcestis, the daughter of Pelias, was desirous (*aor.*) to die (*aor.*) for her husband. It is very dishonorable to shun (*aor.*) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

§ 167. C. *Prepositions with the Gen., Dat. and Acc.*

1. Ἀμφί denotes that one thing is *around* another (*on both sides*), *near, close to, another*. A. With the Gen. seldom used of place, e. g. ἀμφὶ τῆς πόλεως οἰκεῖν, *to dwell around the city*.—Of cause: *about, for, for the sake of*, e. g. μάχεσθαι ἀμφὶ τίνος, *to fight about, for something*.—B. With the Dat., as with the Gen.—C. With the Acc., e. g. ἀμφὶ τὴν πόλιν.—To denote time and number indefinitely, e. g. ἀμφὶ ἑσπέραν, *about evening*; ἀμφὲς πέντε μυρίους, *about ten thousand*.

2. Περί signifies *all around, round*, containing the idea of a circuit or circumference, and in this respect differing from ἀμφί, which signifies properly *on both sides*. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a *causal* sense: *concerning, for, about, on account of*, e. g. μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος, *to fight, die for one's country*; λέγειν περὶ τίνος, *to speak about something*; φοβεῖσθαι περὶ πατρίδος;—to denote *value*, in the phrases περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ οὐδενός ποιεῖσθαι or ἡγεῖσθαί τι, *to value high, higher, etc.*—B. With the

Dat.: *around, on, near*, e. g. *περὶ ταῖς κεφαλαῖς εἶχον τιάρας*, *around, on their heads*; *περὶ τῇ χειρὶ χροσσοῦν δακτύλιον φέρειν*; —in a *causal* sense: *about, for, on account of*, e. g. *δεδιέναι περὶ τινι*, *to fear for, about one*.—C. With the Acc.: *about, near, by, throughout*, e. g. *ᾠκον Φοίνικες περὶ πᾶσαν τὴν Σικελίαν* (*about, throughout*).—To denote *time and number indefinitely*, e. g. *περὶ τούτους τοὺς χρόνους*, *about these times*; *περὶ μνηρίους στρατιώτας*.—In a *causal* sense to denote *respect*, e. g. *σωφρονεῖν περὶ τοὺς θεοὺς*, *in respect to the gods*.

3. Ἐπί signifies primarily, *upon, at, near*. A. With the Gen., e. g. *τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν*, *αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων*, *the men carry burdens on their heads, the women on their shoulders*; *μένειν ἐπὶ τῆς ἀρχῆς*, *ἐπὶ τῆς γνώμης*, *to remain in*; *οἱ ἐπὶ τῶν πραγμάτων*, *those intrusted with business*; —*towards*, if the idea is that one is striving to reach a place, e. g. *πλεῖν ἐπὶ Σάμου* [according to § 158, 3. (b)].—In relation to *time*, to denote the time *in or during* which something takes place, e. g. *ἐπὶ Κύρου βασιλεύοντος*, *during, in, under the reign of Cyrus*.—To denote the *occasion, the author*, e. g. *καλεῖσθαι ἐπὶ τινος*, *to be named after, for one*; *conformity*, e. g. *κρίνειν τι ἐπὶ τινος*, *to judge according to something*.—B. With the Dat.: *upon, at, by*, e. g. *ἐπὶ τοῖς δόρασι ῥοιὰς εἶχον χροσῶς*, *upon the spears*; *οἰκεῖν ἐπὶ θαλάττῃ*, *by the sea, upon the sea-coast*.—To denote *dependence*, e. g. *ἐπὶ τινι εἶναι*, *to be in the power of any one*; *γίγνεσθαι ἐπὶ τινι*, *to come into the power of any one*; —*condition, purpose, object, motive*, e. g. *ἐπὶ τούτῳ*, *hac conditione*, *on this condition*; *ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνένηται*, *in perniciem hominis*; —*cause, occasion*, e. g. *χαίρειν ἐπὶ τινι*, *to rejoice at something*.—C. With the Acc.: *upon, on, over*, (different from ἐπί with the Gen., since with the Acc. merely the *direction to a place* is denoted), *to*, e. g. *ἀναβαίνειν ἐφ' ἱππον*; *ἐπ' ἀνθρώπους* (*among*).—Of *time*: *until*, *ἐφ' ἑσπέραν*; *for, during, per*, *ἐπὶ πολλὰς ἡμέρας*.—To denote *purpose, object*, e. g. *ἐπὶ θήραν ἵέναι*, *venatum ire*; in a *hostile* sense: *against*, e. g. *στρατεύεσθαι ἐπὶ Πέρσας*, *to make an expedition against the Persians*.

XC. Exercises on § 167, 1, 2, 3.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (*aor.*, § 153, 2, c) to utter about (his) enemies. Consider first, how (*δπως*) the adviser has managed (*aor.*) his own (affairs); for he who

(§ 148, 6) has not (μή) reflected (aor.) upon his own (concerns), will never decide well upon another's. Carthage waged war with Rome for Sicily, twenty-four years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year (ἐνιαυτός), but the motion of the moon around the earth, the months. The Spartan boys (= of the S.) as (part.) they went round the altar of Orthia, were scourged by law. Be (γίγνομαι) such towards thy parents, as (οἷος) thou wouldst (§ 153, 2, c) wish (aor.) thy children to be (acc. w. inf.) towards thee. No human pleasure seems to lie (= εἶναι) closer at hand (ἐγγυτέρω, w. gen.), than joy on account of honors. The enemy, despairing of (aor.) their cause, about (ἀμφί) midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (sup.) Persians were educated at the court (αἱ θύραι) of (the) king. Strive not after that which (§ 148, 6) is not (μή) in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which (τά, w. part.) happens for thy (= the) advantage, as the work (πῶς) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polyclētus, for painting, Zeuxis. We ought (χρῆ) not to be displeased at (the) good fortune of others, but rejoice for the sake of (διὰ) our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (part. aor.) an innumerable army and marched against Greece. (Socrates not only exhorted men to virtue, but also led them onward (προάγειν, aor.) to it. Jupiter permitted (aor.) Sarpedon, the king of (the) Lycians, to live for three generations.)

4. Μετά (from μέσος) denotes the being in the midst of something. A. With the Gen. to denote association, connection, and participation with; e. g. μετ' ἀνθρώπων εἶναι, to be among men. Εἶναι μετὰ τινος, to be with, on the side of one. Τμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκίησαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων, with many and great dangers;—to denote conformity: μετὰ τῶν νόμων, μετὰ τοῦ λόγου, in conformity with the laws, with reason.—B. With the Dat., only poetic: among, e. g. μετ' ἀθανάτοισι.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in space, time and order; e. g. ἔπασθαι μετὰ τινα, after; μετὰ τὸν βίον, after life; ποταμὸς μέγιστος μετὰ Ἰστρον, the greatest after the Ister, and in the phrase μετὰ χειρὸς ἔχειν τι, to hold something between, in the hands.

5. *Παρά* signifies the *being near* something: *by, near, by the side of*. A. With the Gen. to denote a removal from *near*, from *beside* a person: *from*, e. g. *ἔλθεῖν παρά τινος*, *to come from some one*.—To denote the *author*, e. g. *πεμφθῆναι παρά τινος*, *to be sent by some one* (§ 150, Rem. 4), *ἄγγελοι, πρέσβεις παρά τινος*, *envoys from any one*; *ἄγγελλειν παρά τινος, τὰ παρά τινος*, *commissions, commands, etc. of any one*; *μαρθάνειν παρά τινος, ἀκούειν παρά τινος*, *to learn, to hear from*.—B. With the Dat. to denote *rest near* a place or object, e. g. *ἔσθῃ παρὰ τῷ βασιλεῖ*.—C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. *ἀφικέσθαι παρὰ Κροῖσον*, *to Croesus*;—direction or motion *along by* a place: *along near, by, beyond*, e. g. *παρὰ τὴν Βαβυλῶνα παριέναι*, *to go by Babylon*. Hence, *παρὰ δόξαν*, *praeter opinionem*; *παρ' ἐλπίδα*, *contrary to hope*; *παρὰ φύσιν*, *παρὰ τὸ δίκαιον*, *παρὰ τοὺς ὅρκους*, *παρὰ δύναμιν*, *beyond one's power*; also, *besides, praeter*, *παρὰ ταῦτα*, *praeter haec, besides these things*;—to denote local extension *near* an object: *along*, e. g. *παρὰ τὸν Ἀσωπόν*, *along the A.*—To denote the extension of time, e. g. *παρ' ἡμέραν*, *παρὰ τὸν πόλεμον*, *during the day, the war*; *παρὰ τὴν πόσιν*, *inter potandum, while drinking*. So also of particular, important points of time, during which something takes place, e. g. *παρ' αὐτὸν τὸν κίνδυνον*, *in ipso discrimine, in the very moment of danger*.—In a causal relation to denote a *comparison*, e. g. *ἡλίου ἐκλείψεις πικρότεραι ἦσαν παρὰ τὰ ἐκ τοῦ πρὶν χρόνον μνημονεύόμενα*, *eclipses of the sun were more frequent compared with (than) those mentioned in former time*.

XCI. Exercises on § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many ~~and~~ brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted (*μεγίστην ἀποδεικνύναι*, aor.) their native country. (The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (*phr.*), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (*part.*) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things (*κτῆμα*) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (*part.*) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from him

to Cyrus. Prometheus stole (*part. aor.*) fire from the gods and brought (*aor.*) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not (*μή*) manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (*acc. w. inf.*) the invention of the sciences was given (*aor.*) by Jupiter to the Muses. In (*κατά*) the war against the Messenians, the Pythia gave as a response (*χράω, aor.*) to the Spartans, that they should ask (= to ask, *aor.*) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephesus. The Amazons dwelt (*aor.*) on the river Thermodon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (*δίκαιον, plur.*), carried off (*aor.*) the wife of his (= the) host Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (*aor.*) to (*art.*) fathers full power over (*κατά, w. gen.*) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (*art.*) other creatures, men live as gods, since (*part.*) by (their) nature, body and mind, they are superior (*καριστέω*).

6. *Πρός* (arising from *πρό*) signifies *before* (in the presence of). A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. οἰκεῖν πρὸς νότον ἀνέμου, *towards the south, like ab oriente*. Sometimes it is to be translated by *in the view of, in the eyes of, etc.* (properly *before one*), e. g. ὃ τι δικαιότατον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω, *in the eyes of, in the judgment of gods and men*;—also, *for the advantage of any one, on the side of, for some one*, e. g. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν, *to speak for me*.—To denote the *cause, occasion and author*, hence with passive and intransitive verbs, e. g. ἀτιμάζεσθαι πρὸς Πεισιστράτου, *to be dishonored by Pisistratus*;—in oaths, e. g. πρὸς θεῶν, *per deos, by the gods, properly before the gods*.—B. With the Dat. to denote local rest *before, near or by* an object, e. g. πρὸς τῇ πόλει, *before, by the city*, πρὸς τοῖς κριταῖς, *before the judges, εἶναι, γίγνεσθαι πρὸς τινι, to be earnestly engaged in something*, e. g. πρὸς πράγμασι, πρὸς τῷ λόγῳ, *in business, in conversation*. Then, *in addition to, besides*, e. g. πρὸς τούτῳ, πρὸς τούτοις, *praeter ea*.—C. With the Acc. to denote the local limit, direction or motion *before* an object, both in a friendly and hostile sense, e. g. ἔλθεῖν πρὸς τινα, *to, ἀποβλέπειν πρὸς τινα, upon, λέγειν πρὸς τινα, to, συμμαχίαν ποιῆσθαι πρὸς τινος, with, μάχεσθαι, πο-*

λεμεῖν πρὸς τινα, *against*, πρὸς μεσημβρίαν, *towards*, ᾄδειν πρὸς αὐλόν, *to sing to the flute*, i. e. to the flute's accompaniment.—To denote indefinite time, e. g. πρὸς ἡμέραν, *towards day-break*. Also in reference to indefinite number.—In a causal sense to denote *purpose*, e. g. παντοδαπὰ εὑρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, *various schemes were devised to guard and save the cities*;—*conformity, conformable, according to*, e. g. πρὸς τὴν ὥψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *according to this view*. So κρίνειν τι πρὸς τι, *to judge according to something*. Also, πρὸς βίαν, *by force, against one's will*, πρὸς ἀνάγκην, *necessarily, forcibly*;—hence, *on account of, propter*, e. g. πρὸς ταῦτα, *properly, in conformity with these things*, hence, *on this account, therefore*;—hence to denote a *comparison*, usually with the idea of superiority (*prae*): *in relation to, in comparison with, before*, e. g. ληρός ἐστι πρὸς Κινησίαν, *he is mere talk, nonsense, compared with Cinesias*;—in general to denote a *respect*, e. g. σκοπεῖν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετήν, *to differ in respect to virtue*.

7. *ὑπὸ*, *sub*, original signification, *under*. A. With the Gen. to denote motion *from a depth out: out from under, forth from*, e. g. ὑπ' ἀπήνης λύειν ἵππους, *to loose the horses from the chariot*;—to denote rest *under an object*, e. g. ὑπὸ γῆς οἰκεῖν.—To denote the *author*, with passive and intransitive verbs, e. g. κτείνεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος, *to be put to death by some one*;—the *cause, occasion, active influence*, e. g. ὑπὸ καύματος, *for, on account of, because of the heat*, ὑπ' ὀργῆς, *from, out of anger*;—to denote the *means and instrument*, particularly with reference to the accompaniment of musical instruments, e. g. ἐστρατεύοντο ὑπὸ σαλπίγγων, *they marched by the sound of trumpets*; ὑπ' αὐλοῦ χορεύειν, *to dance by the music of the flute*.—B. With the Dat., e. g. ὑπὸ γῇ εἶναι, etc. as with the Gen.—C. With the Acc. to denote direction or motion *towards and under*, e. g. ἰέναι ὑπὸ γῆν; *extension under an object*, e. g. ὕπαστιν οἰκήματα ὑπὸ γῆν, *are under the earth*.—To denote time *approximately*, e. g. ὑπὸ νύκτα, *sub noctem, towards night*;—to denote extension of time, e. g. ὑπὸ τῇ νύκτι, *during*.

REMARK. When the article (alone or with a substantive) in connection with a preposition, expresses a substantive-idea, and the preposition *ἐν* ought to be used, then this preposition is attracted by the verb denoting the direction *whence*, and is changed into *ἀπό* or *ἐκ*; e. g. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον, *the men belonging to the market-place fled*, instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἐκ τῆς ἀγορᾶς ἀπέφυγον.

XCII. Exercises on § 167, 6, 7.

Rhampsinitus, a king of Egypt, erected (= placed, *aor.*) two statues, of which the Egyptians call the (one) standing (*perf.*) towards (the) north, summer, the (one) towards (the) south, winter. (Arabia is the most remote of the inhabited countries towards the south. (It is) time for us to deliberate about ourselves, that we may not (that not = μή), in the judgment both of gods and of men, appear (*ἀποφαίνεσθαι*) very mean and dishonorable. The Persians were deprived (*aor.*) by the Lacedaemonians of the supremacy of Asia.) It is not for the advantage of your reputation, to sin against the public (= common) laws and against our (= the) ancestors. By the gods, abstain from injustice. Stesichorus, the poet, was magnificently interred (*aor.*) in Catana, near the gate called from him (the) Stesichorean. Near the dwelling of the king, a lake affords an abundance of water. Socrates was zealously employed in discourse. Alcibiades was beautiful, and more than this, also very brave. Aristippus, the Thesalian, comes to Cyrus, and asks of him about two hundred mercenaries. The Megareans buried their (= the) dead, turning them towards the east, but the Athenians towards the west. Nicocles demeaned himself (*aor.*) towards the citizens with (μετά) very great (= much) lenity. The Greeks fought (*aor.*) against the Persians. Towards evening the enemy retreated. Socrates was very much hardened (= very enduring) against winter and summer and all hardships. (All) estimable men have the same disposition towards their (= the) inferiors as their (= the) superiors have towards them. The Thracians danced to the flute with their (= the) arms. The exercise (*plur.*) of the body is useful for the health. Let us not judge happiness by (= according to) money, but by virtue and wisdom. Socrates despised everything human, in comparison with (*art.*) counsel from the gods. A very beautiful fountain flows under the plane-tree. Hector was slain by Achilles. Already many masters had been violently (= with violence) put to death (*ἀποθνήσκειν*, *aor.*) by the slaves. Archestratus travelled over (*aor.*) all lands and seas from a love of pleasure. The rich often do not enjoy their (= the) prosperity from its (= the) unvarying pleasure. The soldiers go to the battle to the sound of trumpets. All (the) gold upon earth and under earth (*acc.*) is not equivalent to virtue. Dionysius founded a city in Sicily just (αὐτός) at the foot of mount Aetna, and called it Adranum. Towards night the enemy retreated. Towards the end of the war there arose a violent famine.

§ 168. *Remarks on the construction of Verbal Adjectives in -τός, -τέα, -τέον, and on the construction of the Comparative and Superlative.*

1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in *-dum*, impersonally in the neuter, -τέον or -τέα [§ 147, (c)], or personally, like the Lat. participle in *-dus*; but verbal adjectives derived from intransitive verbs, can be used only impersonally.

2. The verbal adjective when used impersonally takes its object in the same Case as the verb from which it is derived. The person acting stands in the Dat., called the Dat. of the agent [§ 161, 2, (d)].

Ἀσκητέον (or -τέα) ἐστὶ σοι τὴν ἀρετὴν or ὠσκητέα ἐστὶ σοι ἡ ἀρετή, *you must practise virtue, or virtue must be practised by you.* Ἐπιθυμητέον ἐστὶ σοι τῆς ἀρετῆς, *you must desire virtue.* Ἐπιχειρητέον ἐστὶ σοι τῷ ἔργῳ, *you must attempt the work.* Κολαστέον (or -τέα) ἐστὶ σοι τὸν ἄνθρωπον or κολαστέος ἐστὶ σοι ὁ ἄνθρωπος, *you must punish the man.* So with deponent verbs; e. g. Μιμητέον (or -τέα) ἐστὶ σοι τοῦς ἀγαθοῦς (from μιμεῖσθαι τινα) or μιμητέοι εἰσὶ σοι οἱ ἀγαθοί, *you must imitate the good.*

3. When two objects are compared, the one by which the comparison is made, is put either in the Gen. [§ 158, 7, (β)], or is connected by the conjunction ἢ (*than*); e. g. ὁ πατὴρ μείζων ἐστὶ τοῦ υἱοῦ or ὁ π. μ. ἐστίν, ἢ ὁ υἱός, *is greater than the son.*

REMARK. When two qualities belonging to an object are compared with each other, both are expressed by the comparative adjective and are connected by ἢ; e. g. θάπτων, ἢ σοφώτερός ἐστιν, *celerior, quam prudentior, he is more swift than prudent.* So also with adverbs; e. g. τοῦτο θάπτον, ἢ σοφώτερον ἐποίησας, *celerius, quam prudentius, you did this with more dispatch than prudence.*

XCIIL. Exercises on § 168.

We must shun (= the) dissolute friend. The citizens must obey the laws. We must attempt noble actions. We must despise dangers for the sake of virtue. We must avoid (= keep ourselves from) him who (*part. pres.*) is governed by (*art.*) evil passions. We must put the hand even to difficult undertakings.

§ 169. Remarks on the use of the Pronouns.

1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.

3. The substantive personal pronouns in the Nom., viz. ἐγώ, σύ, αὐτός, -ή, -ό, ἡμεῖς, etc., and the adjective (possessive) pronouns as attributives, e. g. ἐμὸς πατήρ, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in antitheses; e. g. καὶ σὺ ταῦτα ἐπραξας; καὶ σὸς πατὴρ ἀπέθανεν;—

ἐγὼ μὲν ἄπειμι, σὺ δὲ μένεις. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει — ἡ μήτηρ ἐλπεί μοι (*my mother*) — οἱ γονεῖς στέργουσι τὰ τέκνα (*love their children*). See above, § 56 and § 59, also § 148, 3.

REM. 1. ὁ αὐτός in the Nom. is not generally used as the subject of the verb, but for the most part as an intensive pronoun (*self, very*), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g. ὁ πατήρ αὐτὸς ἐφοβήθη; σὺ αὐτὸς ἐνυψάς με; αὐτὸς ἔφη. It has its intensive force also, when it agrees with a pronoun or substantive in any other Case than the Nom.—The demonstrative οὗτος (*hic*) and δὸς, usually refer to what is near, *he, this man, this thing*; the demonstrative ἐκεῖνος (*ille*), on the contrary, properly refers to what is more remote, *the person or thing there, that person or thing*, but sometimes to what immediately precedes. Hence when ἐκεῖνος and οὗτος are used in opposition to each other, the latter refers to what is nearer, the former, to what is more remote, though the reverse is sometimes the case, as with the Lat. *hic* and *ille*.

REM. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. ἐμοῦ and μου, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antitheses; e. g. ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπὶνεσεν, *he derided me, but praised you*.—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. ἡμέτερος αὐτῶν πατήρ, see Rem. 4, below.

4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

Ὁ σοφὸς ἑαυτοῦ κρατεῖ, *the wise man rules himself*. Σὺ σε αὐτῷ ἀρέσκες, *you are pleased with yourself*. Ὁ παῖς ἑαυτὸν ἐπαινεῖ, *the boy praises himself*. Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας. Γινώθι σεαυτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἑαυτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἐπέθανεν, *was killed by his own soldiers*.

5. The object before named, to which the reflexive pronouns refer, is:

- (a) The *subject* of the sentence, as in the examples of No. 4;
- (b) An *object* of the sentence, e. g. Κῦρος διήνεγκε τῶν ἄλλων βασιλέων, τῶν ἀρχὰς δι' ἑαυτῶν κτησάμενων, *O. differed from other kings, who acquired sovereignty by themselves*. Μισοῦμεν τοὺς ἀνθρώπους τοὺς φθοροῦντας ἑαυτοῖς, *we hate*

men who bear ill-will towards themselves. Ἀπὸ σ' αὐτοῦ ἐγὼ σε διδάξω.

6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the personal pronouns *him, her, it*, instead of the reflexive pronouns.

‘Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ, *the tyrant thinks that the citizens are subject to him.* Πολλῶν ἐθνῶν ἥρξεν ὁ Κῦρος οὐδ’ ἐαυτῷ ἑμογλώττων οὐτων, οὔτε ἀλλήλοις, *Cyrus governed many nations, not speaking the same language with him nor with each other.* ‘Ο κατήγορος ἔφη τὸν Σωκράτην ἀναπείθοντα τοὺς νέους, ὡς αὐτὸς εἰη σοφώτατος τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς αὐτῷ συνόντας, ὥστε μηδαμοῦ παρ’ αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἐαυτόν, *the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.*

7. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz. αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, -ήν, -όν, αὐτῶν, etc., or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. ‘Ο πατήρ αὐτῷ ἔδωκε τὸ βιβλίον, *gave the book to him* (the son). Στέργω αὐτόν (him). Ἀπέχομαι αὐτοῦ, *I abstain from him.* The pronoun αὐτοῦ, etc. is here nothing else than the pronoun of the third person.

REM. 3. The personal pronoun οὐ, οἱ, etc. has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. ‘Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not τύραννος χαρίζεται οἱ).

8. In the instance mentioned under No. 6, the corresponding forms of αὐτός are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κῦρος ἔδειτο τοῦ Σάκα πάντως σημαίνειν αὐτῷ, ὅποτε ἐγχωροῖη εἰσεῖναι πρὸς τὸν πάμπον, *C. rogabat Sacam, ut indicaret sibi, quando tempestivum esset.* Οἱ πολέμοι εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσι τινὰς ἐπ’ αὐτοὺς ἐλαύνοντας, *the enemy will stop plundering, as soon as they see any coming against them.* Τὴν ταυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates expressed his views to those who associated with him.* Σωκράτης ἔγνω τοῦ ἐτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖττον εἶναι, *S. knew that death was better for him than a longer period of life.*

9. In the compound reflexive pronouns, αὐτός either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.

(a) Δίκαιόν ἐστι φίλους μὲν ποιεῖσθαι τοὺς ὁμοίως αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἐαυτούς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως, it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others; here the reflexives αὐτοῖς and σφᾶς αὐτοὺς, each being compounded of αὐτός, are emphatic = *se ipsis* and *se ipsis*.—(b) Οἱ στρατιῶται παρδείχον ἐαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (*se*), showed themselves very brave. Οἱ πολέμοιοι παρέδωκαν ἐαυτοὺς (or σφᾶς αὐτοὺς) τοῖς Ἑλλήσιν (*se*), delivered themselves to the Greeks; in these two examples, the αὐτός contained in the reflexives is not emphatic.

REM. 4. The reflexive possessive pronouns are either used alone, e. g. μεταδίδομί σοι τῶν ἐμῶν χρημάτων, *I share with you my effects*; δικαιότερόν ἐστι τὰ ἡμέτερα ἡμᾶς ἔχειν ἢ τοῦτους, it is more just that we should have our own than that they should have it; ὑμεῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε; οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρῶντο; or with the addition of the Gen. of αὐτός (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more frequently than the possessives with the third Pers. Pl., but the Gen. of αὐτός is usually employed with the plural of the possessives (except the third person). Thus:

S. ὁ ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατήρ	not	ὁ ἐμὸς (σὸς, δὲ) αὐτοῦ π.
τὴν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) μητέρα	not	τὴν ἐμὴν (σὴν, ἥν) αὐτοῦ μ.
τοῖς ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) λόγοις	not	τοῖς ἐμοῖς (σοῖς, οἷς) αὐτοῦ λ.
P. ὁ ἡμέτερος αὐτῶν πατήρ	extremely rare	ὁ ἡμῶν αὐτῶν π.
τὴν ὑμετέραν αὐτῶν μητέρα	extremely rare	τὴν ὑμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἀμαρτήματα	extremely rare	τὰ ἡμῶν αὐτῶν ἀ.
ὁ σφέτερος αὐτῶν πατήρ	more frequent	ὁ ἐαυτῶν πατήρ, but not
		ὁ σφῶν αὐτῶν π.

Here also, αὐτός is sometimes emphatic, sometimes not: (a) Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα, *suum ipsius patrem, his own father*, ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας, *vestros ipsorum patres, your own parents*, οἱ παῖδες ὑβρίζουσι τοὺς ἐαυτῶν πατέρας, *suos ipsorum patres*; (b) Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σεύθῃ, *suam sororem, his sister*;—in the examples under (a), αὐτός retains its emphatic force, in the one under (b), it does not.

REM. 5. Αὐτός with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g. ἡμῶν αὐτῶν, ὑμῶν αὐτοῖς, ὁ ὑμέτερος αὐτῶν πατήρ, etc. But when the personal pronoun is used with the reflexive sense, then αὐτός, used in its exclusive sense, may precede or follow the personal pronoun; e. g. αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), or ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ, etc.

REM. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly αὐτός, is frequently put in the same sentence after a pre-

ceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. Κλέαρχος δὲ Τολμίδην Ἠλείον, ὃν ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τοτέ, τοῦτον ἀνείπειν ἐκέλευσε, *Cleararchus commanded Tolmides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make proclamation.* Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ συμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἰδᾷ, ὅ τι δεῖ αὐτὸν δρᾶσαι καὶ δεξιὰν δοῦναι.

XCIV. Exercises on § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but most for thyself. The passions (*ἡδοναί*), implanted in the soul, do not persuade it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (*aor.*) if I cared more for my reputation than for the common welfare. (Those) whom (*οὓς ἄν, w. subj.*) we esteem (*aor.*) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not (*μὴ*) command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldaeans came and prayed (*part.*) Cyrus to make (*aor.*) peace with them. The Athenians thought they ought (*inf.*) not to thank others (*ἐτερος*) for (*art.*) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (*aor.*), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus, as soon as (*part.*) he learned (*aor.*) that his father was about (*μέλλειν, opt.*) to sacrifice him, took (*part. aor.*) his sister, and mounting (*aor.*) a ram with her, came (*aor.*) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (*aor.*) their (= the) hands, that they might be able (*ἐχειν*) to tell (*aor.*) the king, that no one had escaped them.

§ 170. The Infinitive.

The Infinitive represents the idea of the verb as an abstract substantive-idea; but it differs from the substantive, in retaining so much of the nature of the verb, as that, on the one hand, it exhibits the nature or quality of the action, viz. duration, completion and futurity, e. g. γράφειν, γεγραμέναι, γράψαι, γράψειν, while on the other, it has the same construction as the verb, i. e. it governs the same Cases as the verb; e. g. γράφειν ἐπιστολήν, ἐπιθυμῶ τῆς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολεμίοις. The attributive qualification of the Inf. is an *adverb*, and not, as in the case of an actual substantive, an adjective; e. g. καλῶς ἀποθάνειν (but καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 171. A. *Infinitive without the Article.*

1. The Inf. without the article is used, in the first place, as the *subject*.

Οὐ κακὸν βασιλεύειν, *to be a king is not evil*. Ἀεὶ ἥβῃ τοῖς γέρονσιν ἐμμεθεῖν, *the ability to learn always remains young even to the old*. Μόχθος μέγιστος γῆς πατρίας στέρεσθαι.

2. In the second place, the Inf. is used as the *object* in the Acc., to express something *effected, wished, aimed at, the purpose, object or result*, with the following classes of verbs* and adjectives:

(a) With verbs which denote an act or expression of the will; e. g. *to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent*;—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. *to think, to intend, to hope, to seem, to learn, to say, to deny*;—(c) with verbs which contain the idea of *being able, effecting, of power or capacity*;—(d) with many other verbs and adjectives to express a *purpose or object, a consequence or result*.

Βούλομαι, μέλλω γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Οὗτος τοὺς δούλους ἐπεισεν ἐπιθέσθαι τοῖς δεσκόταις. Τῇ ἄλλῃ στρατιᾷ ἄμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. Κωλύω σε ταῦτα ποιεῖν. Φοβοῦμαι διαλέγχειν σε. Νομίζω ἁμαρτεῖν. Ἐλπίζω εὐτυχῆσειν. Ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι. Ἐφη εἶναι στρατηγός. Δέγω εἶδέναι ταῦτα. Μανθάνω ἱππεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελαῖν. Ἀξιός ἐστι θαναμάζεσθαι. Ἡκομεν μανθάνειν.

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. *καλός ἐστιν ἰδεῖν, he is beautiful to see, or to be seen, ἀξιός ἐστι θαναμάσαι, worthy to be admired, λόγος δυνατός ἐστι κατανοῆσαι, able to be understood*.

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

* The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the *complement* of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, § 175.—TR.

verb requires; e. g. *δέομαι σοι ἐλθεῖν*, *I beg you to come*. *Συμβουλεύω σοι σωφρονεῖν*, *I advise you to be discreet*. *Ἐποτρύνω σε μάχεσθαι*, *I urge you to fight*. *Κελεύω σε γράφειν*.

2. But when the principal verb is a *verbum sentiendi** or *declarandi*, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. *I think that I have erred*), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

Οἶμαι ἁμαρτεῖν (instead of *οἶμαι ἐμαυτὸν ἁμαρτεῖν*), *I think that I have erred*, *credo ME errasse*; *οἰεῖ ἁμαρτεῖν* (instead of *οἰεῖ σεαυτὸν ἁμαρτεῖν*), *you think that you have erred*, *credis TE errasse*; *οἰεταὶ ἁμαρτεῖν* (instead of *οἰεταὶ ἐαυτὸν ἁμαρτεῖν*), *he thinks that he has erred*, *credit SE errasse*.

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a *verbum sentiendi* or *declarandi* is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. *Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν*, *the commander said that he was zealous to render aid*.

Gen. with Inf. *Δέομαί σοι προθύμου εἶναι*, *I wish you to be zealous*.

Dat. with Inf. *Συμβουλεύω σοι προθύμῳ εἶναι*.

Acc. with Inf. *Ἐποτρύνω σε πρόθυμον εἶναι*. *Ἐφη σε εὐδαίμονα εἶναι*.

REM. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. *Κροῖσος ἐνόμιζε ταυτὸν εἶναι πάντων ὀλβιώτατον*, *Croesus thought that he was the most happy of all men*.

REM. 2: Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. *δέομαι ὑμῶν (ὑμᾶς) βοηθοῦς γενέσθαι*. *Ἀθηναίων ἐδεήθησαν σφίσι βοηθοῦς γενέσθαι*, *they requested the Athenians to assist them*; here the word *Ἀθηναίων* stands in a two-fold relation, first as the object of *ἐδεήθησαν*, in the Gen., and second, as the subject of *γενέσθαι*, in the Acc.; *Ξενίας ἤκειν παρήγγειλε λαβόντα τοὺς ἀνδρας; ἔξεστι δ' ὑμῖν, εἰ βούλεσθε λαβόντας ὄπλα εἰς κίνδυνον ἐμβαίνειν*.

* *Verba sentiendi* are such as signify to believe, think, see, perceive, hope, hear, and the like;—*verba declarandi*, such as signify to say, affirm, show, announce, etc.—TR.

REM. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g. Ὑπὲρ τῆς πατρίδος μαχομένους ἀποθανεῖν καλὸν ἐστίν, it is honorable to die fighting for our country; here ἀποθανεῖν which is the subject of ἐστίν, has for its own subject the Acc. τινάς or ἡμᾶς understood, and for its predicative explanation, μαχομένους, also in the Acc.

XCV. Exercises on §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (aor. opt.) with (art.) Socrates, they ^{art.} ~~became~~ (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (iva, w. subj.) thou mayest execute thy (= the) purposes (τὰ δόξαντα) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by (κατά) sea. Thou wilt find many tyrants who (part.) have been destroyed by those who (§ 148, 6) seemed most to be (their) friends; Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (aor.) men (the ability) to learn (part. aor.) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (art.) riches and (art.) poverty not in their houses (sing.) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe (δοκεῖ, w. dat.) that everything (plur.) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (aor.) or (= nor) perish (aor.). Men, when they are sick (part.), submit (= present) their bodies both to be amputated (act.) and cauterised (act.) amid (μετά) sufferings and pains. Cyrus ordered the enemy to deliver up (aor.) their arms. It is better to learn late than to be ignorant.

§ 173. B. Infinitive with the Article.

1. The Inf. with the article (τό) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e. g. τὸ ἐπιστολὴν γράφειν, τὸ καλῶς γράφειν, etc., τὸ καλῶς ἀποθνήσκειν, an honorable death, τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν, death for one's country.

2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθάνειν τινα ὑπὲρ τῆς πατρίδος καλὴ τις τύχη, *that one should die for his country is a happy lot.* Τὸ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θαυμαστόν, *that those who are men should err, I think, is not surprising, or it is not surprising that, etc.* Κλέαρχος μικρὸν ἐξέφυγε τοῦ καταπετρωθῆναι, *C. barely escaped being stoned to death.* Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, *Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible; here φρονιμώτατον, etc. agrees with ἕκαστον understood, which is the subject of the Inf. εἶναι, while the whole clause is used as a substantive.* (Very often τοῦ or τοῦ μή with the Inf. is used to denote a purpose or object; e. g. Δύναμιν παρασκευάζεται τοῦ μὴ ἀδικεῖσθαι, *he is preparing a force in order that he may not be injured*). Οἱ ἄνθρωποι πάντα μηχανῶνται ἐπὶ τῷ εὖ τυχεῖν, *use every expedient in order to be prosperous.* Ὁ Κῦρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνθρώπα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτῶτο), διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο, *on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception; in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations φιλομαθῆς and ἀγχίνους, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives.* So in τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι, *this he effected by being severe.*

XCVI. Exercises on § 173.

The huntsmen cheerfully toil in hope of game (λαμβάνειν, fut.). Prometheus was bound in Scythia, because (διὰ) he had stolen fire. The Spartans are proud of (ἐπὶ) showing (= offering) themselves submissive and obedient to magistrates. (Avarice, besides (πρός) conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from (ἀντί) corrupting young men, Socrates incited them, in (ἐκ) every way to practise virtue.

§ 174. The Participle.

1. The Participle is used, in the first place, as the complement of verbs and adjectives, e. g. χαίρω τὸν φίλον ὠφελήσας, *I rejoice that I have assisted a friend*, where the Part. ὠφελήσας explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. τὸ θάλλ-

λοῦν ῥόδον or τὸ ῥόδον τὸ θάλλον, *the blooming rose*, but it can also express the adverbial relations of *time, causality, manner and way*, and, in general, *every explanatory circumstance*, as well as a more *remote* attributive of a substantive.

2. The Part. represents the idea of the verb as that of an *adjective*, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action (γράφων, γεγραπώς, γράψας, γράψων), and retains the construction of the verb (γράφων ἐπιστολήν, καλῶς γράφων). As the Part. has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

§ 175. *The Participle as the complement of the Verb.*

1. As the Part. is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part. for their complement, as require for a complement an action which, in the character of an *attribute*, belongs to an object,—the object being in some state of action, or in some condition. Hence the following classes of verbs have a Part. for their complement. (a) *Verba sentiendi*, i. e. such as denote a perception by the senses or by the mind, e. g. *to hear, to see, to observe, to know, to perceive, to remember, to forget*;—(b) *Verba declarandi*, e. g. *to declare, to show, to make manifest, to appear, to be known, to be evident*;—(c) *Verba affectuum*, i. e. such as denote an affection of the mind, e. g. *to rejoice, to grieve, to be contented, happy, to be displeased, to be ashamed, to regret*;—(d) Verbs signifying *to permit, to endure, to persevere, to continue, to be weary* (περιπαῖν, ἐπιτρέψαι, ἀνέχεσθαι, καρτερεῖν, κάμνειν, etc.; but ἔῃ always with the Inf.);—(e) Verbs signifying *to begin and cease, to cause to cease, to omit, to be remiss in something*;—(f) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, to do wrong, to enjoy, to be full of something*.

REM. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by *ὅτι* or *εἰ*, and in English, must often be translated by *that* or *if*, or by the Inf.

2. The construction is here evident. The Part. agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as *οἶδα* (ἐγώ) *ἐμάντον θνητὸν ὄντα*, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

Ὅρῶ τὸν ἄνθρωπον τρέχοντα, *I see the man running.* Οἶδα ἄνθρωπον θνητὸν ὄντα, *I know that man is mortal.* Οἶδα θνητὸς ὢν, *I know that I am mortal.* Ἀκούω αὐτοῦ λέγοντος, *I hear him say.* Οἱ Ἀθηναῖοι ἐφαίνοντο ὑπεραχθесθέντες τῇ Μιλήτῳ ἀλώσει, *the Athenians seemed to have been exceedingly grieved at the capture of M.* ῥαδίως ἐλεγχθήσῃ ψευδόμενος, *you will easily be confuted if you falsify.* Οἱ θεοὶ χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, *the gods rejoice, if they are honored, at being honored.* Χαίρω σοι ἐλθόντι, *I rejoice that you have come.* Οἱ πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τμηθεῖσαν, *the citizens permitted the country to be laid waste by the enemy.* Παύω σε ἀδικοῦντα, *I make you cease to do wrong, or doing wrong.* Παύομαί σε ἀδικῶν, *I cease to injure you.* Ἀρχομαι λέγων, *I begin to speak.* Εὐ ἐποίησας ἀφικόμενος, *you have done well that you have come.* Ἀμαρτάνεις ταῦτα ποιῶν, *you err in doing these things.* Πλήρης εἰμι ταῦτα θεώμενος, *I am satisfied with seeing these things.*

REM. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g. *περιεῖδον αὐτοῦς γῆρα ἀδυνάτους γενομένους*, *they permitted themselves to become enfeebled by old age.*

REM. 3. With *σύνοιδα*, *συγγιγνώσκω* *ἐμαντῶ*, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat.; e. g. *σύνοιδα (συγγιγνώσκω) ἐμαντῶ εὐ ποιήσας* or *σύνοιδα ἐμαντῶ εὐ ποιήσαντι*, *I am conscious that I have done well.* But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Dat., *σύνοιδά σοι εὐ ποιήσαντι*, *I am conscious that you have done well*; or (though more seldom) the substantive is put in the Dat., but the Part. in the Acc.; e. g. *ἐγώ σοι σύνοιδα εὐ ποιήσαντα*.

REM. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

- (a) *ἀκούειν*, with the Part., implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e. g. *ἀκούω αὐτοῦ διαλεγόμενον*, i. e. *ejus sermones auribus meis percipio*; but *ἰδεῖν ἐπεθύμει ὁ Ἀστυάγης τὸν Κύρον, ὅτι ἤκουε* (*ex aliis audiverat*) *καλὸν κάγαθόν αὐτὸν εἶναι*;
- (b) *εἰδέναι*, *ἐπίστασθαι*, with a Part., *to know*; with the Inf., *to know how to do something (to be able)*; e. g. *οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος*, *I know that I reverence the gods*, but *σεβέσθαι*, *I know how to reverence the gods*;
- (c) *μανθάνειν*, with the Part., *to perceive*; with the Inf., *to learn*; e. g.

μανθάνω σοφὸς ὢν, *I perceive that I am wise*, σοφὸς εἶναι, *I learn to be wise*;

- (d) γινώσκειν, with the Part., *to know, to perceive*; with the Inf., *to learn, to judge, to conclude*; e. g. γινώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας, *I know that the prize-fights are useful*; but ἀγαθοὺς εἶναι, *I judge that, etc.*;
- (e) μεμνησθαι, with the Part., *to be mindful, to remember*; with the Inf., *to contemplate doing something, to intend, to endeavor*; e. g. μέμνηται εὖ ποιήσας τοὺς πολίτας, *he remembers that he did good to the citizens*; εὖ ποιῆσαι, *he strives (wishes) to do good*;
- (f) φαίνεσθαι, with the Part., *to appear, apparere, to show one's self*; with the Inf., *to seem, videri*; e. g. ἐφαίνετο κλαίων and κλαίειν;
- (g) ἀγγέλλειν, with the Part., denotes the annunciation of actual events; with the Inf., the annunciation of things still uncertain, merely assumed; e. g. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, *it is announced that the Assyrian has made an irruption into the country (a fact)*; but ἐμβάλλειν ἀγγέλλεται (whether he has made an actual irruption or not, is not certain);
- (h) δεικνύναι or ἀποφαίνειν, with the Part., *to show, to prove*; with the Inf., *to teach*; e. g. ἐδειξά σε ἀδικήσαντα, *I proved that you had done wrong*; but ἡ βουλὴ Αἰσχίνην καὶ προδότην εἶναι καὶ κακόνουν ὑμῖν ἀπέφαινε (docuit);
- (i) ποιεῖν, with the Part., *to represent*; with the Inf., *to cause, to suppose*; e. g. ποιῶ σε γελῶντα, *I represent you laughing*; but ποιῶ σε γελάειν, *I cause you to laugh, or I will suppose that you laugh*;
- (k) αἰσχύνεσθαι and αἰδεῖσθαι, with the Part., *to be ashamed on account of something which one does*; with the Inf., *to be ashamed or afraid to do something, to omit something from shame*; e. g. αἰσχύνομαι κακὰ πράττων τὸν φίλον, *I am ashamed of doing evil to a friend*; but αἰσχύνομαι κακὰ πράττειν τὸν φίλον, *I am ashamed to do evil to a friend*;
- (l) ἀρχεσθαι, with the Part., *to be in the beginning of an action*; with the Inf., *to begin to do something (something intended)*; e. g. ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν.

REM. 5. Instead of the impersonal phrases, *δηλόν ἐστι, φανερόν ἐστι, φαίνεται, it appears, it is evident*, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. *δηλός εἰμι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας, it is evident that I have done well for my country*.

3. Finally, the Part. is used as a complement with the following verbs: (a) τυγχάνω, *to happen*; (b) λανθάνω, *to be concealed, unobserved*; (c) διατελῶ, διαγίγνομαι, διάγω, which express a *continuance*; (d) προάγω, *to come before, to anticipate*; (e) οἶχομαι, *to go away, to depart*. With these verbs, the English often changes the construction, the verbs being frequently rendered by an adverb, and the Part. connected with them by a finite verb.

Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *Croesus nourished the murderer of his son UNWITTINGLY (without knowing it).* Διὰ γὰρ, διατελῶ, διαγιγνομαι καλὰ ποιῶν, *I ALWAYS, CONTINUALLY do what is honorable.* Ὡχέτο φεύγων, *went away QUICKLY, or flew away,* ὤχοντο ἀποπλέοντες, *sailed away, ὀίχομαι φέρων, celeriter abstuli.* Ἐτυχον ὁπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα, *about fifty heavy armed soldiers were then, just then, by chance, sleeping in the market-place.* (Τυχάνω is always used, where an event has not taken place by our intention or design, but by the accidental co-operation of external circumstances, or by the natural course of things; it may sometimes be translated by *just, just now, just then, by chance*, but often cannot be translated at all into English). Χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα, *it was difficult for another to do this before him, or to anticipate him in doing it.*

XCVII. Exercises on §§ 174, 175.

✕ I hear (*w. gen.*) that some are commended, because they are men observant of law. It is pleasant to learn (*w. acc.*) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (*aor.*) of having been silent (*aor.*), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (*of ἄν*) are conscious that they are well trained. ✕ Socrates was well known to be humane. The man had been convicted of having deceived (*aor.*) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (*aor.*) the Helle-spont. The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (*aor.*, § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (*aor.*) besieging the city. Endeavor to surpass thy friends in kindness. I was conscious of having done no wrong (*aor.*) to my friend. The Persians learn betimes, while (*part.*) they are still children, both to govern and to obey (= to be governed). A kindly-disposed friend understands (*how*) to alleviate (the) grief of a friend. If (*part.*) thou art rich, remember to do good to the poor. Let us not be ashamed that we learn that which is useful from a stranger. The Lacedaemonians, believing (*aor.*) that war would benefit them, resolved (*aor.*) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who (*ὅστις*) fears others (*ἕτερος*) is, without knowing it, himself a slave. Callixenus, the Athenian, who (*part.*) had been confined (*aor.*) in the prison (of the state), secretly dug through (*aor.*) it and escaped to the enemy. Socrates did good continually (*part.*). Benefactors are always beloved. If (*ἔάν, w. subj. aor.*) we first kill (*aor.*) the enemy, no one of us will die. After death the body indeed will be dead, but the soul immortal and never growing old, will soar swiftly upward (*aor.*). The prisoners dug through (*part. aor.*) the prison and speedily escaped.

§ 176. B. *The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.*

1. In the second place, the Part. denotes the adverbial relations (a) of *time*: *when, after, while*;—(b) *cause*: *since, because, as, inasmuch as*;—(c) *conditionality and concession*: *if, although*;—(d) *manner and way*;—(e) *purpose, object*: *to, in order to, for the purpose of*;—(f) and, in general, both every *explanatory circumstance* which we translate by *who, which*, and a more remote attributive of a substantive.

(a) Ἦν δὲ ὅποτε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πρῦγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν, *sometimes also after they had ascended, the barbarians again annoyed them much, while descending*; ἀκούσασσι ταῦτα τοῖς στρατηγοῖς τὸ ἐνθύμημα χαρίεν ἐδόκει εἶναι, *when the generals heard this, they thought the device ingenious*;—(b) ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ ἰσχυρότερον παῖσομεν, *but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow*; Ἰερώννυμος, πρεσβύτατος ὢν τῶν λοχαγῶν, ἤρχετο λέγειν, *because he was the oldest of the captains; τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὐσῆς, they might obtain supplies from the place, because it was extensive and fertile*;—(c) φοβούμενοι τὴν ὁδὸν ὁμως οἱ πολλοὶ συνηκολούθησαν, *although they feared the journey, yet many followed*; τοὺς φίλους εὐεργετοῦντες ἐχθροὺς δυνήσεσθε κολάζειν, *if you confer benefits on friends, you will be able to punish your enemies*;—(d) γελῶν εἶπεν, *he spoke laughing*; τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἕστε σπονδῶν ἔτυχεν, *what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce?*—(e) τοῦτο, ἔρχομαι φράσω, *I come to (in order to) say this*; στρατιὰν πολλὴν ἄγων ὡς βοηθήσω βασιλεῖ, *leading a large army to assist the king*;—(f) λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς, etc., *I will mention those who say to me, that.*

2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. ὁ Κῦρος γελῶν εἶπεν; τοῖς Πέρσαις εἰς τὴν γῆν εἰςβαλοῦσιν οἱ Ἕλληνες ἡναντιώθησαν, etc.; or the Part. and its subject are put in the Gen., called the *Genitive Absolute*; e. g. τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, *the child laughing, C. said.*

REM. 1. In English, the explanatory Part. is more seldom used, than in Greek, the place of it being supplied either by *subordinate clauses* introduced by the conjunctions *when, since, after, because, inasmuch as, if, although*, etc.; or by a *substantive with a preposition*; e. g. ἀποθάνοντος τοῦ Κύρου, *after the death of C.*, φεύγων, *in flight*; or by an *adverb*, e. g. ταῦτα ποιήσας, *thereupon, then*. Very often also, we use the finite verb, where the Greek uses a Part.; e. g. οἱ

πολέμιοι φυγόντες ἐδιώχθησαν, *FLED and were pursued*. But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

Πολλοὶ τὰ χρήματα ἀναλώσαντες, ὃν πρόσθεν ἀπείχοντο κερδῶν, ἀσχερὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *many after having squandered their wealth, have recourse to those means of gain, which before they did not resort to, because they thought them dishonorable*. Τοῦ ἔαρος ἐλθόντος, τὰ ἀνθη θάλλει, *when the spring comes, the flowers blossom*. Ἀηϊζόμενοι ζῶσιν, *raptu vivunt, live by plundering*. Πολλῇ τέχνῃ χρώμενος τοῦς πολεμίους ἐνίκησεν, *he conquered the enemy by using much stratagem*. Εἰς Δελφοῦς πορεύεται χρησόμενος τῷ χρησιστηρίῳ, *oraculum consulturus*. Ἀδύνατον πολλὰ τεχνῶμενον ἄνθρωπον πάντα καλῶς ποιεῖν, *it is impossible for a man who devises many things, to do all well*. The particles μεταξὺ (*during, while*), ἅμα (*at the same time*), καί, καίπερ (*although*), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is *impersonal*, e. g. ἐξόν (from ἔξεστι, *it is lawful, possible*), or with *impersonal phrases*, e. g. αἰσχρόν ὄν (from αἰσχρόν ἐστιν, *it is shameful*). The subject is sometimes expressed by a neuter pronoun.

Παρὸν αὐτῷ βασιλέα γενέσθαι, ἄλλῃ περιέθηκε τὸ κράτος, *SINCE it is possible for him to be a king, etc.* Ἀδελφοκτόνος, οὐδὲν δεόν (quum fas non esset, fieri non deberet), γέγονα, *I slew my brother, although it ought not to have been done*. So, δόξαν ταῦτα, *when these things had been agreed upon*; δόξαν αὐτοῖς (quum iis visum sit, esset) *when, because they thought best*; δοκοῦν (quum videatur, videretur) *αναχωρεῖν*; προσήκον, *quum deceat, deceret, since, when it is fit, proper*; ἐξόν, *quum liceat, liceret, since, when it is in one's power, when he can*. Also passive participles: δεδογμένον, *quum decretum sit, esset*; εἰρημένον, *quum dictum sit, esset*. In the third place, adjectives with ὄν; e. g. αἰσχρόν ὄν, *quum turpe sit, esset, since it is shameful*; ἀδηλον ὄν, *since (as, when) it is uncertain*; δυνάτον ὄν, *ἀδύνατον ὄν*.

REM. 2. The particle of comparison, ὥς, is joined with the simple Part., and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part. is to be indicated as something merely *supposed*, as the *subjective view of the agent*; hence where the view expressed is that of the *agent*, and not that of the writer or speaker. In English the force of the Part. with ὥς can be translated by *as if, as though, since forsooth, because, thinking, intending, etc.* The particle ἅτε, on the contrary, is used when a cause or reason is to be represented as an *objective one*, i. e. *really existing*, in opposition to what is merely supposed.

a. Simple Participle. Οἱ ἄρχοντες, κὰν ὅποσονοῦν χρόνον ἄρχοντες διαγίνονται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγεννημένοι, *are admired, being thought to have been wise and fortunate = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγεννησθαι*. Ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερησθαι), *they are displeased, thinking that they have been de-*

prived of some great things. *Οἱ πολέμιοι ἄτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδα πολλὰ ἔλαβον*, took many slaves, because they fell upon them suddenly.

b. Genitive Absolute. *Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης* (i. e. νομίζων μάχην ἐσεσθαι), he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle. *Ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων*, they announced that all the Thebans should come out, because (as they thought) the tyrants were dead. *Ἄτε πυκνοῦ ὄντος τοῦ ἄλσους, οὐχ ἑώρων οἱ ἐντὸς τοῦς ἐκτός*, because the grove was thick, those within did not see those without (a fact).

REM. 3. A peculiar use of the Gen. absolute, in connection with ὥς, occurs with the verbs *εἰδέναι*, *ἐπίστασθαι*, *νοεῖν*, *ἔχειν γνώμην*, *διακεῖσθαι τὴν γνώμην*, *φροντίζειν*, also sometimes with *λέγειν*, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by *οὕτω* joined to the predicate; e. g. *ὥς ἐμοῦ οὖν λόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε*, be assured that I will go wherever you decide to go; here *ὥς ἐμοῦ λόντος* stands instead of *ἐμὲ λέναι*.

XCVIII. Exercises on § 176.

The enemy burned (*aor.*) the city and immediately sailed to (*ἐπὶ*) the islands. If the body (*plur.*) is rendered effeminate, the mind (*plur.*) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (*aor.*), thou canst not be happy. All things (*sing.*) may (§ 153, 2, c.) happen (*aor.*), if God (so) disposes. Tyrtaeus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (*aor.*) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (*ὅστις*) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on war. While it was in his power to become (*aor.*) king himself, he gave the sovereignty to another. Although it was possible to have taken (*aor.*) the city, the enemy retreated. When the generals had resolved (*δοκεῖ*, *w. dat., aor.*) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

§ 177. The Adverb.

1. The objective relation, finally, is expressed by adverbs. Adverbs denote the relation of *place*, *time*, *manner* and *way* of a predi-

cate or attribute; e. g. ἐγγύθ' ἐν ἤλθεν, χθ' ἐς ἀπέβη, καλῶς ἀπέθανεν.

2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs*. They denote *certainty* or *uncertainty*, *affirmation* or *negation*. Only those expressing negation will be treated here, viz. οὐ and μὴ. On ἄν see § 153, 2.

3. Οὐ (as well as its compounds, e. g. οὐδέ, οὔτε, οὐδεῖς, etc.), is used when something is denied *absolutely, by itself*; μὴ (and its compounds), on the contrary, when something is denied in reference to the *conception* or *will* of the speaker or some one else. Both are commonly placed before the word which is to be made negative.

4. Hence οὐ is used in all sentences containing a *direct assertion*, whether these are expressed by the Ind. or Opt., e. g. οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο — οὐκ ἂν γίγνοιτο ταῦτα; also in subordinate clauses with ὅτι, ὥς, *that*, e. g. οἶδα, ὅτι ταῦτα οὐκ ἐγένετο; in clauses denoting *time*, with ὅτε, ἐπειδή, etc., and *ground* or *reason*, with ὅτι, διότι, etc., and *consequence*, with ὥστε and the Ind., e. g. ὅτε οὐκ ἤλθεν — ἐπεὶ ταῦτα οὐκ ἐγένετο; finally, when the idea of a *single word* in the sentence is to be negated absolutely, e. g. οὐκ ἀγαθός, οὐ κακός; in this last case, οὐ remains even when the relation of the sentence would otherwise require μὴ, e. g. εἰ οὐ δώσει (*recusabit*).

5. Μὴ, on the contrary, is used with the *Imp.* and with the *Imp. Subj.*, e. g. μὴ γράφε, μὴ γράψῃς (comp. § 153, Rem. 3); with *wishes* and *exhortations*, e. g. μὴ γράφοις, *may you not write*; μὴ γράφωμεν, *let us not write*; in all clauses denoting *purpose*, with ἵνα, etc.; in *conditional clauses*, with εἰ, ἐάν, ὅταν, ἐπεί, ἕως ἄν, etc., e. g. λέγω, ἵνα μὴ γράψῃς — εἰ μὴ γράφῃς; in clauses denoting *effect* or *consequence*, with ὥστε and the Inf., e. g. οἱ πολῖται ἀνδρείως ἐμαχέσαντο, ὥστε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰσβαλεῖν, *so that the enemy did not fall upon the city*; in all *relative clauses*, which imply a *condition* or *purpose*, e. g. ὅς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἴ τις μὴ ἀγ. ἐ.), *whoever is not good, if any one is not*, etc.; in *interrogative clauses*, which express *anxiety* on the part of the inquirer, and hence demand a negative answer, e. g. μὴ νοσεῖς; ἄρα μὴ νοσεῖς; *you are not sick, are you?* (in other in-

interrogative clauses *οὐ* is used, and an affirmative answer expected); usually with the *Inf.* also; and finally with *participles* and *adjectives*, which may be resolved by a conditional clause; e. g. *ὁ μὴ πιστεύων*, *si quis non credit*, if any one does not believe (but *ὁ οὐ πιστεύων* = *is, qui non credit*, or *quia non credit*, he who does not believe (absolute), or *because he*, etc.

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. *any one, any how, any where, at any time, ever*, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of *οὐκ* or *μή*; e. g. *μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν ὄρᾳ*, a mean nature never does ANYTHING either for ANY private individual or for the State; *ἡμεῖς οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον*, we do not intend ANY such thing; *ἄνευ γὰρ ἀρχόντων οὐδὲν ἄν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο οὐδ' αὐτοῦ*, for without leaders, nothing great or advantageous could ANY WHERE be accomplished.

7. After expressions of *fear, timidity, anxiety, uncertainty, doubt, distrust—denying—hindering—forbidding, prohibiting*, the *Inf.* usually follows with *μή*, instead of the *Inf.* without *μή*. This *μή* is not expressed in English; e. g. *κωλύω σε μὴ ταῦτα ποιεῖν*, I prevent you from doing this. *Ἀπηγόρευον Σκύθαις μὴ ἐπιβαίνειν τῶν σφετέρων οὄρων*, they forbade the Scythians to pass their boundaries.

REMARK. When expressions of *fear, anxiety, doubt* and the like, are followed by *μή* with the *Ind.* or *Subj.* (Opt.), *μή* must be considered as an interrogative, *numne, whether not*, and may often be translated by *that*; e. g. *δέδοικα, μὴ ἀποθάνῃ*, *metuo, ne moriatur*, I fear whether he will not die = *that he will die*; *ἐδεδόκειν, μὴ ἀποθάνοι*, *metuebam, ne moreretur*; *δέδοικα, μὴ τέθνηκεν*, *ne mortuus sit*, I fear whether he has not died, is not dead = *I fear that he has died, is dead*. On the contrary, *μὴ οὐ* with the *Ind.* and *Subj.* (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. *δέδοικα μὴ οὐκ ἀποθάνῃ*, *ne non moriatur*, I fear that he will not die; *ἐδεδόκειν μὴ οὐκ ἀποθάνοι*, *ne non moreretur*, I feared that he would not die; *δέδοικα, μὴ οὐ τέθνηκεν*, *ne non mortuus sit*, that he is not dead.

8. *Μὴ οὐ* with the *Inf.* is used instead of the *Inf.* without negation, with expressions of *hindering, denying, ceasing, abstaining, distrusting* and the like, when the negative *οὐ*, and in general, any negative expression precedes *μή οὐ*.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, nothing prevents you from dying; *οὐδεὶς ἀρνεῖται, τὴν ἀρετὴν μὴ οὐ καλὴν εἶναι*, no one denies that virtue is lovely; *οὐκ ἀπεσχόμην μὴ οὐ ταῦτα λέγειν*, I did not refrain from saying this.—Also after the expressions *δεινὸν εἶναι, αἰσχροῦν, αἰσχύνῃν εἶναι, αἰσχύνε-*

οὐδ' αὖ, which contain a negative idea, the Inf. follows with *μή οὐ*, when it is to be made negative; e. g. ὥστε πᾶσιν αἰσχύνῃν εἶναι, *μή οὐ* χὶ συσπουδάσειν, so that all were ashamed *NOT* to be busy.

9. *Οὐ μή* with the Subj. or Fut. Ind., is elliptical, since with *οὐ* a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and *μή* must be referred to this verb. Hence *οὐ μή* is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μή) something will happen*; e. g. *οὐ μή γένηται τοῦτο*, *non vereor, ne hoc fiat, this CERTAINLY will not happen.*

XCIX. Exercises on § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As (*ἐπεὶ*) the Persians did not hold out, the Greeks took the city. If (*ἐάν*, *w. subj.*) thou hast not heard (*aor.*) from thyself, that what is right (= the right) is useful, then trust (*aor.*) not another, who so says. Let us not flee before the enemy. He who (*ὅστις*) does not believe a man on his oath (= trusts [*πίθεσθαι*] nothing to one swearing), can (*ἐπιστάσθαι*) easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (*part.*) does not control himself. Give (*aor.*) to friends, even if (*part.*) they do not ask. The Sophists were not willing (*ἐθέλειν*) to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (*aor.*) friend. I might (§ 153, 2, c.) affirm that no one gains (*εἶναι*, *w. dat.*) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for (*εἰς*) any purpose (= thing). If (*part.*) thou doest (*aor.*) anything shameful, never hope to remain concealed (*ῥη.*). No envy at anything ever arises in (= to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (*aor.*) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, *aor.*). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (*sing.*), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (*aor.*) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, *aor.*), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If (*ἐάν*) we conquer (*aor.*), the Peloponnesians will certainly never enter (*aor.*) the country. Socrates said: As long as (*ὥσπερ ἄν*, *w. subj.*) I breathe and am able, I surely shall not cease (*aor.*) to philosophize.

SYNTAX OF COMPOUND SENTENCES, OR THE CONNECTION OF SENTENCES.

CHAPTER I.

§ 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or they are wholly united, inasmuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. *When the spring comes, the flowers blossom*. The first kind of connection is called *Coördination*, the last, *Subordination*, and the sentences, *Coördinate* and *Subordinate*.

I came, I saw, I conquered.—Coördinate.

When I came, I conquered.—Subordinate.

2. Coördination consists either in *expanding* or *restricting* the thought. The former is called *copulative* coördination, the latter, *adversative*. Copulative coördination is either a *simple succession* of words, or it is an *enhancing* or *strengthening* of the thought.

3. A *simple succession* of words is made,—(a) by καί, *et, and*, more seldom in prose by τέ (enclitic), *que, and*, e. g. Σωκράτης καὶ Πλάτων;—(b) by καί—καί, *et—et, both—and*, more seldom, τέ—τέ, e. g. καὶ ἀγαθοὶ καὶ κακοί, *both good and bad*;—(c) by τέ—καί, *both—and, as well so—as so, not only—but also*, e. g. καλὸς τε καὶ ἀγαθός, χρηστοὶ τε καὶ πονηροί.

REM. 1. Καί also signifies *even, etiam*, with which the negative οὐδέ, *not even, ne—quidem*, corresponds; e. g. καὶ σὺ ταῦτα ἔλεξας (*etiam tu*), *even you said this*; οὐδὲ σὺ ταῦτα ἔλεξας (*ne tu quidem*), *not even you, etc.*

4. The *enhancing* or *strengthening* of the idea is expressed by the simple καί, but still more definitely by,—(a) οὐ μόνον—ἀλλὰ καί (ἀλλ' οὐδέ);—(b) οὐχ ὅτι (ὅπως) or μὴ ὅτι (ὅπως) [i. e. οὐκ ἐρῶ, ὅτι, μὴ λέγε, ὅτι]—ἀλλὰ καί (ἀλλ'

Homer, before a word beginning with a vowel, but it remains long when it is in the arsis, or when the following word has the digamma (§ 193); e. g. ἡμένῃ | ἐν βέν | θεοσιν; — υἷς, ὁ | μὲν Κτεά | τοῦ, ὁ δ' ἄρ' | Εὐρύτοῦ | Ἀκτορί | ωνος; — σῆτάρ ὁ | ἔγνω | ἦσιν ἐ | νὶ φρεσὶ | φώνῃ | σέν τε (ἦσιν = ἤσιν).

8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g. ἐπειή (υυ —), ἔμπαιος (— υυ), οἶος (υυ), βέβληται. *

9. The arsis can make a short syllable long, both at the beginning of a word, e. g. ἀσπίδος | ἀκάμα | τον πῦρ, and also at the end,—in which case it is generally followed by a liquid, or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g. καὶ πεδί | α λω | τεῦντα; — θυγατέ | ρά ἦν (= ἤν).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the thesis is measured as long, when it stands between two long vowels; e. g. ὅπο | δέξι | η.

§ 191. *Hiatus.*

Hiatus, i. e. a harshness in the pronunciation, arising from the concurrence of two vowels, one of which ends a word, and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

- (a) With long vowels or diphthongs, either in the arsis, e. g. ἀντιθέ | φ Ὀδῶ | σῆ, or in the thesis, in which case the long vowel or diphthong is short; e. g. οἴκοι ἐ | σαν;
- (b) When the vowel does not admit elision, or but seldom; e. g. παιδὶ ἄμυ-
νεν;
- (c) When two words are separated by a punctuation-mark; e. g. ἀλλ' ἀνα, εἰ
μέμονάς γε;
- (d) In the feminine caesura (§ 189, 3), after the first short syllable in the third
foot of the verse; e. g. κεινῇ | δὲ τρυφά | λεια || ἄμ' | ἔσπετο | χειρὶ πα |
χείῃ;
- (e) In the diaeresis (§ 189, 5) after the first and fourth foot of the verse; e. g.
ἔγχει | Ἴδομενῆος; — πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι | οὐλον Ὀνειρον;
- (f) When the first word has the apostrophe; e. g. δένδρε' ἔθαλλεν;
- (g) Words which have the digamma occasion no hiatus (§ 193, 3).

§ 192. *The Homeric Dialect.*

The language of Homer and his school is the older Ionic; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also, had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric.

§ 193. Digamma or Labial Breathing F.

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *f*. From its form F, which resembles one gamma standing upon another, it is called Digamma (double gamma).

2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial β, e. g. βία, arising from Fίς (later ις), vis; in some instances, it was softened into the vowel υ, and after other vowels coalesced with these and formed the diphthongs αυ, ευ, ηυ, ου, ωυ, e. g. ναῦς instead of νάϜς, navis, βοῦς (βόϜς), bōus, bōs, Gen. δδ-uis; in others still, it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the *Spiritus lenis*, but in the middle of a word and before ρ, it was not indicated by any character; e. g. Fίς, vis, ις; ελλέω, volvo, δϜς, ovis, φρόδον, βόδον; finally, it was also changed, at the beginning of some words, into a rough breathing, which was indicated by a *Spiritus asper*; e. g. ἔσπερος, *vesperus*, ἐννῦμ, *vestio*.

3. In the Homeric poems, the character denoting the breathing F, no longer exists; but it is very clear that in the time of Homer, many words were pronounced with the digamma; e. g. ἄγνῦμι, ἀνδάνω, ἔαρ (*ver*), the forms of Ἔϊδα (video), εἰκα, εἶμα (*vestimentum*), ἐννῦμι (*vestio*), εἰπεῖν, ἐκλος, εὖς and εἰς (*eius*), οὔ (*sui*), ἔσπερος (*vesperus*), οἶκος (*vicus*), οἶνος (*vinum*); this is obvious from several facts: (a) words that have the digamma cause no hiatus; e. g. πρὸ ἔθεν (= πρὸ Fέθεν); (b) hence also a vowel capable of elision, when placed before such a word, cannot be elided; e. g. λίπεν δέ ἐ (= δέ Fe), instead of δ' ἐ; (c) the ν ἐφελευστικόν is wanting before words which have the digamma; e. g. δαίε οἱ (= δαίε Foi), instead of δαίεν οἱ; (d) οὔ instead of οὐκ is found before the digamma; e. g. ἐπεὶ οὔ ἐθ' ἐν ἔστι χερσίων (= οὐ Feθεν), instead of οὐχ ἔθεν; (e) in compounds neither elision nor crasis takes place; e. g. διαειπέμεν (= διαFeπέμεν), instead of διειπέμεν, ἀαγής, instead of ἀFaγής; (f) long vowels are not shortened (§ 190, 3) before words that have the digamma; e. g. κάλλει τε στίλβων καὶ εἰμασι (= καὶ Feίμασι).

§ 194. Change of Vowels.

Contraction.—Diaeresis.—Crisis.—Synizesis.—Apocope.

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. ἄέκων and ἄκων. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of οη into ω takes place in the verbs βοᾶν, to cry, and νοεῖν, to think; e. g. βώσας, instead of βοήσας, ἀγνώσασκεν, instead of ἀγνοήσασκεν; so also, ὀδῶκοντα, instead of ὀδοήκοντα.

2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

which, as to its import merely completes the other, is manifestly in its outward form, a dependent, or a simply completing member of the other; e. g. ὅτε τὸ ἔαρ ἦλθε, τὰ ῥόδα ἀνθεῖ, *when the spring has come, the roses blossom*. This mode of connection is called *Subordination*.

2. The clause to which the other as a complementary member belongs, is called the *principal* clause; but the completing one, the *subordinate* clause, and the two together, a compound sentence; e. g. in the compound sentence, ὅτε τὸ ἔαρ ἦλθε, τὰ δένδρα θάλλει, the clause τὰ δένδρα θάλλει, is the principal clause, and ὅτε τὸ ἔαρ ἦλθε, the subordinate clause.

3. Subordinate clauses stand in the place of the *subject*, the *attribute*, or the *object* of a whole sentence, and hence must be regarded as substantives, adjectives or adverbs expanded into a sentence. Accordingly there are three classes of subordinate clauses: *substantive*, *adjective* and *adverbial clauses*.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz. "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, *who has wandered far*. Comp., "He announced the victory of Cyrus over the enemy," with "He announced *that Cyrus had conquered the enemy*;" "In the spring the roses bloom," with "*when the spring has come*, the roses bloom."

§ 180. I. *Substantive-Sentences*.

1. Substantive-sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

A. Substantive-Sentences introduced by *ὅτι* or *ὥς*, *that*.

2. Substantive-sentences introduced by the conjunctions *ὅτι* and *ὥς*, *that*, express the object (Acc.) of *verba sentiendi* and *declarandi* (p. 250), i. e. of such verbs as express either a *sensation* or *perception*; e. g. ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γιγνώσκειν, etc., or such as denote an *expression* of a sensation and perception; e. g. λέγειν, δεικνύναι, ἀγγέλλειν, δῆλον εἶναι, etc.

3. The predicate of this substantive-sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with *ᾶν*, (d) in the Ind. of historical tenses with *ᾶν*.

4. The Ind. of all the tenses is used, when what is affirmed is to be represented as a *fact* or *phenomenon*, something *certain* or *actual*. In particular the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut.

5. The Opt., on the contrary, is used, when what is affirmed, is to be represented as a mere *conception* or *supposition*, hence, particularly, when what is stated as the sentiment of another, is to be indicated *as such*.

Ἐλεγον, ὅτι ἄρκοι πολλοὺς ἤδη πλησίοντας διέφθειραν, *they said that bears had already destroyed many*. Ὅτε δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγινώσκομεν περὶ αὐτῶν, ὥς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων ῥᾶον εἶη ζῶων ἢ ἀνθρώπων ἄρχειν, *when we were reflecting upon these things, we concluded that it was easier for man, as he is, to rule all other animals than men*.

6. The Opt. with ἄν is used, when the affirmation is to be indicated as a *conditional supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* (§ 153, 2, c.).

Λέγω, ὅτι, εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν, *I say that if you say these things, you would err*. Μέννημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἄν καὶ παρὰ θεῶν πρακτικώτερος εἶη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ (= εἰ τις μὴ), ὁπότε ἐν ἀπόροις εἶη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο, *I remember once to have heard you remark, that he would reasonably be most likely to obtain what he wished from gods, as well as from men, who should, etc.*

7. The Ind. of the historical tenses with ἄν is used, when the affirmation is to be represented as *conditional*, as one whose *existence* or *possibility* is denied [§ 153, 2, a. (α)]; e. g. δὴλόν ἐστιν, ὅτι, εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν, *it is evident that if you said this, you erred, but you did not say it, hence you did not err*.

REMARK. Impersonal forms of expression are often changed into those which are personal; e. g. δὴλός εἰμι (φανερὸς εἰμι), ὅτι ταῦτα εὐ ἐπραξα, *it is evident that I—*; δὴλοί εἰσιν, ὅτι ταῦτα ἔλεξαν, *it is evident that they said this*. Comp. § 175, Rem. 5.

C. Exercises on § 180.

We know, that the kings of the Lacedaemonians are descendants from Hercules. The Athenians fortified the city in a short (= little) time, and it is even now evident, that the construction was done (= took place, aor.) in (κατά) haste. I have often wondered (aor.) by what (ὅστις) arguments the accusers of Socrates convinced (aor.) the Athenians, that he was deserving (ἄξιον εἶναι) of death from (dat.) the State. Tissaphernes traduced Cyrus to (πρός, w. acc.) his brother, (saying) that he was plotting against him. Brasidas not only (τέ) showed himself prudent (= moderate) in other (respects), but (καί) in his speeches also he

everywhere manifested that he was sent forth to liberate (*part. fut.*) Greece. Many of those who (§ 148, 6) pretend to philosophize, might (§ 153, 2, c.) perhaps say (*aor.*) that the just (man) could never become (*aor.*) unjust, nor the sober-minded arrogant. It is evident that we may be delivered (*aor.*) far more speedily, if (*part.*) we say (*aor.*) nothing, than if we defend ourselves poorly. I pray you to observe beforehand that, if (*part.*) Aeschines had not brought forward (*κατηγορεῖν*, *aor.*) something foreign to (= besides) the indictment, neither would I (= I also would not) say (*ποιεῖσθαι*) a single (= any) word.

§ 181. B. Final Substantive-Sentences introduced by
ὥς, ἵνα, etc.

1. The second kind of substantive-sentences, are the *final sentences*, i. e. those which denote a *purpose*, *intention*, *end*. These sentences are introduced by the following conjunctions, ὥς, ὅπως, ἵνα, ὥς μὴ, ὅπως μὴ, ἵνα μὴ.

2. The mode used in final sentences is commonly the Subj. or Opt. When the verb of the principal sentence is a principal tense—Pres., Perf. or Fut., or an Aor. with the signification of the Pres. (§ 152, 12.)—the final conjunctions are followed by the Subj. mode; but when the verb of the principal sentence is an historical tense—Impf., Plup. or Aor.—the final conjunctions are followed by the Opt. (but never by the Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, ut venias, that you may come; λέξω, ἵν' εἰδῶ, disc, ut sciam, say, that I may know;—ταῦτα ἔγραφον, ἐγγράφειν, ἔγραφα, ἵν' ἔλθοις, ut venires, that you might come. Ἐκ τῆς τῶν Περσῶν ἑλευθέρας ἀγορᾶς καλουμένης τὰ μὲν ὠνια καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μὴ γινῆται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμία, traffickers and their goods have been removed from the public forum of the Persians, that the disorder of these may not mingle with the correct deportment of the educated. Ἴνα σαφέστερον δηλωθῇ πῶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνεμι (paucis repetam), in order that the entire polity of the Persians may be more clearly understood, I will recapitulate briefly. Καμβύσης τὸν Κῦρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσῃς ἐπιχώρια ἐπιτελοίη.

REMARK. Hence what in Latin is the *sequence* or *dependence* of tenses, in Greek is the *sequence* of modes. For example; if in Latin the principal verb is in the Pres., the verb of the subordinate clause is generally in the Pres. also; and if the principal verb is a past tense, so is the verb of the subordinate clause. But in Greek, if the principal verb is a Pres., Perf. or Fut., the Subj. is used in the subordinate clause; and if the principal verb is a past tense, the Opt. is generally used in the subordinate clause; e. g. ταῦτα γράφω, γέγραφα, etc., ἵν' ἔλθῃς, haec scribo, scripsi, ut venias;—ταῦτα ἔγραφον, ἐγγράφειν, ἔγραφα, ἵν' ἔλθοις, scribebam, scripseram, ut venires.—On the Subj. after an historical tense, see § 188, 5.

8. With the final conjunctions *ὥς* and *ὅπως*, also *ἵνα*, the modal adverb *ἄν* is sometimes joined, which refers to a conditional sentence, commonly not expressed, but to be supplied; e. g. *διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἃ τε δεῖ φίλια καὶ πολέμια νομίζειν*, *you will lead us through your territory in order that (when we set our foot on it) we may know, both what it is necessary to regard as friendly and what hostile.*

4. Verbs of *care, anxiety, considering, endeavoring, striving, effecting* and *admonishing*, e. g. *ἐπιμελεῖσθαι, φροντίζειν, φυλάττειν, σκοπεῖν, βουλευέσθαι, ὁρᾶν, ποιεῖν, πράττειν, curare, μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἄγε*, and the like, are followed by the conjunction *ὅπως* (*ὅπως μὴ*) either with the Subj. and Opt. (according to No. 2.), or, what is more usual, with the Ind. Fut., not only after a principal tense, but very often also after an historical tense; in the latter case, the accomplishment of the *purpose* is represented as *really* occurring and *continuing*.

Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἳ πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι, the Persian laws take care, that the citizens shall by no means be such as to desire any wicked or shameful act; Σκοπεῖσθε τοῦτο, ὧ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργου τι δεικνύειν ἔξουσιν, consider this, that our envoys will not speak only, but they will be able, etc.

5. The final conjunctions *ἵνα* and *ὥς* (more seldom *ὅπως*), are followed by the Ind. of the historical tenses, when a *purpose* is to be expressed, which has not been accomplished or which cannot be accomplished.

Ἐχρῆν σε Πηγύσου ζευδαί πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος, it would be necessary for you to mount your Pegasus, that you might appear more majestic to the gods; ἐβουλόμην δ' ἂν, Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ἵν' ἀμφοτέρων ἡμῶν ἀκούσαντες τάληθ' ῥαδίως ἔγνωτε τὰ δίκαια, I would that Simon were of the same opinion as I am, that having heard both of us, you might easily judge what is just.

CL. Exercises on § 181.

Contemplate thine actions as in a mirror, that thou mayest adorn the beautiful, hide the unseemly. The Lacedaemonians were not permitted (*imper. w. dat.*) to travel abroad, lest the citizens should be filled with frivolity by (*ἀπό*) foreigners. Remember absent as well as (= besides, *πρός*, *w. acc.*) present friends, lest it may seem that you would neglect the latter also in their absence (*part.*). Agesilaus took care that the soldiers should be able to endure hardships. The president of the city must (*χρή*, *w. acc. and inf.*) see to it, that the best (men) have the greatest honors. Noble (= honor-loving) and high-souled men (= of men) do everything, that they may leave behind an immortal remembrance of

themselves. Endeavor to fight with all ardor, that you may surpass your forefathers in renown. Would that (*εἰ γὰρ ὄφελον*) the multitude (*οἱ πολλοί*) were able to effect the greatest evils, that they might also be able (to effect) the greatest good (*plur.*); then (= and) it would be well (= have itself well, § 153, 2, a.). Why (*τί*) didst thou not seize (*part. aor.*) and slay me, that I might never show (*aor.*) myself to men?

§ 182. II. *Adjective-Sentences.*

1. Adjective-sentences are adjectives or participles expanded into a sentence, and, like adjectives, define more fully a substantive or substantive-pronoun; e. g. *οἱ πολέμοι, οἱ ἐκ τῆς πόλεως ἀπέφυγον* = *οἱ πολέμοι ἐκ τ. π. ἀποφυγόντες; τὰ πράγματα, ᾧ Ἀλέξανδρος ἐπραξεν* = *τὰ ἐπὶ Ἀλεξάνδρου πραχθέντα πράγματα*. These sentences are introduced by the relative pronouns *ὅς, ἡ, ὅ, ὅστις, ἥτις, ὅτι, οἷος*, etc.

2. The relative pronoun agrees in gender and number with the substantive (standing in the principal sentence) to which it refers, in the same manner as the attributive adjective with its substantive; but its Case is determined by the predicate standing in the subordinate sentence; e. g. *ὁ ἀνὴρ ὃν εἶδες* — *ἡ ἀρετὴ, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν* — *οἱ στρατιῶται, οἷς μαχόμεθα*, etc.

REM. 1. When a *predicative* substantive stands in an adjective-sentence, very frequently the relative does not agree, in gender and number, with the substantive to which it refers, but, by means of a kind of attraction, with the predicative substantive. The verb of the adjective-sentence is usually a verb signifying to be, to name, to call; e. g. *Ἡ ὁδὸς πρὸς ἔω τρέπεται, ᾧ καλεῖται Πηλοῦσιον στόμα*, the course turns to the east, which is called the Pelusian mouth; here *ᾧ* takes the gender of the predicative *στόμα*, instead of that of its antecedent *ὁδός*. **Ἀκρα, αἱ καλοῦνται κλειδὲς τῆς Κύπρου. Περσικὸν ξίφος, δὲ ἀκινάκη ν καλοῦσιν. Ἀγόροι μὲν εἰσιν ἐν ἐκάστοις ἡμῶν, αἱ ἐλπιδας βνομάζομεν.*

REM. 2. There is an exception in respect to *number* in the formula *εἰσιν* *οἱ*, e. g. *λέγουσι, sunt, qui dicant*. This formula is treated in all respects as a substantive-pronoun, inasmuch as neither the number of the relative has any influence on that of the verb *εἰσιν*, nor is the tense changed, when the discourse relates to past or future time.

Nom.	<i>εἰσιν οἱ</i>	(= <i>ἐνίοι</i>)	<i>ἀπέφυγον.</i>
Gen.	<i>εἰσιν ὧν</i>	(= <i>ἐνίων</i>)	<i>ἀπέσχετο.</i>
Dat.	<i>εἰσιν οἷς</i>	(= <i>ἐνίοις</i>)	<i>οὐχ οὕτως ἔδοξεν.</i>
Acc.	<i>εἰσιν οὓς</i>	(= <i>ἐνίους</i>)	<i>ἀπέκτεινεν.</i>

3. The person of the verb in the adjective-sentence, is determined by the substantive or pronoun (expressed or understood), to which the relative refers. *Ἐγώ, ὃς γράφω* — *σύ, ὃς γράφεις* —

ὁ ἀνὴρ οὗ ἐκεῖνος, ὃς γράφει. Hence after a Vocative Case, the second person is commonly used; e. g. ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας, *O man, who inflicted such evils on us.*

4. The relative is plural, when it refers to two or more objects; and when the gender of the substantives is the same, the relative agrees with these in gender; often, however, it is neuter, when the substantives denote inanimate objects.

Ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐτεθράμην. Ὁρῶ σὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρέφει, καὶ κόμῃς προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις.

5. When the substantives are of different gender, the relative, when persons are spoken of, agrees with the masculine rather than the feminine; but when things are spoken of, it is usually neuter.

Ὁ ἀνὴρ καὶ ἡ γυνή, οἱ παρὰ σὲ ἦλθον. Ἡκόμην ἐκκλησιάζοντες περὶ τοῦ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ.

6. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., it is commonly put in the same Case as its substantive, when the adjective-sentence has nearly the force of an attributive adjective or participle. This construction is called *attraction* of the relative. The substantive frequently stands in the relative sentence.

Ἀρίων διθύραμβον πρῶτος ἀνθρώπων ὧν ἡμεῖς ἴσμεν ἐποίησεν (instead of οὗς ἴσμεν), *Arion was the first among men known to us, to invent the dithyramb.* Ὁ στρατηγὸς ἤγε τὴν στρατιὰν ἀπὸ τῶν πόλεων ὧν (instead of ἧς) ἐπεισεν (= τῶν πεισθεισῶν), *the general led the army from the cities, which he had persuaded.* Σὺν τοῖς θησαυροῖς οἷς (instead of οὓς) ὁ πατὴρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν), *with the treasures which his father left.* Κῦρος προσῆλθε σὺν ᾗ εἶχε δύναμει, *Cyrus came with the force which he had.* Ἐγὼ σοὶ ὑπισχνούμαι, ἦν ὁ θεὸς εὐδιδῶ, ἀνθ' ὧν (= ἀντὶ τούτων, ἃ) ἀνέμοι δανεῖσθης, ἄλλα πλείονος ἕξια εὐεργετήσῃ.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλίκος, both as Accusatives and Nominatives, are attracted, when the verb εἶναι and a subject formally expressed are in the relative clause; e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστί. This attraction is made in the following manner. The demonstrative in the Gen., Dat. or Acc. to which the relative refers, is omitted, but the relative is put in the Case of the preceding substantive or of the (omitted) substantive demonstrative, and the verb εἶναι of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause, has, in all respects, the force of an inflected adjective; the connec-

tion of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; e. g. in the full and natural form of the sentence *χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ*, by omitting the demonstrative *τοιούτῳ*, to which the relative *οἷος* refers, by attracting *οἷος* into the Case of the preceding substantive *ἀνδρὶ*, and by omitting *εἶ* of the relative sentence, and attracting the subject *σὺ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἷφ σοί*, or by transposition *χαρίζομαι οἷφ σοὶ ἀνδρὶ*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἷον σοῦ ἀνδρός.	ἐρῶ οἷον σοῦ.
Dat.	χαρίζομαι οἷφ σοὶ ἀνδρὶ.	χαρίζομαι οἷφ σοί.
Acc.	ἐπαινῶ οἷον σὲ ἀνδρα.	ἐπαινῶ οἷον σέ.
Gen.	ἐρῶ οἷων ὑμῶν ἀνδρῶν.	ἐρῶ οἷων ὑμῶν.
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσιν.	χαρίζομαι οἷοις ὑμῖν.
Acc.	ἐπαινῶ οἷους ὑμᾶς ἀνδρας.	ἐπαινῶ οἷους ὑμᾶς.

REM. 3. Attraction also takes place, when *οἷος* or *οἷός τε* is used instead of *ὥς τε* with the Inf., signifying *I am of such a nature, character that (is sum quæ, with the Subj.), hence, I can*; e. g. *Διελέχθην Στωϊκῷ τοιούτῳ οἷφ μήτε λυπεῖσθαι, μήτ' ὀργίζεσθαι*, *I conversed with such a Stoic as could neither be grieved nor irritated*. The demonstrative is commonly omitted; e. g. *Μόνην τὴν τῶν ἀνθρώπων γλῶτταν ἐποίησαν οἱ θεοὶ οἷαν ἀρθροῦν τὴν φωνήν*, *the gods made the human tongue only, capable of uttering articulate sounds*; here the demonstrative *τοιούτην*, to which *οἷαν* refers, is omitted.

REM. 4. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective-clause, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction*; e. g. *Τὴν οὐσίαν (instead of οὐσίᾳ) ἣν κατέλιπε τῷ υἱῷ, οὐ πλείονος ἀξία ἐστίν*, *the property which he left to his son is worth no more*. This inverted attraction is very common with *οὐδεὶς ὅστις* *οὐ* (*no one, who not = every one*), after an omitted *ἐστί*.

Nom.	οὐδεὶς	ὅστις	οὐκ	ἀν ταῦτα ποιήσειεν.
Gen.	οὐδενὸς	δτου	οὐ	κατεγέλασεν.
Dat.	οὐδενὶ	δτω	οὐκ	ὑπεκρίνατο.
Acc.	οὐδένα	δντινα	οὐ	κατέκλυσεν.

8. On the use of the modes in adjective-sentences, the following is to be observed:

(a) The Ind. is used, when the attributive qualification (i. e. the idea contained in the predicate) is represented as something *actual* or *real*; e. g. *ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται*. The Ind. Fut. is very frequently used, even after an historical tense (§ 188, 5), to denote *what should be done*, or *the purpose* (§ 152, 6); e. g. *στρατηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν*, *who should fight, or to fight with P*. Also after negations the Greek

uses the Ind., where the Latin has the Subj.; e. g. παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἰκανὸς ἐστὶν ἴσα ποιεῖν ἐμοί, *nemo, qui non potest.*

(b) The relative with ἄν, e. g. ὅς ἄν, ἡ ἄν, ὃ ἄν, ὅστις ἄν, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification is to be represented as merely *conceived* or *assumed*. Hence it is also used to designate *quality* and *size indefinitely*, and also to express *indefinite frequency* (*as often as*). The adjective-sentence can commonly be considered as a conditional sentence, and the relative with ἄν can be resolved into the conjunction εἰ with εἰς or any other pronoun and the Subj.

Οὗς ἂν (= ἐάν τινες) βελτίους τινὲς ταυτῶν ἡγήσωνται, τοῖτοις πολλάκις καὶ ἀνευ ἀνάγκης ἐθέλουσι πεῖθεσθαι, *whosoever any persons think (if any persons think any) superior to themselves, these they, etc.* Ἄνθρωποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὗς ἂν (= ἐάν τινες) αἰσθωνται ἀρχεῖν αὐτῶν ἐπιχειροῦντας, *men combine against none more than against those whom they see endeavoring to rule them.*

(c) The relative (without ἄν) is used with the Opt., in the first place, with the same signification as with the Subj. and ἄν, but referring to an historical tense. Hence, it is used in *general* and *indefinite* statements; so also in expressing *indefinite frequency*,—in which case the verb of the principal sentence is commonly in the Impf. Here also the adjective-sentence may be resolved by εἰ with the Opt.

Οἱ πολέμοι πάντας ἐξῆς, ὅτ' (= εἰ τινὶ) ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας ἐκτείνον, *the enemy killed all, one after another, both children and women, whosoever they fell in with (= if they fell in with any).* Φίλους, δσους ποιήσαιτο καὶ εὐνους γνοίη ὄντας, καὶ ἰκανὸς κρίνειε συνεργὸς εἶναι, ὅτι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

(d) In the second place, the Opt. is used, when a present or future *uncertainty*, an undetermined *possibility*, a mere *supposition*, *conjecture*, *assumption*, is to be denoted. The adjective-sentence is then considered as an *uncertain* or *doubtful condition* [§ 153, 1, b, (β)], or forms a part of a sentence expressing a wish.

Τοῦ αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ, *he must avoid saying, what he does not fully know (= if he does not fully know).* Ἐρδοί τις, ἣν ἑκαστός εἰδείη τέχνην, *any one can practise the art with which he is acquainted (= if he is acquainted with it).*

(e) The Opt. with ἄν is used, when the attributive qualification

is to be represented as a *conditional supposition, conjecture, assumption, an undetermined possibility* (§ 153, 2, c.).

Τοὺς λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἐαυτῶν ἀπεκάλει Σωκράτης, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν, *Socrates said that those who receive a reward for their instruction, bartered their own freedom, because it was necessary for them to converse with those from whom they might receive a reward.* Οὐκ ἔστιν ὃ τι ἂν τις μείζον τοῦτον κακὸν πᾶσι, *there is no evil which any one can experience, greater than this.*

(f) The Ind. of the historical tenses (Impf., Plup., Aor.) is used with ἄν, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled (§ 153, 2, a, (α)); e. g. ἡ πόλις, ἣν οἱ πολέμοι οὐκ ἄν ἐπόρθησαν, εἰ οἱ στρατιῶται ἐβοήθησαν, *quam hostes non diruissent, si milites auxilio venissent.*

CIL. Exercises on § 182.

Many acts have become (the) occasions of very great advantages, which at first (= at the beginning), all supposed (aor.) to be calamities (*sing.*). Who would (§ 153, 2, c.) not praise you (aor.), who have fought (aor.) boldly for the freedom of your native land? The ungrateful (men) forgot us, who conferred on them great benefits. There are men who (or some) are esteemed happy by all more than by themselves. Cannot thy brother, O Chaerecrates, said Socrates, please (aor.) any one, or doth he please some very highly? Cleopompus ravaged some (tracts, *neut. plur.*) of sea-coast. In the young man there dwells a fear which we call shame. For the acquisition of a friend, which we say is a very great blessing, we see that the multitude care little. There arose confused noises, cries and shoutings, which is (a) common (thing) to all who (§ 148, 6) engage in a naval battle. Of the nations with which we are acquainted in Asia, the Persians rule, but the Syrians, Phrygians and Lydians are dependent (= are ruled). I have never yet esteemed a rich man happy (aor.), who (*part.*) enjoys nothing of that which he possesses. We must remember not only the death of the departed, but also the virtue, which they have left behind. Many indeed commend fair words, but nevertheless do otherwise (another, *neut.*) and opposite to that which they have commended (aor.). Do nothing which thou dost not understand. A foolish man, if (*part.*) he has lost (aor.) a son or anything else which he prizes very highly, will bear (it) more easily than others. I have sent (aor.) thee this wine, said Cyrus, and I pray thee to drink it (aor.) to-day with those whom thou most lovest. The tyrant has given sufficient satisfaction for what he has done (aor.). The general led (aor.) the army away from the cities, which he had subjected (aor.) to himself. The Persians were not able to fight (aor.) courageously against men so brave as were the Athenians and Lacedaemonians. In a man such as thou art, the citizens of the State will cheerfully confide. It is no trivial matter to engage in single combat (aor.) with a man like thee. Socrates was one of those who listen only to reason (= was such as to listen, etc.). The barbarians had dwellings (so built)

as to be fitted to shelter (them) both in winter and in summer. There was no peril which our forefathers did not undergo for the freedom of their native land. There was no one present (= of the present) except Socrates, whom Apollodorus did not move (*aor.*) by his weeping (*part.*) and complaining (*ὑγανакτεῖν*). What one does not (*μῆ*) possess, he cannot (§ 153, 2, c.) give (*aor.*) another. (It is) not the golden sceptre (that) preserves royal dominion, but faithful friends, that are the truest and surest sceptre for kings. The Phaeacians gave Ulysses treasures, more than he would ever (= so many as he would never) have gained (*aor.*) from Troy, if (*ei, w. ind. aor.*) he had come unharmed to his native land. There was then not a Spartan (*gen. plur.*), who, if the country had been in danger, would not have been ready to die for it. States are called very fortunate, that continue most of the time in peace. It is a great mark of a sovereign, if the citizens voluntarily obey him and are ready to abide by (him) in dangers. A man is truly great, who can accomplish (*aor.*) a great (object) by intellect (*γνώμη*) rather than by strength of body. He, at sight (*part. aor.*) of whom men are stirred (*aor.*) and ardor and emulation seize (*ἐμπίπτειν τινί, aor. sing.*) every one, he I might assert has something of a kingly nature. (The Assyrians prayed all whom (*οἷς, sing.*) they might meet, that they would not flee and leave them behind (*part. aor.*), but succor (*aor.*) them. We cannot (§ 153, 2, c.) enjoy (*aor.*) a man, who delights in dainty food and wine more than in friends. Who could hate (one), whom he knew to be considered noble? Socrates always said, that there was no (*οὐ*) better way to a (= the) good reputation, than (that) by which one should become (*aor.*) versed (= good) in (*acc.*) that in which he wished to appear so. Those who (§ 148, 6) took pay for their instruction, Socrates called man-sellers of themselves, because (*διὰ τό*) they were obliged to converse with those from whom they could receive pay. There was no (*οὐ*) city there, by which they could defend themselves.

§ 183. III. *Adverbial Sentences.*

Adverbial sentences are adverbs, or participles used adverbially (§ 176, 1), formed into a sentence, and, like adverbs, denote an adverbial object, i. e. such an object as merely *defines* the predicate, but does not, like the object expressed by the substantive-sentence, *complete* it; e. g. *ὅτε τὸ ἔαρ ἦλθε, τὰ ἄνθη θάλλει* (= *τοῦ ἔαρος ἐλθόντος*).

A. ADVERBIAL SENTENCES OF PLACE AND TIME.

1. Adverbial sentences of *place* are introduced by the relative adverbs of place, *οὗ, ἧ, ὅπῃ, ὅπου, ἐνθα, ἵνα (ubi); ὅθεν, ἐνθεν (unde); οἷ, ὅποι, ἧ, ὅπῃ (quo)*, and, like adverbs of place, express the three relations, *where, whence, whither*. The use of the *modes* in adverbial sentences of place, is in all respects, like that in adjective-sentences.

2. Adverbial sentences of *time* are introduced by the following conjunctions :

a. To denote that one action is *contemporary* with another, by *ὅτε, ὁπότε, ὥς, ἥνίκα*, which designate a point of time, and *ἐν ᾧ, ἕως*, while, which designate a space of time.

b. To denote that one action is *prior* to another, by *ἐπεί, ἐπειδὴ, postquam*, ἐξ οὗ, ἐξ ὅτου, *ex quo*, and *ἀφ' οὗ, since*.

c. To denote that one action *succeeds* another, by *πρίν, priusquam, ἕως, ἕως οὗ, εἰς δ, ἔστε, μέχρι οὗ, μέχρι ὅτου, μέχρι*.

3. On the use of the modes, the following is to be observed :

(a) The Ind. is used, when the statement is to be represented as *a fact*; hence in mentioning *actual* events or occurrences.

Ἦς ἡμέρα τάχιστα ἐγεγόνει, ἀπῆλθον (ὥς τάχιστα, *quam primum, as soon as it was day, they departed*). Οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον, *they did not cease, before they sent for their father from the camp, and put to death some of his friends and banished others*. Ἐμάχοντο, μέχρι οἱ Ἀθηναῖοι ἀνέπλευσαν.

(b) The Subj. is used, when the statement of time or the assertion of the predicate, is represented as something *conceived* and *general*, and refers to a predicate of the principal sentence, the verb of which is in one of the principal tenses. The modal adverb *ἄν* is united with the conjunctions; e. g. *ὅταν, ὁπότεν, ἥνίκα ἄν, ἐπὶν (ἐπὴν), ἐπειδάν, πρίν ἄν, ἕως ἄν, μέχρι ἄν, ἔστ' ἄν*. Accordingly, the Subj. is used with the above conjunctions from *ὅταν* to *πρίν ἄν*, when the statement of time is also to be represented as the *condition*, under which the predicate of the principal sentence will take place. But with the conjunctions, which signify *till*, the Subj. expresses an object *expected* and *aimed at*. In like manner also, the Subj. is used to denote *indefinite frequency*; the conjunctions are then translated by *as often as*.

Ἐπειδὴν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἐπεσθαι, τότε σοι διαλέξομαι, *whenever you (if you) wish to discourse so that I can follow, then I will discourse with you*. Οὐ πρότερον παύσομαι, πρὶν ἂν ἔλω τε καὶ πυρώσω τὰς Ἀθήνας, *I will not cease, before I take and burn Athens (unless I take, etc.)*. Ἐὼς ἂν σώζῃται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι (*dum servari possit*), *while the ship can be saved, the sailor and the pilot should be active (if the ship, etc.)*. Ὅπότεν στρατοπεδεύονται οἱ βάρβαροι βασιλεῖς, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν, *as often as the barbarian kings make an expedition, they easily intrench themselves by means of the great number of workmen*.

(c) The Opt. is used with conjunctions of time,—(α) when the

statement refers to an historical tense in the principal clause. When the Opt. is used to denote *indefinite frequency* [*as often as*, comp. (b)], the Impf. generally stands in the principal sentence; (β) when the statement of time is to be considered also as a *condition* of the principal sentence, and such a condition as appears as a *present* or *future uncertainty*, as a mere *supposition*, *conjecture*, *assumption* or *undetermined possibility* [§ 153, 1, b. (β)]. With the Opt. the conjunctions are used *without* ἄν; e. g. ὅτε, ἐπεὶ, etc. (not ὅταν, ἐπὶάν, etc.).

Ὁὐ πρότερον ἐπαύσατο, πρὶν ἔλοι τε καὶ πυρώσειε τὰς Ἀθήνας. Ὅποτε (*as often as, whenever, if ever*) στρατοπεδεύοιντο οἱ βάρβαροι βασιλεῖς, τάφρον περιεβάλλοντο εὐπετῶς διὰ τὴν πολυχειρίαν. Ὅποτε τὸ φιλοσοφεῖν αἰσχρὸν ἡγήσασίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἑμαντὸν εἶναι (*if I believed it disgraceful to be a philosopher, I would not think myself a man*). So also, ὅτε μὴ with Opt., nisi.

REMARK. In addition to the constructions already mentioned, the conjunction πρὶν is constructed with the Inf., especially after affirmative sentences, containing one of the principal tenses, when the action is to be represented as an *incidental or casual designation* of the point of time. The subject of the Inf. is put in the Acc.; on attraction, see § 172, 3. Δαρεῖος, πρὶν αἰχμαλώτους γενέσθαι τοὺς Ἑρετριέας, ἐνεῖχεν αὐτοῖς δεινὸν χόλον, *before the Eretrians were taken captive, Darius cherished bitter hatred towards them*. Ἦσαν Δαρεῖω, πρὶν βασιλεῦσαι, γεγονότες τρεῖς παῖδες, *three children were born to Darius before he was king*. So πρότερον ἢ and the Epic πάρος, are followed by the Inf.

CIII. Exercises on § 183.

The soul is freest when it leaves the body. Agesilaus offered sacrifice and waited until the fugitives had brought (aor.) a sacrifice to Neptune. The Athenians did not cease to be angry (ἐν ὀργῇ ἔχειν) with Pericles, until they had punished (aor.) him by a fine. If men have robbed (aor.) or stolen, they are punished. Do not decide (aor.) before thou hast heard (aor.) both parties (= the plea of both). We must (δεῖ, w. acc. and inf.) resolutely perform (ἀνύειν) the journey, till we have reached (aor.) the goal. What does it profit some to be rich, who do not (§ 177, 5.) understand how to use riches? Those who (§ 148, 6) have received favors (εὐπάσχειν, aor.) we call ungrateful, if (when) able to requite (aor.) they do not. No one was permitted (= it was not permitted) to go (εἰσερχεσθαι, aor.) to the general, if he was not (§ 177, 5) at leisure. The Chalcidians gave way (ἐνδιδόναι), as often as the enemy charged, and as they fell back (ἀποχωρεῖν, part. pres.) the enemy pressed on and threw javelins. Whenever young men associated with Socrates, they made progress in virtue. He who (§ 148, 6) is voluntarily hungry, can (§ 153, 2, c.) eat (aor.) when he will, and he who is voluntarily thirsty, can drink (aor.) when he will; but he who suffers this by necessity, has not the power (ἐξέστι, w. dat.) to cease to hunger and thirst, when he will. Not, before

- Κριτίας**, -ου, ὁ, Critias. **Λακεδαιμόνιος**, ὁ, Lacedaemonian.
Κροῖσος, ὁ, Croesus. **λαγώς**, -ώ, ὁ, hare.
κροκόδειλος, ὁ, crocodile. **λαῖλαψ**, -ατος, ἡ, storm.
κρόμμον, τό, onion. **λαλέω**, to talk.
Κρότων, -ωνος, ὁ, Crotona. **λάλος** 2, talkative.
κρούω, to knock, 100 [Pass. with σ, § 95, Rem. 1]. **λαμβάνω**, to take, 31 [§ 121, 12].
κρύπτος 3, concealed, 130. **λαμπρός** 3, brilliant, 23.
κρύπτω, to conceal, 121. **λανθάνω**, to be concealed from, 89 [§ 121, 13].
κρώω, to croak [§ 105, 2]. **λάρυγξ**, -υγος, ὁ, throat.
κτάομαι, to acquire, 112. **λέαινα**, ἡ, lioness.
 [Redup., § 88, Rem. 1; Subj. Perf. and Opt. Plur., § 116, 4]. **λεαίνω**, to grind, 43.
κτείνω, to kill, usually ἀποκτείνω [Perf. Act., § 111, 5. Instead of ἐκταμαι and ἐκτάθην, τέθηκα and ἀπέθανον ὑπό τινος are usual]. **λέγω**, to say, name; λέγομαι [§ 88, Rem. 2]; (2) to collect [§ 88, 4; Aor. Pass. ἐλέχθην and ἐλέγην].
κτεῖς, -ενός, ὁ, comb. **λεία**, ἡ, booty, 145.
κτενίζω, to comb. **λειμών**, -ώνος, ὁ, meadow.
κτῆμα, -ατος, τό, possession. **λείπω**, to leave, leave behind [Aor. ἔλιπον; Pf. ἔλειπα, § 102, 4].
κτῆσις, ἡ, possession, 51. **Λεωνίδας**, -ου, ὁ, Leonidas.
κτίζω, to found, 31. **λεπτός** 3, thin.
κυβερνήτης, ὁ, pilot. **λευκαίνω**, to whiten [§ 111, Rem. 2].
κύβος, ὁ, a die, cube. **λεύω**, to stone [Pass. with σ, § 95].
Κύδνος, ὁ, Cydnus. **λέων**, -οντος, ὁ, lion.
κυλίω, to roll [Pass. with σ, § 95]. **λέως**, ὁ, people.
κύπελλον, τό, goblet. **λήρος**, ὁ, loquacity.
κυριεύω, to be master of, 88. **ληστής**, -οῦ, ὁ, robber.
κύριος, w. g., having power over. [clops. **λίαν**, very, 122.
Κύκλωψ, -ωπος, ὁ, Cyclops. **Λιβύη**, ἡ, Lybia.
Κύρος, ὁ, Cyrus. **λίθος**, ὁ, stone.
κύνω, κυνός, ὁ, ἡ, dog. **λιμνή**, -ένος, ὁ, harbor.
κωλύω, to hinder. **λίμνη**, ἡ, marsh, 158.
ἀώμη, ἡ, village. **λιμός**, ὁ, hunger.
κωτῖλλω, to chatter, 172. **λογίζομαι**, to think, 112.
κωτῖλος 3, loquacious. **λόγιος** 3, eloquent, 112.
κωφός 3, dumb. **λόγος**, ὁ, word, 27.
Λ. **λοιδόρῶ**, to scold, 109.
Ἀαγχάνω, to acquire [§ 121, 11]. **λοιμός**, ὁ, pestilence, 158.
λοιπός 3, remaining. [5]. **λούω**, to wash [Cont., § 97,

λόφος, ὁ, crest.
λοχῶω, w. a., to lie in wait.
λυγρός 3, sad.
Λυδία, ἡ, Lydia.
Λυκοῦργος, ὁ, Lycurgus.
λυμαίνομαι, w. a., to abuse, maltreat.
λύμη, ἡ, disgrace.
λυπέω, to distress.
λύπη, ἡ, sorrow.
λυπηρός 3, sad, 47.
λύρα, ἡ, lyre.
λυρικός 3, lyric.
Λύσανδρος, ὁ, Lysander.
Λυσίας, -ου, ὁ, Lysias.
λυσιτελέω, w. d., to be useful to.
λύχνος, ὁ, lamp, 172.
λύω, to loose, 22 [§ 94, 2].
λωβάομαι, w. a., maltreat.

M.

Μαθητής, -οῦ, ὁ, a pupil, 28.
Μαϊάνδρος, ὁ, Maeander.
μάκαρ, -ατος, happy.
μακαρίζω, to esteem happy.
μακάριος 3, happy, 108.
Μακεδονία, ἡ, Macedonia.
Μακεδονικός, Macedonian.
Μακεδών, -όνος, ὁ, a Macedonian.
μακράν, far, 131.
μακρός 3, long.
μαλακίζω, to render effeminate, 124.
μαλακός 3, soft.
μαλθακός 3, soft, 172.
μάλιστα, especially, 107.
μᾶλλον, rather, 64.
Μανδάνη, ἡ, Mandane.
μανθάνω, to learn, 24 [§ 121, 14].
Μαντίνεια, ἡ, Mantinea.
μάντις, -εως, ὁ, prophet, 88.
μαραίνω, to make wither.
μαρτυρέω, μαρτύρομαι, to bear testimony [§ 124, 4].

- μαρτυρία, ἡ, testimony.
 μάρτυς, -υρος, ὁ, witness.
 μαστιγῶ, to scourge.
 μαστίζω, to whip [Char., § 105, 2].
 μαστίξ, -ιγος, ἡ, scourge.
 μάχη, ἡ, battle.
 μάχομαι, to fight, 16 [§ 125, 15].
 μέγας, -άλη, -α, great [§ 48].
 μέγεθος, -ους, τό, greatness.
 μέθη, ἡ, drunkenness.
 μεθήμων, -ονος, negligent, 65.
 μεθίημι, to let go, 168.
 μεθύω, to be drunk, 136.
 Μεθώνη, ἡ, Methone.
 μεράκιον, τό, young boy.
 μέλας, -αινα, -αν, black.
 μέλει, it concerns, 24 [§ 125, 17].
 μελέτη, ἡ, care.
 μέλι, -ιτος, τό, honey.
 μέλιττα, ἡ, a bee.
 μέλλω, to be about to, 88 [§ 125, 16].
 μέλομαι, to have a care for [§ 125, 17].
 μέλος, -ους, τό, song, 121.
 μέμφομαι, w. a., to blame; w. d., to reproach.
 μέμψις, -εως, ἡ, reproach.
 μέν — δέ, truly — but, 38.
 Μενέλεως, -εω, ὁ, Menelaus.
 μενεαίνω, w. d., to bear ill-will towards.
 μένω, to remain; w. a., to await; second Perf. μέμονα, to desire [§ 111, 5].
 μερίζω, to divide.
 μέριμνα, ἡ, care.
 μέρος, -ους, τό, part.
 μεσημβρία, ἡ, mid-day.
 μέσος 3, middle.
 μεσότης, mediocrity, 57.
 μεστός 3, w. g., full.
- μεταβάλλω, to change, 130.
 μεταβολή, ἡ, change.
 μεταδίδωμι, to give a share of, 159.
 μεταλάττω, to change.
 μεταξύ, w. g., between.
 μεταπέμπομαι, to send for.
 μετατίθημι, to change, 159.
 μεταφέρω, to remove, change.
 μεταχειρίζομαι, to take in hand, 65.
 μετέπειτα, afterwards.
 μετέχω, to take part in.
 μέτριος 3, moderate.
 μετρίως, adv., moderately.
 μέτρον, τό, measure, 28.
 μέχρι, until.
 μή, not, 16; after expressions of fear, 91.
 μηδαμοῦ, nowhere; μ. εἶναι, to be of no value.
 Μήδεια, ἡ, Medea.
 μηδεῖς, -εμία, -έν, no one [§ 68, Rem. 1].
 μηδέποτε, never, 112.
 Μῆδος, ὁ, a Mede.
 μήκος, -ους, τό, length.
 μήν, -νός, ὁ, month.
 μήνις, -ιος or -ιδος, ἡ, anger.
 μηνίω, w. d., to be angry.
 μήποτε, never.
 μήπω, not yet.
 μήτε — μήτε, neither — nor.
 μήτηρ, -τρος, ἡ, mother.
 μηχανάομαι, Dep. Mid., to contrive.
 μαινώ, to pollute [§ 111, Rem. 2].
 μίγνυμι, to mix [§ 140, 4].
 Μιθριδάτης, -ου, ὁ, Mithridates.
 μικρός 3, small [des. Μιλτιάδης, -ου, ὁ, Miltiades. Μίλων, -ωνος, ὁ, Milo.
- μιμέομαι, to imitate.
 μιμητής, -οῦ, ὁ, imitator.
 Μίνως (Gen. Μίνωος and Μίνω), ὁ, Minos.
 μμνήσκω, to remind [§ 122, 11].
 μίσγω, w. g., to mix with.
 μισέω, to hate.
 μισθός, ὁ, reward.
 μισθόω, to let out.
 μνᾶ, -ᾱς, ἡ, mina [§ 26].
 μνήμη, ἡ, memory.
 μνημονεύω, to remember.
 μνηστήρ, -ῆρος, ὁ, suitor.
 μόλις, with difficulty.
 μοναρχία, ἡ, monarchy.
 μόνον, only, 64.
 μόνος 3, alone.
 μοῖρα, ἡ, fate, 141.
 μόρσιμος 2, fated.
 Μοῦσα, ἡ, a Muse.
 μουσική, ἡ, music, 87.
 μοχθηρός 3, miserable, base.
 μόχθος, ὁ, toil, distress.
 μοχλός, ὁ, bolt, 28.
 μύζω, to suck [§ 125, 18].
 μῦθος, ὁ, word, 40.
 μῦα, ἡ, fly.
 μυρίος 3, innumerable.
 μύρμηξ, -κος, ὁ, ant.
 μύρον, τό, perfumery, 145.
 μῦς, -ὄς, ἡ, mouse.
 μύχατος 3, inmost, 121.
 μύω, to close [formation of tense, § 94, 1].
 μωρός 3, foolish, a fool.

N.

- Ναί, truly.
 ναίω, to dwell.
 Νάξιος, ὁ, Naxian.
 νάσσω, to press together [Char., § 105, 1].
 ναυαγία, ἡ, shipwreck.
 ναυάγος, ὁ, shipwrecked.
 ναυμαχία, ἡ, sea-fight.
 ναυτής, -οῦ, ὁ, sailor.

REM. 2. *El* with the Opt. is frequently used instead of a conjunction of time (§ 183, 3, (c)) to denote *indefinite frequency* in relation to what is past. Then *el* is translated by *as often as*, and the principal clause has the Ind. of an historical tense, usually the Impf., with and without *άν*; e. g. *Εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεῖν, ἐπαίεν ἄν*, *as often as any one of those appointed to this work, seemed to him to be indolent, he would beat him.* *Εἰ τις Σωκράτει περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἂν πάντα τὸν λόγον.*

REM. 3. With the Ind. of the historical tenses, *άν* is commonly omitted in the conclusion with expressions which denote the idea of *necessity, duty, justice, possibility, freedom, inclination*, thus, e. g. with *χρῆν, ἔδει, ὤφελον*, with verbal adjectives in *-τέος, προσῆκε(ν), καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, καλῶς εἶχε(ν), ἔξην, ἐβουλόμην*; e. g. *Εἰ αἰσχρὸν τι ἐμελλον ἐργάσασθαι, θάνατον ἂν αὐτοῦ προαιρετέον ἦν, mors praeferenda erat.* What is here expressed absolutely by the Greek, is expressed with an implied condition in English, e. g. *εἰκὸς ἦν, it would be just, αἰσχρὸν ἦν, it would be shameful.*

REM. 4. The protasis is often omitted, and then the Opt. with *άν* stands without any conditional clause; yet the protasis is contained in an adjective-sentence, or in a participle, or in some word of the sentence which may be expanded into a conditional protasis, e. g. in the adverb *οὕτως*, in a preposition, or it is indicated in what precedes or follows. *Ὅς ταῦτα λέγοι (= εἰ τις ταῦτα λέγοι), ἄμαρτάνοι ἄν, whoever (if any one) should say this, would err.* *Ταῦτα λέξας (= εἰ σὺ λέξας), ἄμαρτάνοις ἄν. Οὕτω (= εἰ οὕτω ποιήσας) γ' ἂν ἄμαρτάνοις.* Very often, however, the protasis is actually wanting, particularly where it can be easily supplied, e. g. by such phrases as, *when one wishes, if it is allowed, if I can, if circumstances favor*; e. g. *βουλοίμην ἂν* (scil. *εἰ δυνάμην*).

CIV. Exercises on § 185.

If we strive after virtue, we are happy. If thou wilt follow me, said Virtue to Hercules, thou wilt become a good artificer of noble (deeds). If thou wishest the gods to be gracious to thee, thou must honor them. If thou art eager to learn, thou wilt learn much (*πολυμαθῆ εἶναι*). For all men death is (the) boundary of life, even though one shut (*aor. part.*) himself in a cell and keep watch. That which is (= the) unexpected, if it be good, delights men the more, but if it be fearful, it terrifies the more. If thou callest to mind the past, thou wilt decide better upon the future. If we have money, we shall have friends. The possession is nothing, if it is not used (= if there is not using therewith). If men supposed (*aor.*) that thou wert ungrateful towards thy (= the) parents, no one would believe that he would be repaid (= receive back a favor), if (*part.*) he did thee a favor (*aor.*). The whole time would fail (*aor.*) us, if we should enumerate all the deeds of Hercules. If we should banish (*aor.*) from life the love of fame, what then would become (*aor.*) of virtue (= what would the good become to us), or who would strive to do (*aor.*) anything illustrious? If thou shouldst be ready to take hold (*aor.*) of philosophy, thou wilt shortly see how much thou wilt be distinguished from others. Wisdom would awaken (= afford) a vehement love (*plur.*), if it were seen by the eyes. Said Alexander: If I were not Alexander, I would be Diogenes. If Socrates had not himself been

(*impf.*) very temperate, how would he have made (*aor.*) others temperate? If ever Astyages demanded anything, Cyrus observed it first. If ever any one served (*aor.*) Cyrus, when (*part.*) he had given a command (*προστάττειν, aor.*), in no case (= to no one) did he ever leave (*aor.*) his readiness unrewarded. It would not be (= have itself) well, if the gods delighted more in great offerings, than in small. If a greater danger were to (*μέλλω*) threaten (= be to) us there than here, then we must perhaps prefer the greatest security (= the most secure, *neut.*).

§ 186. *Adverbial Sentences denoting Consequence or Effect.*

1. Adverbial sentences of consequence or effect, are introduced by the conjunction *ὥστε* (more seldom *ὥς*). On the use of the modes the following is to be observed:

(a) The Ind. is used, when the consequence or effect is to be represented as a *fact*, something *actually accomplished*; the Inf., on the contrary, is used, when the consequence or effect is to be represented as merely *conceived*, not actually accomplished, but merely as *possible* or *aimed at*, or as the *condition* of the affirmation in the principal clause (*on condition that, supposing that*).

**Ἀργος ἀνδρῶν ἐξηρώθη οὕτως, ὥστε οἱ δοῦλοι αὐτῶν ἐσχον πάντα τὰ πράγματα, Argos was left so destitute of men, that the slaves had all their effects. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν βραδίως ἔχειν ἄρκουντα, Socrates was so educated to have moderate desires, that although he possessed very little, he very easily had a sufficiency* (here the consequence is not carried into effect, but is founded only on the nature of Socrates).

REM. 1. If the Inf. after *ὥστε* has a special subject, different from that of the principal sentence, this is put in the Acc., but if the subjects of both sentences are the same, then attraction takes place (§ 172, 3).

REM. 2. Instead of *ὥστε* with an Inf., a relative, particularly *ὅλος, ὅσος*, is often used in connection with an Inf.; this relative corresponds to a demonstrative in the preceding clause, though sometimes the demonstrative is to be supplied; e. g. *τοιοῦτος ὁ Στάσιππος ἦν, ὅλος μὴ βούλεσθαι πολλοὺς ἀποκτινύναι τῶν πολιτῶν, Stasippus was such, as not to desire to put many of the citizens to death.*

(b) The Opt. with *ἄν* is used, when the consequence or effect is to be represented as a *contingent conjecture, supposition* or *assumption* (§ 153, 2, c.).

(c) Finally, the Ind. of the historical tenses with *ἄν*, or the Inf. with *ἄν* is used, when it is to be indicated, that the consequence or effect would take place only under a certain condition [§ 153, 2, a. (a) and d.].

Τοξικὴν καὶ λατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεύρεν, ἐπιθυμίας καὶ ἐρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἐρωτος ἀν εἰη μαθητῆς, Apollo discovered archery, medicine and the prophetic art, under the instruction of desire and love, so that he was a disciple of Eros. Πάντες οἱ πολῖται πολεμικὰ ὅπλα κατασκεύαζον, ὥστε τὴν πόλιν ὅντως ἡγήσω ἀν πολέμου ἐργαστήριον εἶναι (sc. *el eldes*), all the citizens were preparing weapons of war, so that you would think that the city was actually a manufactory for war. Οἱ θεοὶ οὕτω μοι ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥστε καὶ ἰδιώτην ἀν γινώσκει, ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ, so that even a private man (if he had been present) might have perceived.

REM. 3. Instead of ὥστε with the Inf., signifying *as conditione, ut, or ita, ut* (on the condition that), ἐφ' ὧτε also, either with the Ind. Fnt. or with the Inf., is used; e. g. Ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐφ' ὧτε ὑπ' οὐδενὸς ὑμῶν ἔρξομαι, I will give up all claim to the government on this condition, that I shall be ruled by no one of you.

REM. 4. Ὡς is used with the Inf. in independent or parenthetical clauses; e. g. ὥς εἰπεῖν, so to speak; ὥς γέ μοι δοκεῖν, as it seems to me; ὥς is also often omitted in such clauses; e. g. οὐ πολλὰ λόγῳ εἰπεῖν, to speak briefly.

d. Adverbial Sentences denoting Comparison.

2. Comparative adverbial sentences of *manner* and *way*, are introduced by the relative adverbs, ὡς, ὥς τε, ὥς περ, ὅπως, *as*. The use of the modes in these sentences corresponds with that in adjective-sentences (§ 182, 8).

3. Comparative adverbial sentences of *quantity* or *degree*, are introduced by the relative ὅσῳ (ὅσοι), and with this the demonstrative τοσοῦτον (τοσοῦτον) in the principal clause corresponds; these are translated *so much — as*, but with a comparative or superlative, by *the — the*.

Τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, we ought to differ so far from slaves, as slaves unwillingly obey their masters. Ὅσῳ (ὅσον) σοφώτερός τις ἐστι, τοσοῦτον (τοσοῦτον) σωφρονέστερός ἐστιν, the wiser any one is, the more discreet will he be. Ὅσῳ (ὅσον) σοφώτατός τις ἐστι, τοσοῦτον (τοσοῦτον) σωφρονέστατός ἐστιν.

CV. Exercises on § 186.

Cyrus had soon killed off (*ἀναλίσκω*) the beasts in the park, so that Astyages could no longer collect others for him. The Greeks were obliged (*δεῖ, w. acc. and inf.*) to go back so far while fighting, that (during) the whole day they went (*διέρχεσθαι*) not more than twenty-five stadia, and (*ἀλλά*) came into the villages in the evening. In process of time (*ὥς προήγεν ὁ χρόνος*), Cyrus became (so) filled with modesty, that he even blushed, if he met his parents. God provided for men eyes that they (might) see the visible, and ears that they (might) hear the audible. What law is full of so gross injustice, as to deprive him of recompense who (§ 149, 6) gives away (*acc.*) something from his own (store, *plur.*)

and does (*aor.*) a humane deed? The Athenians were permitted to rule over the rest of the Greeks, provided that they themselves obeyed the Persian king. Cyrus was very eager for honor, so that he underwent everything for the sake of being praised. The generals stood firm, that the enemy might not throw the wings into disorder. There are vessels at your command, so that you can sail wherever (*ὅπου ἔσται*) you will. The excellence of Nestor is well known to all the Greeks, so that, if I should speak of (*λέγειν*) it, I should speak to (those) acquainted (with it). The cup was so strong, that it could not be broken. The barbarians had invested (*aor.*) the city so that the Greeks could not escape from it unobserved (*λανθάνειν, aor.*). The intestines of the sick burned (*καίεσθαι*) so, that they would very gladly have plunged themselves in cold water.

§ 187. *Interrogative Sentences.*

1. Questions are either independent of a preceding sentence or dependent upon it; e. g. *Is the friend come?* and *I do not know whether the friend has come.* The first is called a *direct* question, the last, an *indirect*. Both may consist either of one member, or of two or more members; e. g. *Is the friend come, or is he not come? Knowest thou not whether he is coming, or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions; e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by substantive or adjective interrogative pronouns, *τίς, ποῖος, πόσος*, or such interrogative adverbs as *πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν*; e. g. *τίς ταῦτα ἐποίησεν*;—the *predicative* questions, i. e. those where the inquirer desires only an affirmation or denial of his inquiry, are introduced by adverbial interrogatives, as, *ἄρα*; e. g. *ἄρα ταῦτα ἐποίησας*;

REM. 1. Predicative questions are frequently indicated by the mere *tone* and by the position of the words, the predicate, or that word on which the force of the question rests, standing first in the sentence. Thus particularly in the case of negatives; e. g. *οὐκ ἐθέλεις εἶναι*, *do you not wish to go?*

3. On the use of the interrogatives, the following is to be observed:

(1) *Ἦ*, commonly in connection with other particles, implies an *assertion, asseveration*, since it supposes that that in regard to which the question is asked, actually exists, e. g. *ἦ οὗτοι πολέμιοί εἰσιν*, *are these enemies?* *ἦ πού, num forte, truly?* indeed? when the inquirer expects a negative answer; e. g. *ἦ πού τετόλμηκε' ἔργον ἀσχεστὸν τόδε*, *has Jason indeed dared this thing?* *ἦ γάρ, is it*

not so, is it not true? e. g. ἡ γὰρ, ὦ Ἰππία, ἐν τι ἐρωτᾷ σε Σωκράτης, ἀποκρι-
ναι, will you not answer, if Socrates asks you?

(2) Ἄρα is properly used with questions of doubt, uncertainty and wonder, but often, also, with a degree of modesty with questions wholly definite; e. g. ἀρ οἰσθῶ τινας, οἱ ἀνωφελεῖς οὖντες ὠφελίμους δύνανται φίλους ποιῆσθαι, do you know any persons destitute of all recommendation, who are able to acquire valuable friends? (to which a negative answer is expected).

(3) Οὐ or μή is joined with ἄρα, according as the inquirer expects either an affirmative or negative answer; e. g. Ἄρ' οὐκ ἔστιν ἀσθενής; nonne aegrotat? (he is not sick, is he?) Ans. Aegrotat. Ἄρα μή ἔστιν ἀσθενής; numquam aegrotat? (he is not sick, is he?) Ans. Non aegrotat.

(4) Μή always expresses apprehension or anxiety on the part of the inquirer, and hence expects a negative answer; e. g. Ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; Οὐκ οὖν ἐγώ, ἔφη, do you not wish to become an architect? by no means, said he. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; Οὐδὲ γεωμέτρης, ἔφη, κ. τ. λ.

(5) Μὲν (arising from the interrogative μή and οὖν), corresponds in all respects with the Lat. *nam*, and hence always requires a negative answer; e. g. μὲν τετόλμηκας ταῦτα δρᾶσαι, you have not dared to do these things, have you? For the sake of perspicuity, the particles οὖν and μή—μὲν οὖν, μὲν μή—are often joined with it; e. g. μὲν οὖν τετόλμηκας—;—or μὲν μὴ τετόλμηκας—;—but when the negative οὐ is joined with μὲν, the question is affirmative (*nonne*); e. g. μὲν οὐ τετόλμηκας—; *nonne ausus es—?*

(6) Οὐ, non, *nonne*? and οὐκοῦν, non or *nonne ergo*? with the collateral idea of conclusion from what precedes, always denote affirmative questions; e. g. οὐκοῦν γέλως ἥδιαιτος εἰς ἐχθροὺς γέλῃν, is it not then the sweetest laughter to laugh at one's enemies?

(7) Εἰτα and ἔπειτα are used in questions expressing indignation, astonishment and irony, and denote opposition or contrast, and yet, since an unexpected conclusion has been drawn from what precedes; e. g. ἔπειτ' οὐκ οἶε φροντίζειν θεοὺς ἀνθρώπων, and yet do you not suppose that the gods care for men?

(8) Direct double questions are introduced:

a. By πότερον (πότερά)—ἤ, *utrum—an*; e. g. πότερον οὗτοι ἔβρισται εἰσιν, ἢ φιλόξενοι, are they insolent, or hospitable? (πότερον in the first member is sometimes omitted); b. by Ἄρα—ἤ, *ne—an*; c. by Μή—ἤ, *whether not—or*; d. by Ἀλλοτι ἢ (instead of ἄλλο τι γένοιτ' ἂν, ἢ) and ἄλλοτι, *nonne*; e. g. ἄλλοτι ἢ λείπεται τὸ ἐντεῦθεν ἐμοὶ κινδύνων ὁ μέγιστος, *nonne reliquatur mihi—?* is not the greatest of the dangers left to me? Ἀλλοτι οὖν οἶγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος, therefore, do not those fond of gain, love gain?

(9) Single indirect questions are introduced:

a. By the interrogative pronouns *δστις*, *ὁποῖος*, *ὁπόσος*, *ὁπότερος*, *ὅπως*, *ὅπου*, *ὅπη*, *ὁπότε*, etc. (§ 62, Rem. 1.); e. g. οὐκ οἶδα, *δστις* ἐστίν—οὐκ οἶδα, *ὅπως* τὸ πρᾶγμα ἐπραξεν.

REM. 2. But often the direct interrogatives *τίς*, *ποῖος*, *πῶς*, etc., take the place of the indirect question, the indirect question then assuming the character of the direct; e. g. οὐκ οἶδα, *τίς* ταῦτα ἐπραξεν (instead of *δστις*).

b. Εἰ, *whether*, like ἤ, is properly used only in double questions, and denotes

- στέλλω, to send [second Aor. Pass., § 102, 2, and § 114].
 στενάζω, to sigh [Char., § 105, 2].
 στέργω, w. a., to love; w. d., to be contented with.
 στερέω τινά τι, to deprive one of something [§ 122, 16]. [of.
 στεράμαι, to be deprived
 στερίσκω, to deprive of [§ 122, 15].
 στέφανος, ó, crown.
 στήλη, ή, pillar.
 στηρίζω, to make firm [Char., § 105, 2].
 στίζω, to prick [Char., § 105, 2].
 στολή, ή, robe.
 στόμα, -ατος, τό, mouth.
 σπορέννυμι, στόρνυμι, to spread out [§ 139, (b), 5].
 στρατενμα, -ατος, τό, army, 72.
 στρατεύω, to make an expedition, 89.
 στρατηγός, ó, a general.
 στρατιά, ή, army.
 στρατιώτης, -ον, ó, soldier.
 στρατοπεδεύομαι, to encamp.
 στρατόπεδον, τό, encampment, encamped army.
 στρατός, ó, army.
 στρεβλώω, to torture.
 στρέφω, to turn [Aor. Pass. ἐστρέφην, ἐστρέφην; Perf. Mid. or Pass., § 102, 6].
 στρώννυμι, to spread out [§ 139, (c), 3].
 στυγέω, to hate.
 Συβαρής, -ον, ó, Sybarite.
 συγγινώσκω, to think with, agree with; ἐμν-
- τῷ, to be conscious; σ. τινί, to pardon.
 συγγνώμων, -ον, w. g., pardoning; (2) agreeing with.
 συγγράφω, to describe, 72.
 συγκυκάλω, to confound, 106.
 συγχαίρω, to rejoice with.
 συγχέω, to pour together, 133.
 συκῇ, ή, fig-tree.
 σύκον, τό, fig.
 συλλάω τινά τι, to deprive one of something.
 συλλαμβάνω, to take with, seize, 107.
 Σύλλας, -ον, ó, Sylla.
 συλλέγω, to collect.
 σύλλογος, ó, assembly.
 συμβαίνω, to go with, 136.
 συμβουλεύω, to advise.
 σύμβουλος, ó, adviser.
 συμμαχία, ή, alliance, aid.
 σύμμαχος, ó, ally, 106.
 σύμπας, all together, 72.
 συμπήγνυμι, to join together, 172.
 συμπίνω, to drink with.
 συμπίπτω, to fall with, 142.
 συμπίονέω, to work with, 107. [142.
 αμφέρω, to carry with,
 συμφορά, ή, an event, 138.
 συναγωνίζομαι, to contend with.
 συναίρομαι, w. g., to take part in.
 συναπόλλυμι, to destroy together, 163. [124.
 συναρμόζω, to fit together,
 σύνδειπνος, ó, table-companion.
 σύνδεσμος, ó, band; conjunction. [142.
 συνδιατρέβω, to live with,
 σύννειμι, inf. συνείναι, to be with.
- σύννειμι, inf. συνείναι, w. d., to come or assemble with. [qual.
 συνεφομοίω, to make e-
 συνεπιδίδωμι, to give up, 162.
 συνεργός, ó, helper.
 σύνσεις, -εως, ή, understanding.
 συνετός 3, sensible, 72.
 συνήθεια, ή, intercourse, 22.
 συνθάπτω, to bury with.
 συνθήκη, ή, treaty.
 συνίστημι, to put together.
 συννέω, to spin with, 162.
 σύνουδα, to know with; ἐμναι, to be conscious.
 συντάττω, to arrange, 122.
 συντρέχω, to run with one.
 συντυγχάνω, to meet with, happen.
 σῦριγξ, -ιγγος, ή, flute.
 συρίζω (συρίττω), to whistle [Char., § 105, 2].
 Σύρος, ó, a Syrian.
 σύρω, to draw.
 σῦς, σνός, ó, ή, boar, sow.
 συσκηνέω, to tent with, eat with.
 σφάζω, σφάττω, to kill [Char., § 105, 2].
 σφαῖρα, ή, ball.
 σφάλλω, to deceive, 113.
 σφόδρα, very, 147.
 σφοδρός 3, violent.
 σφύζω, to throb [Char., § 105, 2].
 σφύρα, ή, hammer.
 σχάω, to loose [§ 98, (a)].
 σχολαῖος 3, lazy.
 σώζω, to save, 52 [Perf. Mid. or Pass. εἰσώσωμαι; Aor. Pass. ἐσώθην].
 Σωκράτης, -ους, ó, Socrates.
 σῶμα, -ατος, τό, the body.
 σωτήρ, -ήρος, ó, preserver.

and is called *direct* (*oratio recta*); e. g. *I thought, "all men are mortal,"—he announced to me, "peace has been concluded,"—*and without a preceding verb, *all men are mortal*;—or, in the second place, the discourse is made to refer to the representation of the speaker or some one else, and thus depends on a verb of perception or communication (*verbum sentiendi* or *declarandi*) in the principal sentence. The statement is then quoted as the sentiment of the person spoken of, i. e. of the person by whom it was originally uttered. This is called *indirect* or *oblique* discourse (*oratio obliqua*); e. g. *he announced, that peace was concluded.*

I will make peace with the enemy.—*Oratio recta.*

He said that he would make peace with the enemy.—*Oratio obliqua.*

2. The principal sentences of direct discourse, and also sentences introduced by the coördinate conjunctions, e. g. γάρ, οὐν, καίτοι, etc., are expressed, in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, (a) either by the Acc. with Inf. (§ 172, 1), or by ὅτι and ὡς with the finite verb (§ 180, 2), or by the participial construction (§ 175, 1); e. g. ἐπήγγειλε τοὺς πολεμίους ἀποφύγειν—ὅτι οἱ πολέμοι ἀποφύγοιεν or ἀπέφυγον—τοὺς πολεμίους ἀποφύγοντας—or, (b), when they express a command, wish or desire, by the Inf. (§ 171, 2), e. g. ἔλεξε τοῖς στρατιώταις ἐπιθεῖσθαι τοῖς πολεμίῳις, *he commanded the soldiers to attack the enemy*; in *oratio recta* this would be expressed by the Imp. ἐπίθεσθε.

Ἦδομαι, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους (*oratio recta*), *I am pleased, Clearchus, to hear you make these sensible remarks.* Τισσαφέρνης ἔλεξεν, ὅτι ἤδοιτο ἀκούων Κλεάρχου φρονίμους λόγους, *Tissaphernes said that he was pleased to hear Clearchus, etc.*

3. The subordinate clauses of direct discourse are not changed in indirect discourse, except that, after an historical tense in the principal sentence, they take the *Opt.*, in the place of the *Ind.* and *Subj.*, when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃ, in *oratio obliqua* becomes ἐλεξέ σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι. Τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι (*fecisset*), *he finally mentioned what advantages C. had conferred on the Persians.* Τισσαφέρνης ὤμοσεν Ἀγσιλάῳ, εἰ σπεύσαιο, ἕως ἔλθοιεν, ὅς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ, ἀφειδῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας, *Tissaphernes took an oath to Agesilaus, if*

he would make a treaty, until the messengers, whom he had sent to the king should return, that he would effect that the Grecian cities in Asia should be independent.

4. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the verb of the subordinate clause is in the Ind. of one of the principal tenses, and in the Subj., as in direct discourse. Here, although the actions and representations contained in the subordinate clauses, belong to the past, they are transferred to the time present to the speaker. The use of the Ind. is regular, when the statement in the principal sentence, is present to the time of the speaker; e. g. λέγω, ὅτι ὁ ἄνθρωπος θνητός ἐστιν, or instead of ὅτι with the finite verb, the Acc. with the Inf. is used; e. g. λέγω, τὸν ἄνθρωπον θνητὸν εἶναι.

Ἄεὶ ἐπεμέλειτο ὁ Κῦρος, ὅποτε σασκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθῇσονται, *Cyrus always took care, whenever they were with him in his tent, that the most pleasant subjects of conversation should be presented.* Ἐδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἳ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολιτεύσουσιν, *the people resolved to choose thirty men, who should draw up laws for the state, in accordance with which they should administer the government.* Ὀρκίοις μεγάλοις κατεῖχοντο Ἀθηναῖοι, δέκα ἐτη χρῆσσεσθαι νόμοις, οὓς ἀν' αὐτοῖς Σόλων θῆται. *Τοὺς ἱππέας ἐκέλευσε Κῦρος φυλάττειν τοὺς ἀγαγόντας, ἕως ἄν τις σημήνῃ.*

5. The Greek can also use the Acc. with the Inf., instead of the finite verb, in every kind of subordinate clauses.

Σκύθας φασὶ τοὺς νομάδας, ἐπεὶ αὐτοῖς Δαρεῖον εἰσβαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι, *they say that the Scythian nomads, after Darius had made an irruption into their country, eagerly desired to take vengeance on him.*

APPENDIX.

HOMERIC DIALECT.

§ 189. *Introductory Remarks on the Hexameter.*

1. The measure of the Homeric verse is *Hexameter*, which consists of six portions, called *feet*. Each of these feet is a *Dactyl* or *Spondee*. A dactyl consists of one long and two short syllables (— ∪ ∪), a spondee of two long (— —). The first four feet of an Hexameter verse may be either dactyls or spondees; the fifth is usually a dactyl, and the sixth a spondee or trochee (— ∪). The following is the scheme:

$\overset{'}{\text{Ἀνδρα}} \overset{\text{~}}{\text{μοι}} \mid \overset{'}{\text{ἐννεπε}}, \overset{\text{~}}{\text{ἔ}} \mid \overset{'}{\text{Μοῦσα}}, \overset{\text{~}}{\text{πο}} \mid \overset{'}{\text{λύτροπον}}, \overset{\text{~}}{\text{δς}} \overset{\text{~}}{\text{μάλα}} \mid \overset{'}{\text{πολλά}} \overset{\text{~}}{\text{ἔ}} \mid \overset{'}{\text{περσεν}}.$

2. The first syllable of the dactyl and also of the spondee, is pronounced with a *stress* or *elevation* of voice, which is called the *Arsis*; the short syllables following the Arsis, or the long one, if the foot be a spondee, are pronounced with a *depression* of voice, which is called the *Thesis*. The Arsis is marked in the scheme by the sign ($\overset{'}{\quad}$).

REMARK. The fifth foot is commonly a dactyl, but sometimes a spondee; then the verse is called a *spondaic verse*. A succession of dactyls indicates a quick and lively motion, while a succession of spondees, a slow and heavy motion.

3. In every well constructed Hexameter, there is at least one *Caesura*, which is occasioned by the ending of a word in the middle of a foot. But as the harmony of the verse requires that the ending of the foot and of the word should generally not coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several caesuras in an Hexameter.

$\overset{'}{\text{χωόμενον}} \mid \overset{'}{\text{κατὰ}} \overset{\text{~}}{\text{θυμόν}} \mid \overset{'}{\text{ἐϋζώνοιο}} \mid \overset{'}{\text{γυναικός}}.$

In this line the ending of the foot and of the word coincide only in the word *κατά*. In a dactyl the word may end with a long syllable in the arsis ($\overset{'}{\quad} \mid \overset{\text{~}}{\quad} \overset{\text{~}}{\quad}$), or with the first short in the thesis ($\overset{'}{\quad} \overset{\text{~}}{\quad} \mid \overset{\text{~}}{\quad}$). In the former case, the caesura is called *masculine*, in the latter, *feminine*. The principal caesuras are the following:

(a) The most usual and most emphatic caesura is the *masculine* after the arsis of the third foot; e. g.

$\overset{'}{\text{ἀλλ'}} \overset{\text{~}}{\text{ὁ}} \overset{\text{~}}{\text{μὲν}} \overset{\text{~}}{\text{Αἰθίοπας}} \parallel \overset{'}{\text{μετεκίασθε}} \overset{\text{~}}{\text{τηλόθ' ἔοντας}}.$

(b) Often also a less emphatic feminine caesura occurs in the thesis of the third foot; e. g.

$\overset{'}{\text{ἄνδρα}} \overset{\text{~}}{\text{μοι}} \overset{\text{~}}{\text{ἐννεπε}}, \overset{'}{\text{Μοῦσα}}, \parallel \overset{'}{\text{πολύτροπον}}, \overset{\text{~}}{\text{δς}} \overset{\text{~}}{\text{μάλα}} \overset{\text{~}}{\text{πολλά}}.$

(c) A third caesura is the *masculine* after the arsis of the fourth foot; this is usually preceded by a masculine caesura in the second foot; e. g.

$\overset{'}{\text{ἀρνύμενος}} \parallel \overset{'}{\text{ἦν}} \overset{\text{~}}{\text{τε}} \overset{\text{~}}{\text{ψυχῇν}} \parallel \overset{'}{\text{καὶ}} \overset{\text{~}}{\text{νόστον}} \overset{\text{~}}{\text{ἐταίρων}}.$

4. Beside these principal caesuras there are still other subordinate ones.

5. Beside the caesura, the *Diaeresis* (*διαίρεσις*) also is of frequent occurrence, i. e. a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal diaereses: (a) after the first foot; (b) after the second foot; (c) after the third foot; (d) after the fourth foot; e. g.

(a) $\overset{'}{\text{ἦσθιον}} \mid \overset{'}{\text{αὐτὰρ}} \overset{\text{~}}{\text{ὁ}} \overset{\text{~}}{\text{ταῖσιν}} \overset{\text{~}}{\text{ἀφείλετο}} \overset{\text{~}}{\text{νόστιμον}} \overset{\text{~}}{\text{ἡμαρ}}$

(b) $\overset{'}{\text{ἀλλ'}} \overset{\text{~}}{\text{ὅτε}} \overset{\text{~}}{\text{δὴ}} \overset{\text{~}}{\text{ἔτος}} \mid \overset{'}{\text{ἦλθε}}, \overset{\text{~}}{\text{περιπλομένων}} \overset{\text{~}}{\text{ἐνιαυτῶν}}$

(c) $\overset{'}{\text{ἐννῆμαρ}} \overset{\text{~}}{\text{μὲν}} \overset{\text{~}}{\text{ἀνὰ}} \overset{\text{~}}{\text{στρατὸν}} \mid \overset{'}{\text{ᾤχετο}} \overset{\text{~}}{\text{κῆλα}} \overset{\text{~}}{\text{θεοῖο}}$

(d) $\overset{'}{\text{ἄνδρα}} \overset{\text{~}}{\text{μοι}} \overset{'}{\text{ἐννεπε}}, \overset{'}{\text{Μοῦσα}}, \overset{'}{\text{πολύτροπον}}, \mid \overset{'}{\text{δς}} \overset{\text{~}}{\text{μάλα}} \overset{\text{~}}{\text{πολλά}}.$

§ 190. *Quantity* (Comp. § 9).

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by observation.

1. A syllable which has the vowels *ε* or *ο*, followed by another vowel or a single consonant, is short by nature; e. g. *τεκός, θείος, βόη*.

2. A syllable which has the vowel *η* or *ω*, or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature; e. g. *ἥρως, οὐρανός; δκων* (instead of *ἀέκων*), *έτιμα* (from *έτιμᾶς*), *πᾶς, σῖτος, φύχας, νῆς*.

3. A syllable which has a doubtful vowel, *α, ι, υ*, followed by another vowel or a single consonant, or at the end of a word, is short by position; e. g. *ἀείδοντες, δαίμωνι, φῶη, μάχη, φίλος, ἀργήρεος*.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. *ἰκέσθαι, ἐκατόμβη, δέξασθαι, ἐχθίστος, φέλλον*.

Exceptions to No. 3.

(a) *α* of nouns of the first Dec., which have the Gen. in *-ας*, is long in all the Cases in which it occurs; e. g. *ἡμέρα, φίλια, -ας, -ᾱ, -ων, etc.*

(b) *α* in the Dual of all nouns of the first Dec., is long; e. g. Nom. Sing. *λέαινᾱ*, Dual *λεαῖνα*.

(c) *α* is long in the Gen. Sing. in *-ας* and Gen. Pl. in *-ῶν*; e. g. *Ἀτρείδας, ἀγοράων*.

(d) the ending *-ας* of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl.; e. g. Nom. *ραμίδας*, Gen. *σκιάς*, Acc. Pl. *δόξας*.

(e) *α* of masculine and feminine participles in *-ας* is long; so also other words in *-ας* where *ντ* or *ν* have been dropped; e. g. *ἀκούσας* (*ἀκουσάντης*), *ἀκούσασα, ἰστάς, βάς; γίγας* (*γίγαντης*), *μέλας* (*μελανς*).

(f) *α* in the third Pers. Pl. Perf. Ind. Act.; e. g. *τετέφασι*.

(g) *υ* is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in *-υμι*, also in the masculine and feminine Sing. of the participle; e. g. *δεικνύμι, ἐδείκνυν, δεικνύς, δεικνύσα*.—Other exceptions may be learned by observation.

5. In Homer, a mute and liquid commonly make a syllable long by position.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the next word begins with a consonant; e. g. *καὶ κάθι | σὺν Τρῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid; e. g. *ἀδμή | την, ἦν | οὐκω ῥ | πὸ ζυγὸν | ἤγαγεν | ἀνὴρ*. A mute and liquid, in this case, always makes the syllable in the arsis long, while the syllable in the thesis may be either long or short, according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἔρα | τὰ πρὸ-φε | ρε χρυ | σέης Ἄφρο | δίτης*; on the contrary, in the thesis, *αὐτὰρ δ (δ) | πλε-σίον | ἐσθή | κει*.

7. A long vowel or diphthong at the end of a word, is usually made short in

§ 193. *Digamma or Labial Breathing F.*

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *f*. From its form *F*, which resembles one gamma standing upon another, it is called Digamma (double gamma).

2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial β , e. g. *βία*, arising from *ῑίς* (later *ίς*), *vis*; in some instances, it was softened into the vowel *v*, and after other vowels coalesced with these and formed the diphthongs *av*, *ev*, *ηv*, *ov*, *ωv*, e. g. *ναῦς* instead of *νάῤῥς*, *navis*, *βοῦς* (*βάῤῥς*), *δῶς*, *βῶς*; Gen. *βῶ-vis*; in others still, it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the *Spiritus lenis*, but in the middle of a word and before ρ , it was not indicated by any character; e. g. *ῑίς*, *vis*, *ίς*; *ελλέω*, *volvo*, *δῑίς*, *ovis*, *φρόδον*, *ρόδον*; finally, it was also changed, at the beginning of some words, into a rough breathing, which was indicated by a *Spiritus asper*; e. g. *ἔσπερος*, *vesperus*, *ἐννῶμι*, *vestio*.

3. In the Homeric poems, the character denoting the breathing *F*, no longer exists; but it is very clear that in the time of Homer, many words were pronounced with the digamma; e. g. *ἄγνῶμι*, *ἀνδάνω*, *ἔαρ* (*ver*), the forms of *ῑΙΔΩ* (*video*), *ἔοικα*, *εἶμα* (*vestmentum*), *ἐννῶμι* (*vestio*), *εἰπεῖν*, *ἐκχλος*, *ἔος* and *δς* (*aus*), *οῦ* (*sui*), *ἔσπερος* (*vesperus*), *οἶκος* (*vicus*), *οἶνος* (*vinum*); this is obvious from several facts: (a) words that have the digamma cause no hiatus; e. g. *πρὸ ἔθεν* (= *πρὸ ῑέθεν*); (b) hence also a vowel capable of elision, when placed before such a word, cannot be elided; e. g. *λίπεν δέ ῑ* (= *δέ ῑε*), instead of *δ' ῑ*; (c) the *ν* *ἐφέλκυστικόν* is wanting before words which have the digamma; e. g. *δαῖέ οἱ* (= *δαῖέ ῑοι*), instead of *δαῖέν οἱ*; (d) *οῦ* instead of *οῦκ* is found before the digamma; e. g. *ἐπεὶ οῦ ῑ ἐν ἔστι χερσίων* (= *οῦ ῑεθεν*), instead of *οῦκ ἔθεν*; (e) in compounds neither elision nor crasis takes place; e. g. *διαειπέμεν* (= *διαῑειπέμεν*), instead of *διειπέμεν*, *ἀαγής*, instead of *ἀῑαγής*; (f) long vowels are not shortened (§ 190, 3) before words that have the digamma; e. g. *κάλλει τε στίλβων καὶ εἰμασι* (= *καὶ ῑείμασι*).

§ 194. *Change of Vowels.*

Contraction.—Diaeresis.—Crisis.—Synizesis.—Apocope.

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. *ἄέκων* and *ἄκων*. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of *οη* into *ω* takes place in the verbs *βοᾶν*, *to cry*, and *νοεῖν*, *to think*; e. g. *βώσας*, instead of *βοήσας*, *ἀγνώσασκεν*, instead of *ἀγνοήσασκεν*; so also, *οἰδῶκοντα*, instead of *οἰδοήκοντα*.

2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

vowels are separated by the digamma; e. g. πῆϊς, ἄντμή, *breath* (from ἄνω), ἔισκω, εὐκτίμενος, δῖς (δφίς, οῖς), δίομαι (comp. σπίνω).

3. The use of crasis is limited to a few cases, particularly: κἀγώ, τάλλα, οὐμός, οὐνεκα, ὀρίστος, ὠτός, instead of καὶ ἐγώ, τὰ ἄλλα, ὁ ἐμός, ὁ ὀρίστος, ὁ αὐτός.

4. Synizesis, i. e. the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:

(a) In the middle of words, most frequently in the following combination of

vowels: $\overline{\epsilon\alpha}$, $\overline{\epsilon\alpha}$, $\overline{\epsilon\alpha\iota}$, $\overline{\epsilon\alpha\varsigma}$; $\overline{\epsilon\omega}$, $\overline{\epsilon\omega\iota}$, $\overline{\epsilon\omega\upsilon}$; $\overline{\epsilon\omega}$, $\overline{\epsilon\omega}$; e. g. στήθεα, ἡμέας, θεοί, χρυσέοις, τεθνεῶτι; much more seldom in $\overline{\alpha\epsilon}$, $\overline{\iota\alpha}$, $\overline{\iota\alpha\iota}$, $\overline{\iota\eta}$, $\overline{\iota\eta}$, $\overline{\iota\omega}$; e. g. ἀεθλεύων, πόλιας, πόλιος; $\overline{\omega\omega}$ only in $\overline{\delta\gamma\delta\omega\sigma\omega\upsilon}$; $\overline{\upsilon\upsilon}$ only in $\overline{\delta\alpha\kappa\rho\upsilon\sigma\iota\sigma\iota}$; $\overline{\eta\iota}$ in $\overline{\delta\eta\iota\omega\iota\omega}$, $\overline{\delta\eta\iota\omega\upsilon}$, $\overline{\delta\eta\iota\omega\iota\sigma\iota}$, $\overline{\eta\mu\alpha}$;

(b) Between two words in the following combination of vowels: $\overline{\eta\alpha}$, $\overline{\eta\epsilon}$, $\overline{\eta\eta}$, $\overline{\eta\epsilon\iota}$, $\overline{\eta\sigma\upsilon}$, $\overline{\eta\omega\iota}$; $\overline{\epsilon\iota\sigma\upsilon}$; $\overline{\omega\alpha}$, $\overline{\omega\sigma\upsilon}$; the first word is one of the following: ἦ, ἧ, δῆ, μή and ἐπεὶ, or a word with the inflection-endings η , φ ; e. g. ἦ οὐ, δὴ ἀφνειότατος, μὴ ἄλλοι, εἰλαπίνῃ ἡὲ γάμος, ἀσβέστω οὐδ' ὕδωρ.

5. Elision (§ 6, 3) occurs very frequently, namely:

(a) The α in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending $-\sigma\alpha$; e. g. ἄλειψ' ἐμέ; usually in the particle ἄρα;

(b) The ϵ in the personal pronouns ἐμέ, με, σέ, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb, and in particles, e. g. $\overline{\delta\acute{\epsilon}}$, $\overline{\tau\acute{\epsilon}}$, $\overline{\tau\acute{o}\tau\epsilon}$, etc. (but never in $\overline{\iota\delta\acute{\epsilon}}$);

(c) The ι in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such, that it could not be mistaken for the Acc.; e. g. χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς; in ἄμμι, ἔμμι and σφι; in adverbs of place in $-\theta\iota$, except those derived from substantives; in εἰκοσι; finally, in all the endings of the verb;

(d) The \omicron in ἀπό and ὑπό (but never in πρό), in δύο, in Neut. pronouns (except τό), and in all endings of the verb;

(e) $\alpha\iota$ in the endings of the verb, $\mu\alpha\iota$, $\tau\alpha\iota$, $\sigma\theta\alpha\iota$;

(f) $\omicron\iota$ in μοι, to me, and in the particle τοι.

6. Apocope (ἀποκοπή), i. e. the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions ἀνά, κατά, παρά, seldom in ἀπό and ὑπό, and in the conjunction ἄρα.— $\overline{\alpha\upsilon}$ before β , π , ϕ , μ , is changed into $\acute{\alpha}\mu$ (§ 8, 4); e. g. $\acute{\alpha}\mu$ βωμοῖσι, $\acute{\alpha}\mu$ πέλαγος, $\acute{\alpha}\mu$ φόνον, $\acute{\alpha}\mu\mu\acute{\epsilon}\nu\omega$; $\kappa\acute{\alpha}\tau$ assimilates its τ to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g. $\kappa\acute{\alpha}\delta$ δύναμιν, $\kappa\acute{\alpha}\kappa$ κεφαλῆς, $\kappa\acute{\alpha}\gamma$ γόνυ, $\kappa\acute{\alpha}\pi$ φάλαρα; examples of ἀπό and ὑπό are ἀππέμψει, ὑββάλλειν, instead of ἀποπέμψει, ὑποβάλλειν.

§ 195. Change of Consonants.

1. Δ and θ remain before μ (contrary to § 8, 2); e. g. ἰδμεν, κεκορυνμένος, instead of ἰσμεν, κεκορυνμένος.

2. The metathesis of ρ with a preceding vowel, occurs not unfrequently; e. g. *κράδιη*, instead of *καρδία*, *heart*; *κῆρτερος* and *κράτερος*, *βάρδιστος* (from *βραδύς*); also in the second Aor.: *ἔπραθον*, *ἔδραθον*, *ἔδρακον* (from *πέρθω*, *δαρθάνω*, *δέρκομαι*).

3. In Homer consonants can be doubled, after short vowels, according to the necessities of the verse, in the following cases:

- (a) The liquids and σ on the addition of the augment, when there are three successive short syllables; e. g. *ἔλλαβον*, *ἔμμαθον*, *ἐννεον*, *ἔσσενα*;
- (b) In composition, also, the liquids and σ are doubled; e. g. *νεόλλουτος* (from *νέος* and *λόυω*);
- (c) The σ in the inflection of the Dat. in *σι*, and of the Fut. and Aor.; e. g. *νέκυσσιν*, *φρύσσομαι*, *κάλεσσα*;
- (d) The σ in the middle of several words; e. g. *ῥοσσον*, *τόσσον*, *ὀπίσσω*, etc.

Of the mutes, π is doubled in the interrogatives which begin with *ὅπ*; e. g. *ὅπως*, etc.;— κ in *πέλεκκον*, *πελεκκῶ*;— τ in *ὅττι*, *ὅττεο*, *ὅττεν*;— δ in *ἔδδισε*, *ἠδδέες*, *ἠδδην*.

REMARK. The doubling of ρ , when the augment is prefixed and in composition (§ 8, 12), can be omitted, if the verse requires it; e. g. *ἔρεζον* (from *ρέζω*), *χρυσόρρυτος*. For the same reason, though but seldom, one of the consonants, which otherwise usually occur doubled, is omitted; e. g. *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγος*, instead of *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγος*.

DECLENSIONS.

§ 196. Suffix $\varphi\iota(\nu)$.

In addition to the marks for the Cases, the Homeric dialect has the suffix $\varphi\iota(\nu)$, which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged stem of the word; e. g.

- I. Dec. only in the Sing.: *ἀγέληφι*, *ὑπὸ νευρῆφιν*;
- II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (—όφι): *θεόφιν* (for *θεῶν*), *of the gods*, *ἂπ' ὀστέφιν* (for *ὀστέων*), *of bones*.
- III. Dec. almost exclusively in the Pl.: *ὄρεσφι(ν)*, *upon the mountains*, *ἐκ στήθεσφι* (comp. § 44), *ναῦφι*.

§ 197. First Declension.

1. Instead of the long α , η is used through all the Cases of the Sing.; e. g. *Πηνελοπείης*, *Πηνελοπείη* from *Πηνελόπεια*, *φρηγῆς*, *Βορέης*, *Βορέη*, *Βορέην*.

Exceptions: *θεά*, goddess, —*ᾱς*, —*ᾱ*, —*ᾱν*; *Ναυσικάα*, *Φεΐα*; *Αλνείας*, *Αλνείας*, *Ἑρμείας*, and some other proper names in —*ας* pure. The Voc. of *νύμφη* is *νύμφα*.

2. Substantives in —*εια* and —*οια*, derived from adjectives in —*ης* and —*ους*, and also some other feminines, change short α of the Attic dialect into η ; e. g.

ἀλγείη, ἀναδείη, ἐπλοίη, κνίσση, instead of ἀλγεία, ἀναδεία, ἐπλοία, κνίσσα.

3. The Nom. Sing. of masculines, in a great number of words, have the ending -ᾱ (like the Lat.), instead of -ης, according to the necessities of the verse; e. g. ἱππότᾱ, ἀλχητᾱ, μητίετα, εὐρύοπα. The Voc. retains in all these the ending -ᾱ.

4. The Gen. Sing. of masculines has the following endings: -εα, -ω (contracted from -αο) and -εω; the last ending -εω is always pronounced with synizesis, and in relation to the accent, ω is considered short (§ 30, Rem. 2); e. g. Ἑρμείας, Gen. Ἑρμείαο and Ἑρμείω; Βορέης, Gen. Βορέαο and Βορέω; Ἀτρείδης, Gen. Ἀτρείδαο and Ἀτρείδεω.

5. The Gen. Pl. of masculines and feminines, has the endings: -ᾶων, -ῶν and -έων (έων is regularly pronounced with synizesis); e. g. κλισιάων, κλισίων, πυλάων, πυλέων.

6. The Dat. Pl.: -ησι(ν), -ης, -αиси, and -αис (only in θεαῖς and ἀκταῖς); e. g. κλισίησι(ν), πέτρης πρὸς μεγάλῃσι.

§ 198. Second Declension.

1. Gen. Sing.: -ον and -οιο; e. g. ὤμον, ὤμοιο from ὤμος, ὅ, *shoulder*.

2. Gen. and Dat. Dual: -οιιν (instead of -οιν); e. g. ὤμοιιν.

3. Dat. Pl.: -οισι(ν) and -οις; e. g. ὤμοισιν, ὤμοις.

4. Attic Declension. Gen. Sing.: -ῶο, instead of -ω; e. g. Πηνελεῶο, from Πηνέλεως. In γάλως, *sister-in-law*, Ἀθως and Κῶς, the -ως produced by contraction, is resolved by ο; e. g. γαλόως, Ἀθόως, Κόως.

5. Contracted forms of the second Dec., occur but seldom, viz. νοῦς, usually νόος, χειμάρρους and χειμάρροος, Πάνθους, Πάνθου, Πάνθω. With those in -τος, -εον, Homer either lengthens the ε into ει, or employs synizesis, as the nature of the verse requires; e. g. χρέσειος.

§ 199. Third Declension.

1. Dat. Pl.: -σι(ν), -σσι(ν), -εσι(ν) and -εσσι(ν). The endings -εσι and -εσσι, like the other Case-endings, are always appended to the pure stem; e. g. κύν-εσσι (from κύων, Gen. κυν-ός), νεκύ-εσσι (from νέκυς, ν-ος), χείρ-εσι. In neuters, which have a radical σ in the Nom. (§ 42, 1. and § 44), this σ is dropped; e. g. ἐπέ-εσσι (instead of ἐπέσ-εσσι, from τὸ ἐπος, instead of ἐπες), δαπά-εσσι (from τὸ δάπαρ); ν is dropped in stems ending in αυ, εν, ου (§ 41); e. g. βό-εσσι (instead of βόφ-εσσι, βο-ῖν), ἱππῆ-εσσι.—The ending -σσι is appended almost exclusively to stems, which end in a vowel; e. g. νέκυ-σσι (from νέκυς, ν-ος).

2. Gen. and Dat. Dual: -οιιν (as in Dec. II.); e. g. ποδοῖιν.

3. The Acc. Sing. of those in -υς, sometimes has the ending -α; e. g. εἰρῆα πρότον, ἰχθῦα, νέα, instead of εἰρύν, ἰχθύν, ναῦν.

4. The words γέλως, *laughter*, ἰδρώς, *sweat*, and ἔρως, *love*, which properly belong to the third Dec., in particular Cases in Homer, are declined like the Attic second Dec.: γέλω and γέλων, instead of γέλωτα, γέλω, instead of γέλωτι; ἰδρῶ, ἰδρῶ, instead of ἰδρῶτα, ἰδρῶτι; ἔρω, instead of ἔρωτι.

5. Those in -ις, Gen. -ιδος, especially proper names, often have the inflection -ιος, etc., and in the Dat. always; e. g. μῆνιος, Θέτιος, Θέτι.

6. The neuter οὗς, ὠτός, ear (§ 39), in Homer has the form οὐας, οὐατος, Pl. οὐατα; the neuters στῆαρ, στή, οὐθαρ, breast, and πείραρ, ἰσση, have -ᾱτος in the Gen.: στέατος, οὐθατα, πείρατα, πείρασι. In the neuters τέρας, κέρας and κρέας (§ 39), the τ is dropped; e. g. τέραα, -ᾶων, -ᾶεσσι; Dat. κέρα, Pl. κέρα, κεράων, κεράεσσι and κέρασι; Pl. κρέα, κρέαων, κρεῶν and κρειῶν, κρέασιν.

7. In the words mentioned under § 36, Homer can either retain or omit ε, as the verse may require; e. g. ἀνῆρ, ἀνέρος and ἀνδρός, ἀνέρι and ἀνδρί, etc. (but only ἀνδρῶν, ἀνδράσι and ἀνδρέεσσι); γαστήρ, -έρος, -έρι and γαστρός, γαστρί, γαστέρα, γαστέρες; Δημήτηρ, -ητέρος and -ητρος, Δημητέρα; θυγάτηρ, θυγατέρος and θυγατρος, etc., θυγατέρεσσι, but θυγατρῶν; πατήρ and μήτηρ, -τέρος and -τρος, etc.

8. The word *lχῶρ*, blood of the gods, in the Acc. has *lχῶ*, instead of *lχῶρα*, and *κυκεῶν*, *δ*, mixed drink, in the Acc. has *κυκεῶ* or *κυκεῖω*.

9. To § 41* belong -αυς, -ευς, -ους. Of γραῖς, there occur in Homer only Nom. γρηῖς, γρηῖς, Dat. γρηῖ, and the Voc. γρηῖ and γρηῖ. The word βεῖς does not admit contraction, thus: βόες, βόας; Dat. Pl. βό-εσσι, see No. 1.

10. § 41. In common nouns in -εύς and in the proper name Ἀχιλλεύς, η is used instead of ε, in all the forms in which υ (F) of the stem is dropped; e. g. βασιλεύς, Voc. -εῦ, Dat. Pl. -εῦσι (except ἀριστήεσσι for ἀριστετές), but βασιλῆος, -ῆι, -ῆα, -ῆες, -ῆας (α in the Acc. Sing. and Pl. is short). Among the proper names, the following are to be specially noticed: Ὀδυσσεύς, Ὀδυσσῆος and Ὀδυσῆος and Ὀδυσσεός, also Ὀδυσσεύς (contracted), Ὀδυσῆι and Ὀδυσσεῖ, Ὀδυσσῆα and Ὀδυσσεά, also Ὀδυσῆ; Πηλεύς, Πηλῆος and -έος, -ῆι and -εῖ, -ῆα; the others, as Ἀτρεΐς, Τυδεΐς, generally retain ε, and contract -εας in the Gen. by synizesis, and sometimes -εα in the Acc. into -η, thus: Τυδεός, -εῖ, -έα and -ῆ.

11. § 42. -ης and -ες, Gen. -εος. The Gen. Sing. remains uncontracted; the Nom. Pl. is -εες and -εις; the Gen. Pl. remains uncontracted (except when the ending -ων is preceded by a vowel, in which case contraction takes place; e. g. ζαχρηῶν from ζαχρηέων, which is from ζαχρηής, *impetuous*), also the Acc. Pl. -εας. Ἀρης is thus declined: Ἀρηος and -εος, Dat. Ἀρηῖ, Ἀρη, Ἀρεῖ, Acc. Ἀρη and Ἀρην; Voc. Ἀρες and Ἀρες.

12. § 42. Proper names in -κλής contract εε into η; e. g. Ἡρακλῆς, -κλῆος, -ῆι, -ῆα, Voc. Ἡράκλεες; but adjectives in -έης, have both ει and η; e. g. ἀκλῆς, ἀκληεῖς, ἀγακλῆος, but ἐκκληίας (Acc. Pl.) from ἐκκληής, ἐκβρῆς, Gen. ἐκβρεῖος from ἐκβρέης. So the forms δυσκλεῦ, ὑπερδέα, instead of -εέα, occur.

13. § 43. -ως, Gen. -ωος. In Homer the contracted forms ἦρω Dat., and Μίνω Acc., occur. Of the words in -ῶς and -ω, Gen. -όος, only χρώς and its compounds, are uncontracted: χροός, χροῖ, χρόα.

14. § 44. (a) -ας, Gen. -αος; the Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g. γῆραι and γῆρα. But the Nom. and Acc. Pl., are always contracted; e. g. δέπα.—(b) -ος, Gen. -εος; according to the necessities of the verse, both the uncontracted and contracted forms

* These numbers refer to the sections in the first part of the Grammar.—Tr.

are used, (except in the Gen. Pl., which always remains uncontracted, also in the Gen. Sing., except in some substantives, which contract -εος into -εως; e. g. Ἐρέβευς, θύρστυς,) Dat. θέρεϊ and θέρει, κάλλει and κάλλει; Nom. and Acc. plurals in -εα, commonly remain uncontracted, but must be pronounced with synizesis; e. g. νείκεα, βέλεα.—In σπέος, κλέος, δέος, χρέος, ε is sometimes lengthened into ει, sometimes into η, thus: Gen. σπείους, Dat. σπήϊ, Acc. σπέος and σπείος, Gen. Pl. σπείων, Dual σπέσσι and σπήσσι; χρέος and χρείος; κλέα and κλεία.

15. § 45. -ις, Gen. -ιος; -υς, Gen. -υος. The Dat. Sing. is contracted; e. g. δίζυϊ, πληθυϊ, νέκυι; the Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e. g. ιχθύς, instead of ιχθύας, ὀρύς; the Nom. Pl. never suffers contraction, but is pronounced with synizesis; e. g. ιχθύες (dissyllable). The Dat. Pl. ends in -ύσσι and -ύεσσι (dissyllable); e. g. ιχθύσσι and ιχθύεσσι.

16. § 46. -ις and -ι, Gen. -ιος (Att. -εως); -υς and -υ, Gen. -υος (Att. -εως). (a) Words in -ις retain the ι of the stem through all the Cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl.; e. g. πόλις, -ιος, -ι, Pl. -ιες, -ιων, -ισι, -ιας and -ις. The Dat. Sing. has also the endings -εϊ and -ει; e. g. πόσει and πόσει, from πόσις; in some words the ι of the stem is changed into ε in other Cases also; e. g. ἐπάλλξει (Acc.), ἐπάλλξεσιν, especially in πόλις, which, moreover, as the verse requires, can lengthen ε into η, thus: Gen. πόλιος, πόλεος and πόληος, etc., and in δίς, ονίς, Dat. Pl. δίεσσι, ονέσσι, δεσιν.—(b) Words in -υς, which in the Attic Gen. end in -εως, have -εος, and in the Dat. Sing. both the uncontracted and contracted forms; e. g. εὔρεϊ, πήχει, πλατεϊ; in the other Cases, the uncontracted forms are commonly used, though these are generally to be pronounced with synizesis.

§ 200. *Anomalous Words* (Comp. § 47).

1. Γόνυ (τὸ, knee) and δόρυ (τὸ, spear):

Sing.	γούνατος and γουνός	δούρατος and δουρός, δούρατι and δουρί
Pl. N.	γούνατα and γούνα	δούρατα and δούρα; Dual δούρε
G.	γούνων	δούρων
D.	γούνασσι (-σσι) and γούνεσσι	δούρασι and δούρεσσι.

2. Κῆρυ (τὸ, head).

Sing. N.	κῆρυ	Gen. κῆρυτος	καρήατος	κρατός	κράατος
		Dat. κῆρυτι	καρήατι	κρατί	κράατι
		Acc. κῆρυ (κῆρα, Masc., Od. 8, 92).			
Plur. N.	κῆρα		καρήατα (and κῆρυνα)		
G.	κράτων		(" καρήνων)		
D.	κρᾶσι				
A.	κράατα		(" κῆρυνα).		

3. Ναῦς (ἡ, ship):

Sing. N.	νηῦς	Plur. νῆες and νέες
G.	νηός and νεός	νηῶν and νεῶν
D.	νηϊ	νηυσί, νήεσσι, νέεσσι
A.	νῆα and νέα	νῆας and νέας.

4. Χεῖρ (ἡ, hand), Dat. χερί, Acc. χέρα, Dat. Pl. χεῖρεσιν and χεῖρεσσιν.

§ 201. *Adjectives.*

1. The adjectives βαθύς and ὠκύς have sometimes the feminine form -έα or -ήη: βαθέης, βαθέην, ὠκία. Some adjectives in -ύς are also of common gender; e. g. Ἥρη θήλυς ἐοῦσα, φῶς ἀντμή.

2. Adjectives in -ήεις, -ήεσσα, -ήεν often occur in the contracted form: -ῆς, -ῆσσα, -ῆν; e. g. τιμῆς; those in -όεις, -όεσσα, -όεν contract *oe* into *eu*; e. g. πεδία λωτεῦντα.

3. Πολύς (§ 48) is thus inflected:

Nom. Sing. πολὺς and πουλὺς; καλὺ; and πολλός, πολλόν; Gen. πολέος; Acc. πολύν and πουλύν; — Nom. Pl. πολέες and πολεῖς; Gen. πολέων; Dat. πολέσι, πολέσσι and πολέεσσι; Acc. πολέας and πολεῖς.

§ 202. *Comparison.*

1. The endings -ώτερος and -ώτατος are sometimes used, although the vowel of the preceding syllable is long [comp. § 50, I. (a)]; e. g. διζωρώτατος, κακοξενώτερος. Adjectives in -ύς and -ρος, have the Comparative in -ίων and -ιστος, though sometimes also the regular form; e. g. γλυκὺς, γλυκύν; βαθύς, βέθιστος; οἰκτρος οἰκτιστος and οἰκρότατος.

2. Anomalous forms (§ 52).

ἐγαθός, Com. ἀρείων, λωίων and λωίτερος, Sup. κάρτιστος
κακός, Com. κακώτερος, χειρότερος, χερείων, χερειότερος, Sup. ἥκιστος
ὀλίγος, Com. ὀλίγων; — ῥηϊδῖος, Com. ῥηϊτερος, Sup. ῥήϊστος and ῥηϊσσοτος
βραδύς, Com. βράσσων, Sup. βάρδιστος; — μακρός, Com. μάσσων
παχύς, Com. πάσσων.

§ 203. *Pronouns.*

1. Sing. Nom.	ἐγώ, before a vowel, ἐγών	σύ, τύνη	ἐο, εὖ (εῦ)
Gen.	ἐμέο, ἐμεῦ, μεῦ (μεν) ἐμεῖο, ἐμέθεν	σέο, σεῦ (σεν) σεῖο, σέθεν, τεοῖο	ἐόο, ἐθεν
Dat.	ἐμοί, μοι	σοί, τοι, τειν	ἐοί, οἱ (οἶ)
Acc.	ἐμέ, με	σέ (σε)	ἐε, ἐ (έ), μιν
Dual Nom.	νῶϊ	σφῶϊν, σφῶϊ, σφῶ	
G. and D.	νῶϊν	σφῶϊν, σφῶν	σφῶϊν (σφῶϊν)
Acc.	νῶϊ and νῶ	σφῶϊ and σφῶ	σφῶέ (σφῶε)
Plur. Nom.	ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες	σφέων (σφεων), σφῶν
Gen.	ἡμέων, ἡμεῖων	ὑμέων, ὕμειων	(σφῶν), σφείων
Dat.	ἡμῖν, ἡμῖν, ἄμμι(ν)	ὑμῖν, ὕμμι(ν)	σφίσι(ν) [σφισι(ν)], σφί(ν) [σφι(ν)]
Acc.	ἡμέας, ἡμας, ἄμμε	ὑμέας, ὕμμε	σφέας (σφεας), σφᾶς (σφας), σφε.

2. The compound forms of the reflexive pronouns ἐμαντοῦ, σεαντοῦ, etc., never occur in Homer; instead of them, he uses the personal pronouns, and the pronoun αὐτός separately; e. g. ἐμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἐ αὐτήν, οἱ αὐτῷ.

3. Possessive pronouns: τεός, -ή, -όν, instead of σός; ἐός, -ή, -όν and δς, ῆ,

ὄν, *suns*, -α, -ων; ἡμός, -ή, -όν, instead of ἡμέτερος; νῶϊτερος, -α, -ον, of *us both*; ὑμός, -ή, -όν, instead of ὑμέτερος; σφῶϊτερος, -α, -ον, of *you both*; σφός, -ή, -όν, instead of σφέτερος.

4. Demonstrative pronouns: τοῖο and τεῦ, instead of τοῦ; τοί and ταί, instead of οἱ and αἱ; τῶν, instead of τῶν; τοῖσι, instead of τοῖς; ταῖσι, τῇσι and τῇς, instead of ταῖς;—δὲ Dat. Pl. τοῖσδεσι and τοῖσδεσσι, instead of τοῖσδε.

5. Relative pronouns: ὃ, instead of ὅς; ὅλο, δου instead of οὐ, ἐης instead of ἧς, ᾗσι and ᾗς instead of αἷς.

6. Indefinite and interrogative pronouns: (a) Gen. τέο, τεῦ, instead of τινός; Dat. τέῳ, τῷ, instead of τινί; Pl. ἄσσα, instead of τινά; Gen. τέων, instead of τινῶν; Dat. τέοισι, instead of τισί;—(b) Gen. τέο, τεῦ, instead of τίνος.

(c) ὅστις: Sing. Nom. ὅτις, Neut. ὅτι, ὅττι Plur. ὅτινα

Gen. ὅτεν, ὅτεο, ὅττεο, ὅττεν ὅτεων

Dat. ὅτεῳ, ὅτῳ ὀτέοισι

Acc. ὅτινα, Neut. ὅτι, ὅττι ὀτινας, ἅτινα and ἄσσα.

§ 204. Numerals.

The collateral form of μία is *la*, *ιης*, *ιη*, *λαν*, and of ἐνί, the form *ιῶ*. Δύο, δῶ are indeclinable; collateral forms of these are δοῖά, δοιοί, δοιαί, δοιά, etc. Πίσυρες, -α, instead of τέσσαρες, -α. Δυνώδεκα and δυοκαίδεκα and δώδεκα. Ἐξήκοντα, instead of εἰκοσι. Ὀγδῶκοντα and ἐννῆκοντα, instead of ογδοήκ., ἐνενήκ. Ἐννεάχιλοι and δεκάχιλοι, instead of ἐννακισχίλιοι and μύριοι. The endings -άκοντα and -ακόσιοι become -ήκοντα, -ηκόσιοι. Ordinals: τρίτατος, τέρτατος, ἐβδόματος, ογδόατος, ένατος and εἰνατος.

THE VERB.

§ 205. Augment.—Reduplication.

1. The augment is prefixed or omitted, as the verse requires; e. g. λῦσε, θέσαν, ὄρατο, ἔλε. In the Perf. the temporal augment is omitted only in single words; e. g. ἄνωγα.

2. Words which have the digamma, always take the syllabic augment; e. g. ἀνδάνω, εὔδον; εἶδομαι, εἰσιόμην, and also in the Part. εἰσιόμενος. The *e* seems to be lengthened on account of the verse, in εἰοικνῖα and εὔαδε (ἐφαδε from ἀνδάνω).

3. The verbs οἰνοχοεῶ and ἀνδάνω, take the syllabic and temporal augment at the same time, viz. ἐφνοχόει, yet more frequently φνοχ., ἐήνδανε and ἤνδανε.

4. The reduplication of ρ occurs in βερνπωμένος from βρπῶω, to *make foul*. On the contrary, the Perfects ἐμμορα from μείρομαι, and ἐσσυμαι from σεύω, are formed according to the analogy of verbs beginning with ρ.—Κτάομαι makes ἐκτῆμαι in the Perf.

5. The second Aor. Act. and Mid. also, frequently takes the reduplication; this remains through all the modes, also in the Inf. and Part. The simple augment *e* is but seldom prefixed to this in the Ind.; thus, e. g. κάμνω, to *become weary*, second Aor. Subj. κεκάμω; κέλομαι, to *command*, ἐκεκλόμην; λαγχάνω,

to *οὐδαίην*, *λέλαχον*; *λαμβάνω*, to receive, *λελαβέσθαι*; *φράζω*, to say, *πέφραδον*, *πέφραδον*.

6. The following are examples of the Homeric Perfects with the Attic reduplication (§ 89); e. g. *ἀλάσμαι*, to wander, *ἀλ-ἀλημαι*; *ἄλῳ* (*ἀκαχίζω*), to grieve, *ἀκ-ήχημαι*, *ἀκ-άχημαι*; *ἐρείπω*, to demolish, *ἐρ-έριπτο*; *ἐρίζω*, to contend, *ἐρ-ήρισμαι*.

7. Homeric Aorists with the Attic reduplication (§ 89, Rem.): *ἀλέξω*, to ward off, *ἤλ-αλκον*, *ἀλ-αλκεῖν*, *ἀλαλκῶν*; *ἐν-ίπτω*, to chide, *ἐν-ένιπον*; *δρ-νυμι*, to ex-cite, *ὤρ-ορε*; and with the reduplication in the middle: *ἐρύκω*, to restrain, *ἡρύ-κα-κον*, Inf. *ἐρυκακέειν* and *ένιπτω*, *ηνί-πα-πεν*.

§ 206. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. Several subjunctives have the ending *-μι*; e. g. *κτείνωμι*, instead of *κτείνω*, *ἐθέλωμι*, *ἰδωμι*, *τύχωμι*, *ἰκωμι*, *ἀγάγωμι*.

2. Second Pers. Sing. Act. The ending *-σθα* (§§ 137 and 143), occurs in the second Pers. Pres. Ind. of verbs in *-μι*; e. g. *τίθησθα*, *διδόισθα*; also frequently in the Subj. of other verbs; e. g. *ἐθέλῃσθα*, *εἰπῇσθα*, more seldom in the Opt.; e. g. *κλαίοισθα*, *βάλοισθα*.

3. Third Pers. Sing. Act. The Subj. sometimes has the ending *-σι(ν)*; e. g. *ἐθέλῃσι(ν)*, *ἀγῃσι*, *ἀλάλῃσι*, *ὀφῃσι* (instead of *ὀῶ*), *μεθίῃσι*; the Opt. only in *παραφθαίῃσι*.

4. Personal-endings of the Plup. Active:

First Pers. Sing. *-εα* (so always); e. g. *πεποίθεα*, *ἐτεθήπεα*, *ᾔδεα*, instead of *ἐπεποίθειν*, etc.

Second " " *-εας*; e. g. *ἐτεθήπεας*, instead of *ἐτεθήπεις*

Third " " *-εε(ν)*; e. g. *ἐγεγόνεε*, *καταλελοίπεε*, *ἐβεβρώκεεν*.

REM. 1. The third Pers. Sing. Plup. Act. in *ει*, and also the same Pers. of the Impf. in *ει*, occurs in Homer before a vowel, with *ν* *ἐφελκυστικόν*; *ἐστήκειν*, *βεβλήκειν*, *ἥσκειν*, Impf. from *ἀσκέω*. Comp. § 143.

5. The second and third Pers. Dual of the historical tenses, Act. and Mid., are sometimes exchanged for each other: *-τον* and *-σθον*, instead of *-την* and *-σθην*; e. g. *διώκετον*, *θωρήσσεσθον*, instead of *διωκέτην*, *θωρηστέσθην*.

6. The second Pers. Sing. Mid. appears either in the uncontracted form, *-εαι*, *-ηαι*, *-εο*, *-αο*; e. g. *λείπεαι*, *λιλαίεαι*, *ἀφίκηαι*, *ἐρῶσσεαι*, *ἐπαύρηαι*, *ὑπελύσασαο*, *ἐγείναο*, or in the contracted form *-η* (from *-εαι*, *-ηαι*), *-ευ* (from *-εο*), *-ω* (from *-αο*); e. g. *ἀφίκηη*, *ἐπλεν*, *ἐρχεν*, *ἐκρέμω*. The endings *-εεαι* and *-εο* are also lengthened into *-ειαι* and *-ειο*, or one *ε* is dropped; e. g. *μυθεῖαι*, *νεῖαι*, *ἐρειο*, *σπεῖο*;—*μυθεῖαι* (instead of *μυθέεαι*), *πωλέαι*, *ἐκλεο*, *ἐπώλεο*.—In the Perf. and Plup. Mid. or Pass., *σ* is sometimes dropped, viz. *μέμναι* (and *μέμνη*, formed from *μέμνε-σ-αι*), *βέβληαι*, *ἔσσω*.

7. The first Pers. Dual and Pl. Mid. ends in *-μεσθον* and *-μεθον*, *-μεσθα* and *-μεθα*; e. g. *φραζόμεσθα* and *-μεθα*.

8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass., and Opt. Mid. has the ending *-αται*, *-ατο*, instead of *-νται*, *-ντο*; e. g. *ἀκηχέαται*, *πεφοβήατο*, *ἐστάλατο*, *τετράφαται*, *ἀρησαίατο*, *γενοίατο*.

9. The third Pers. Pl. Aor. Pass. has the ending *-εν* (instead of *-ησαν*); e. g. *τράφεν*, instead of *ἐτράφησαν*.

10. The long mode-vowels of the Subj., viz. *ω* and *η*, are frequently shortened into *ε* and *ο*, as the verse may require; e. g. *ἴομεν*, instead of *ἴωμεν*, *στρέφεται*, instead of *στρέφηται*.

11. The Inf. Act. has the endings *-έμεναι*, *-έμεν* and *-ειν* (*ε* being the mode-vowel and *-μεναι* the ending); e. g. *τυπτέμεναι*, *τυπτέμεν*, *τύπταιν*; verbs in *-άω* and *-έω* have *-ήμεναι* (the *η* arising from the contraction of the mode-vowel *ε* and the final vowel of the stem); e. g. *γοήμεναι* (*γοάω*), *φιλήμεναι* (*φιλέω*); with the ending *-ήμεναι*, that of the Pass. Aorists corresponds; e. g. *τεπήμεναι*, instead of *τεπήναι*. In the Pres. of verbs in *-μι*, the endings *-μεναι* and *-μεν* are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g. *τιθέμεναι*, *τιθέμεν*; *ιστάμεναι*; *διδόμεναι*; *δεικνύμεναι*; *θέμεν*, *δόμεναι*; there is an exception in the case of the second Aor. Inf. Act. of verbs in *α* and *υ*; which, as in the Ind., retain the long vowel; e. g. *στήμεναι*, *δδόμεναι*.

12. The Impf. and Aor. Ind. take the endings *-σκον*, *-ες*, *-ε(ν)*, in the Mid. *-σκόμην*, *-ον* (*-εο*, *-εν*), *-ετο*, when a repeated action is to be denoted; hence this is called the *Iterative form*; it regularly omits the augment; e. g. *δινεύ-ε-σκον*, *βοσκ-έ-σκοντο*, *νικά-σκομεν*, *καλέ-ε-σκε*, *έλās-α-σκεν*, *δδ-σκε*, *δδ-σκε*, *στά-σκε*.

REM. 2. In verbs in *-ω*, the mode-vowel of the Ind. is used before these endings; in those in *-άω*, *-άσσκον* is abridged into *-άσσκον*, which as the verse may require, can be lengthened into *-άασσκον*; e. g. *ναιετάσσκον*; those in *-έω* have *-έεσσκον*, seldom *-εσσκον* (e. g. *καλέσκετο*), also *-είεσσκον* (e. g. *ναιετάεσσκον*); in verbs in *-μι* the mode-vowel is omitted.

§ 207. *Contraction and Resolution in Verbs.*

1. A. Verbs in *-άω*. In these, the uncontracted form occurs only in single words and forms; e. g. *πέραον*, *κατεσκίαον*; always in *έλāω* and those verbs which have a long *α* for their characteristic; e. g. *διψāω*, *πεινάω*, *έχραε* (from *χρāω*, to attack). In some verbs, *α* is changed into *ε*, viz. *μενοίνεον*, from *μενοινāω*, *ήντεον*, from *αντāω*, *δμοκλεον*, from *δμοκλāω*.

2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, by a similar vowel, *α* (*α*) being resolved into *āα* (*āα*) or *aa* (*aa*), and *ω* into *ow* or *ωω*; e. g. *δράσθαι* (instead of *δρāσθαι*); *μενοινāα* (instead of *μενοινā*); *δρώω* (instead of *δρō*); *δρώωσι* (instead of *δρōσι*).

REMARK. In the Dual-forms, *προσανδήτην*, *σολήτην*, *συναντήτην*, *φοιτήτην* (from verbs in *-άω*), *αε* is contracted into *η*, and in *δμαρτήτην* and *ἀπειλήτην* (from verbs in *-έω*), *εε* is contracted into *η*, instead of into *ει*.

3. When *ντ* comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g. *ήβώντο*, instead of *ήβōντα*, *γελώντες*; in the Opt. also, the protracted *ωοι*, instead of *ω* is found in *ήβώοιμι*, instead of *ήβāοιμι* (= *ήβōμι*).

4. B. Verbs in *-έω*. Contraction does not take place in all the forms in which *ε* is followed by the vowels *ω*, *φ*, *η*, *η*, *οι* and *ου*; e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such forms must commonly be pronounced with synaesthesia. In others,

contraction is omitted or takes place, as the verse may require; e. g. *φιλέει, έρώ, δρυνέουσα; αἰρεύμην, γένευ.* Sometimes *ε* is lengthened into *ει*; e. g. *τελείετο, μυγείν* (instead of *μυγῇ*, second Aor. Pass.).

5. C. Verbs in *-ώ*. These follow either the common rules of contraction, e. g. *γυνούμαι*, or they are not contracted, but lengthen *ο* into *ω*, so that the forms of verbs in *-ώ* resemble those of verbs in *-άω*; e. g. *ιδρώνται, ιδρώουσα, υπνώοντας* (comp. *ήβώντα*); or they become wholly analogous to verbs in *-άω*, since they resolve *-ούσι* (third Pers. Pl. Pres.) into *-όωσι, -ούντο* into *-όωντο, -οιεν* into *-όφεν*; e. g. (*ύρόουσι*) *ύρούσι άρόωσι* (comp. *όρώσι*); (*δηϊόντο*) *δηϊούντο δηϊόωντο* (comp. *όρώωντο*); (*δηϊοιεν*) *δηϊοιεν δηϊόφεν* (comp. *όρώφεν*).

§ 208. Formation of the Tenses.

1. The Attic Fut. (§ 83) occurs in verbs in *-ίζω*; e. g. *κτεριοῖαι*. In verbs in *-έω*, the ending *-έω* is often used instead of *-έσω*; e. g. *κορέεις*, instead of *κορέσεις, μαχέονται*, instead of *μαχέσονται*; in verbs in *-άω*, after dropping *σ*, a corresponding short vowel is placed before the vowel formed by contraction; e. g. *άντιόω, έλώωσι, δαμάω*; of verbs in *-ύω*, *έρύουσι* and *τανύουσι* occur.

2. The following liquid verbs form the Fut. and first Aor. with the ending *-σω* and *-σα*: *κείρω, to shear off* (*κέρσαι*), *κέλλω, to land* (*κέλσαι*), *είλω, to press* (*έλσαι*), *κύρω, to fall upon* (*κύρω*), *ΆΡΩ (άραρίσκω), to fit* (*άρσαι*), *δρ-νυμι (δρ-ω, ώρσα), to excite, διαφθείρω, to destroy* (*διαφθέρσαι*), *φύρω, to mix* (*φύρω*).

3. The following verbs form the Fut. without the tense-characteristic *σ*: *βέομαι* or *βείομαι* (second Pers. βέγ), *I shall live*, *δῆω, I shall find*, *κείω* or *κέω, I shall lie down*.

4. The following form the first Aor. without the tense-characteristic *σ*: *χέω, to pour out*, *έχεα*; *σέω, to put in motion*, *έσσενα*; *άλέομαι* and *άλέομαι, to avoid*, *ήλεύατο, άλένόμενος, άλέασθαι*; *καίω, to burn*, *έκηα* and *έκεια*.

5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: *βαίνω, to go*, *έβήσето, Imp. βήσεο*; *δύομαι, to plunge into*, *εδύσето, Imp. δύσεο*, Part. *δυσόμενος*; *άγω, to lead*, *άξετε, άξέμεν*; *ικνέομαι, to come*, *ίξον*; *έλέγμην, I laid myself down to sleep*, *Imp. λέξο, λέξεο*; *δρ-νυμι, to incite*, *Imp. δρ-σεο(εν)*; *φέρω, to bear*, *οίσε, οισέμεναι*; *αείδω, to sing*, *Imp. αείσεο*.

6. In the first Aor. Pass. of some verbs, *ν* is prefixed before the ending *-θην*, as the verse may require, viz. *διακρινθῆτε, κρινθείς, εκκλίνθη* (§ 111, 6), *ιδρύν-θην* (from *ιδρώ*), *άμπνύνθη* (from *πνέω*).

7. Several second Aorists, in order to make a dactyl, are formed by a transposition (*metathesis*) of the consonants; e. g. *εδρακον*, instead of *εδαρκον* (from *δέρκομαι*), *επραθον* (from *πέρθω*), *εδραθον* (from *δαρθάνω*), *ήμβροτον*, instead of *ήμαρτον* (from *άμαρτάνω*). In like manner, on account of the metre, a vowel of the stem is dropped; e. g. *αγρόμενος*, from *αγερόμην* (*αγείρω, to assemble*); *εγ-ρετο*, from *εγερόμην* (*εγείρω, to awaken*); *πέφνον, έπεφνον* (*ΦΕΝΩ, to put to death*).

8. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume *ε* (§ 124) in forming the tenses, or are subject to metathesis; e. g. *χαίρω* *κεχάρηκα* (from *ΧΑΙΡΕΩ*); *βάλλω* *βέβληκα* (from *ΒΑΑ-*). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the *κ* in single persons and modes, and regularly in

Homer, before a word beginning with a vowel, but it remains long when it is in the arsis, or when the following word has the digamma (§ 193); e. g. ἡμένῃ | ἐν βέν | θεοσιν; — υἷς, ὁ | μὲν Κρεῦ | τοῦ, ὁ δ' ἄρ' | Εὐρύτου | Ἀκτορί | ωνος; — αὐτὰρ ὁ | ἔγνω | ἦσιν ἐ | νὶ φρεσὶ | φώνῃ | σὲν τε (ἦσιν = ἦσαν).

8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g. ἐπειῇ (— —), ἔμπαιος (— —), οἶος (— —), βίβληαι.

9. The arsis can make a short syllable long, both at the beginning of a word, e. g. ἀσπίδος | ἀκάμα | τον πῆρ, and also at the end,—in which case it is generally followed by a liquid, or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g. καὶ πεδί | α λω | τεύοντα; — θυγατέ | ρά ἦν (= ἦν).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the thesis is measured as long, when it stands between two long vowels; e. g. ἔπο | δέξι | η.

§ 191. *Hiatus.*

Hiatus, i. e. a harshness in the pronunciation, arising from the concurrence of two vowels, one of which ends a word, and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

- (a) With long vowels or diphthongs, either in the arsis, e. g. ἀντιθέ | φ Ὀδῶ | σῆ, or in the thesis, in which case the long vowel or diphthong is short; e. g. οἶκoi ἐ | σαν;
- (b) When the vowel does not admit elision, or but seldom; e. g. παυδὶ ἄμω-
νεν;
- (c) When two words are separated by a punctuation-mark; e. g. ἀλλ' ἀνα, εἰ
μέμονάς γε;
- (d) In the feminine caesura (§ 189, 3), after the first short syllable in the third
foot of the verse; e. g. κεινῇ | δὲ τρυφά | λεια || ἄμ' | ἔσπετο | χειρὶ πα |
χείῃ;
- (e) In the diaeresis (§ 189, 5) after the first and fourth foot of the verse; e. g.
ἐγχεῖ | Ἰδομενῆος; — πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι | οὔλον Ὀνειρον;
- (f) When the first word has the apostrophe; e. g. δένδρε' ἐθαλλεν;
- (g) Words which have the digamma occasion no hiatus (§ 193, 3).

§ 192. *The Homeric Dialect.*

The language of Homer and his school is the older Ionic; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also, had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric.

§ 193. Digamma or Labial Breathing F.

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *f*. From its form *F*, which resembles one gamma standing upon another, it is called Digamma (double gamma).

2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial *β*, e. g. *βία*, arising from *ῑίς* (later *ίς*), *vis*; in some instances, it was softened into the vowel *v*, and after other vowels coalesced with these and formed the diphthongs *av*, *ev*, *ηv*, *ov*, *ωv*, e. g. *ναῦς* instead of *νάς*, *navis*, *βοῦς* (*βάς*), *δῶς*, *δῶς*; Gen. *δῶ-vis*; in others still, it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the *Spiritus lenis*, but in the middle of a word and before *ρ*, it was not indicated by any character; e. g. *ῑίς*, *vis*, *ίς*; *εἰλέω*, *volvo*, *δῑς*, *ovis*, *φρόδον*, *ρόδον*; finally, it was also changed, at the beginning of some words, into a rough breathing, which was indicated by a *Spiritus asper*; e. g. *ἑσπερος*, *vesperus*, *ἐν-νῆμι*, *vestio*.

3. In the Homeric poems, the character denoting the breathing *F*, no longer exists; but it is very clear that in the time of Homer, many words were pronounced with the digamma; e. g. *ἄγνῆμι*, *ἀνδάνω*, *ἔαρ* (*ver*), the forms of *Εἶδῶ* (*video*), *εἶκα*, *εἶμα* (*vestimentum*), *ἐννῆμι* (*vestio*), *εἰπεῖν*, *ἐκηλος*, *ἔος* and *δς* (*suus*), *οὔ* (*sui*), *ἑσπερος* (*vesperus*), *οἶκος* (*vicus*), *οἶνος* (*vinum*); this is obvious from several facts: (a) words that have the digamma cause no hiatus; e. g. *πρὸ ἔθεν* (= *πρὸ ῑέθεν*); (b) hence also a vowel capable of elision, when placed before such a word, cannot be elided; e. g. *λίπεν δέ ῑ* (= *δέ ῑε*), instead of *δ' ῑ*; (c) the *ν* *ἐφελκυστικόν* is wanting before words which have the digamma; e. g. *δαῖε οἱ* (= *δαῖε οἱ*), instead of *δαῖέν οἱ*; (d) *οὔ* instead of *οὐκ* is found before the digamma; e. g. *ἐπεὶ οὔ ῑ ἐν ἔστι χερσίων* (= *οὔ ῑεθεν*), instead of *οὐχ ἔθεν*; (e) in compounds neither elision nor crasis takes place; e. g. *διαειπέμεν* (= *διαῑειπέμεν*), instead of *διδειπέμεν*, *ἀαγής*, instead of *ἄῑαγής*; (f) long vowels are not shortened (§ 190, 3) before words that have the digamma; e. g. *κάλλει τε στίλβων καὶ εἶμασι* (= *καὶ ῑείμασι*).

§ 194. Change of Vowels.

Contraction.—Diaeresis.—Crisis.—Synizesis.—Apocope.

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. *ἄέκων* and *ἄκων*. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of *οη* into *ω* takes place in the verbs *βοᾶν*, *to cry*, and *νοεῖν*, *to think*; e. g. *βῶσας*, instead of *βοήσας*, *ἀγνώσασκεν*, instead of *ἀγνοήσασκεν*; so also, *οἰδῶκοντα*, instead of *οἰδοήκοντα*.

2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

vowels are separated by the digamma; e. g. *πάϊς*, *ὑπέρμη*, *breast* (from *ἄψω*), *ἔισκω*, *ἐκκείμενος*, *δις* (*δφίς*, *οις*), *δίομαι* (comp. *ορίνω*).

3. The use of crasis is limited to a few cases, particularly: *κἀγώ*, *τάλλα*, *σέμος*, *οὐνεκα*, *ἄριστος*, *οὐτός*, instead of *καὶ ἐγώ*, *τὰ ἄλλα*, *ὁ ἐμός*, *ὁ ἀριστος*, *ὁ αὐτός*.

4. Synthesis, i. e. the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:

(a) In the middle of words, most frequently in the following combination of vowels: *εα*, *εφ*, *εαι*, *εας*; *εο*, *εοι*, *ευν*; *εω*, *εφ*; e. g. *στήθεα*, *ἡμέας*, *θεοί*, *χρυσέοις*, *τεθνεῶτι*; much more seldom in *αε*, *ια*, *ιαί*, *ιη*, *ιφ*, *ω*; e. g. *ἑσθλεύων*, *πόλιας*, *πόλιος*; *οο* only in *ογδοον*; *οι* only in *δακρύοισι*; *ηι* in *θηρία*, *θηίων*, *θηίοισι*, *ἦμα*;

(b) Between two words in the following combination of vowels: *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; the first word is one of the following: *ἦ*, *ἦ*, *ὄῃ*, *μή* and *ἐπεί*, or a word with the inflection-endings *η*, *φ*; e. g. *ἦ οὐ*, *δὴ ἀφνειότατος*, *μὴ ἄλλοι*, *εἰλαπίνῃ ἡὲ γάμος*, *ἀσβέστω οὐδ' υἱόν*.

5. Elision (§ 6, 3) occurs very frequently, namely:

(a) The *α* in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending *-αα*; e. g. *ἄλειψ' ἐμέ*; usually in the particle *ἄρα*;

(b) The *ε* in the personal pronouns *ἐμέ*, *με*, *σέ*, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb, and in particles, e. g. *δέ*, *τέ*, *τότε*, etc. (but never in *ἰδέ*);

(c) The *ι* in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such, that it could not be mistaken for the Acc.; e. g. *χαῖρε δὲ τῷ ὄρνυθ' Ὀδυσσεύς*; in *ἄμμι*, *ἔμμι* and *σφι*; in adverbs of place in *-υι*, except those derived from substantives; in *εἴκοσι*; finally, in all the endings of the verb;

(d) The *ο* in *ἀπό* and *ὑπό* (but never in *πρό*), in *όνο*, in Neut. pronouns (except *τό*), and in all endings of the verb;

(e) *αι* in the endings of the verb, *μαι*, *ται*, *σθαι*;

(f) *οι* in *μοι*, *το*, *με*, and in the particle *τοι*.

6. Apocope (*ἀποκοπή*), i. e. the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions *ἀνά*, *κατά*, *παρά*, seldom in *ἀπό* and *ὑπό*, and in the conjunction *ἄρα*.—*Ἄν* before *β*, *π*, *φ*, *μ*, is changed into *ἄμ* (§ 8, 4); e. g. *ἄμ βωμοῖσι*, *ἄμ πέλαγος*, *ἄμ φόνον*, *ἄμμένω*; *κ ἄ τ* assimilates its *τ* to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g. *κἀδ δύναμιν*, *κἀκ κεφαλῆς*, *κἀγ γόνυ*, *κἀκ φύλαρα*; examples of *ἀπό* and *ὑπό* are *ἀπὲμψει*, *ὑββάλλειν*, instead of *ἀποψέμψει*, *ὑποβάλλειν*.

§ 195. Change of Consonants.

1. *Δ* and *θ* remain before *μ* (contrary to § 8, 2); e. g. *ἰδμεν*, *κεκορυσμένους*, instead of *ἰσμεν*, *κεκορυσμένους*.

2. The metathesis of *ρ* with a preceding vowel, occurs not unfrequently; e. g. *καρδίη*, instead of *καρδία*, *heart*; *κάρτερος* and *κράτερος*, *βάρδιστος* (from *βραδύς*); also in the second Aor.: *ἐπαῖνον*, *ἐδᾶνον*, *ἐδρακον* (from *πέρθω*, *δαρθάνω*, *δέρκομαι*).

3. In Homer consonants can be doubled, after short vowels, according to the necessities of the verse, in the following cases:

- (a) The liquids and *σ* on the addition of the augment, when there are three successive short syllables; e. g. *ἐλλαβον*, *ἐμμαθον*, *ἐννεον*, *ἐσσευα*;
- (b) In composition, also, the liquids and *σ* are doubled; e. g. *νεόλλουτος* (from *νέος* and *λούω*);
- (c) The *σ* in the inflection of the Dat. in *σι*, and of the Fut. and Aor.; e. g. *νέκυσσιν*, *φράσσομαι*, *κάλεσσα*;
- (d) The *σ* in the middle of several words; e. g. *ῥασσον*, *τόσσον*, *ὀπίσσω*, etc.

Of the mutes, *π* is doubled in the interrogatives which begin with *ὅπ*; e. g. *ὅπως*, etc.;—*κ* in *πέλεκκον*, *πελεκκῶ*;—*τ* in *ὅττι*, *ὅττεο*, *ὅττεν*;—*δ* in *ἔδδισε*, *ἔδδεές*, *ἔδδην*.

REMARK. The doubling of *ρ*, when the augment is prefixed and in composition (§ 8, 12), can be omitted, if the verse requires it; e. g. *ἐρεζον* (from *ρέζω*), *χρυσόρρυτος*. For the same reason, though but seldom, one of the consonants, which otherwise usually occur doubled, is omitted; e. g. *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγος*, instead of *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγος*.

DECLENSIONS.

§ 196. Suffix *φι(ν)*.

In addition to the marks for the Cases, the Homeric dialect has the suffix *φι(ν)*, which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged stem of the word; e. g.

- I. Dec. only in the Sing.: *ἀγέληφι*, *ἀπὸ νευρῆφι*;
- II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (*-όφι*): *θεόφι* (for *θεῶν*), *of the gods*, *ἀπ' ὀστέφι* (for *ὀστέων*), *of bones*.
- III. Dec. almost exclusively in the Pl.: *ὄρεσφι(ν)*, *upon the mountains*, *ἐκ στήθεσφι* (comp. § 44), *ναῦφι*.

§ 197. First Declension.

1. Instead of the long *α*, *η* is used through all the Cases of the Sing.; e. g. *Πηνελοπείης*, *Πηνελοπείη* from *Πηνελόπεια*, *φρητρή*, *Βορέης*, *Βορέη*, *Βορέην*.

Exceptions: *θεῖα*, goddess, *-ᾱς*, *-ᾱ*, *-ᾱν*; *Ναυσικάα*, *Φεῖα*; *Αλνείας*, *Δυγείας*, *Ἑρμείας*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα*.

2. Substantives in *-εῖα* and *-οῖα*, derived from adjectives in *-ης* and *-ους*, and also some other feminines, change short *α* of the Attic dialect into *η*; e. g.

- εἰνέω, to praise [§ 98, (b), p. 111].
 εἶξ, -γός, ἡ, goat.
 εἰρετός 3, chosen, 56.
 εἰρέω, to take [§ 126, 1].
 εἶρω, to raise.
 αἰσθάνομαι, to perceive, 100 [§ 121, (a), 1].
 αἰσχρός 3, disgraceful.
 αἰσχρῶς, disgracefully.
 αἰσχύνω, to shame, 131.
 Αἰσων, -ονος, ὁ, Aeson.
 αἰτέω τινά τι, to ask.
 Αἶτνη, ἡ, Aetna.
 αἰχμάλωτος, captured.
 αἶψα, quickly.
 αἰών, ὁ, age, 34.
 ἀτέμαί, to heal [§ 98, (b)].
 ἀκινάκης, -ου, ὁ, a Persian sword.
 ἀκμάζω, to be at the prime.
 ἀκμή, point, 106.
 ἀκολάσως, adv., with impunity, 175.
 ἀκολουθέω, to follow, 112.
 ἀκούω, to hear [Pf., § 89, (b); Fut. ἀκούσομαι; Pass. with σ, § 95].
 ἄκρα, ἡ, summit, 90.
 ἀκρατής, -ές, immoderate, 46.
 ἀκράτος, unmixed.
 ἀκροάομαι, to hear [§ 96, 3].
 ἀκροατής, -ου, ὁ, auditor.
 ἀκρόπολις, -εως, ἡ, citadel.
 ἄκρος 3, highest.
 ἀκρίς, -ινος, ἡ, beam, ray.
 ἄκων, -ουσα, -ον, unwilling.
 ἀλαλάζω, to shout [§ 105, 2].
 ἀλαῶω, to make blind.
 ἀλγεινός 3, painful.
 ἀλγέω, to feel pain.
 ἄλγος, -ους, τό, pain.
 ἀλείφω, to anoint [Pf., § 89, (b)].
 ἀλεκτρυών, -όνος, ὁ, a cock.
- Ἀλέξανδρος, ὁ, Alexander.
 ἀλέξω, to ward off [§ 125, 1].
 ἀλέω, to grind [§ 98, (b), p. 111].
 ἀλήθεια, ἡ, truth.
 ἀληθεύω, to speak the truth.
 ἀληθής, -ές, true.
 ἀληθινός 3, true.
 ἀληθῶς, truly, 163.
 ἄλις, enough.
 ἀλίσκομαι, to be taken [§ 122, 1].
 ἀλκή, ἡ, strength.
 Ἀλκιβιάδης, -ου, ὁ, Alcibiades.
 ἀλκιμος 3, strong.
 ἀλλά, but.
 ἀλλήλων, of one another [§ 58].
 ἀλλοθεν, from another place.
 ἄλλος, -η, -ο, another, alius, 58.
 ἀλλότριος, another's, 153.
 ἀλλοτρίως, adv., foreign.
 ἀλοάω, to thresh [§ 96, 3].
 ἄλσος, -ους, τό, grove.
 ἀλυπος, without trouble, 141.
 ἄλωσις, -εως, ἡ, capture.
 ἄμα, at the same time.
 ἁμαρτάνω, to err, 124 [§ 121, 2].
 ἁμάρτημα, τό, error, 40.
 ἁμαρτία, ἡ, offence, 122.
 ἁμαυρόω, to darken, 107.
 ἁμβροσία, ἡ, food of the gods.
 ἀμέλεια, ἡ, carelessness.
 ἀμελέω, to neglect.
 ἀμνημονέω, to be forgetful of.
 ἀμοιβή, exchange, 162.
 ἄμοιρος 2, without a share in.
- ἄμπελος, ἡ, vine.
 ἀμπέχομαι, to put on, 135 [§ 120, 3].
 ἀμύνω, to keep off, 130.
 ἀμφιγνοέω, to be uncertain [Aug., § 91, 3].
 ἀμφιέννυμι, to clothe [§ 139, (b), 1; Aug., § 91, 3].
 ἀμφισβητέω, to dispute [Aug., § 91, 2].
 ἄμφω, both [§ 68, Rem. 2].
 ἄν, with Subj., instead of ἐάν, if.
 ἀναβαίνω, to go up.
 ἀνάβασις, a going up, 72.
 ἀναγιγνώσκω, to read.
 ἀναγκάζω, to compel.
 ἀναγκαῖος, necessary.
 ἀνάγκη, necessity, 59.
 ἀναζεύγνυμι, to yoke again, 171.
 ἀνακαίω, to burn, 171.
 ἀνακράζω, to cry out.
 ἀνακύπτω, to peep up, 49.
 ἀναλίσκω, to spend [§ 122, 2].
 Ἀναξαγόρας, -ου, ὁ, Anaxagoras. [90.
 ἀναπαύω, to cause to rest.
 ἀναπειθω, to persuade.
 ἀναπέτομαι, to fly up, or away.
 ἀναπλέω, to sail upon the high sea; (2) to sail back.
 ἀναρπάζω, to seize, 133.
 ἀναρχία, anarchy.
 ἀναστρέφω, to turn round.
 ἀνατίθημι, to put up, 158.
 ἀνατρέπω, to turn up, 120.
 ἀναχωρέω, to go back.
 ἀνδραποδιστής, -οῦ, ὁ, slave-dealer.
 ἀνδράποδον, τό, slave.
 ἀνδρεία, ἡ, bravery.
 ἀνδρείος 3, brave, 31.
 ἀνδρείως, adv., bravely.

- Ἀνδρόγευσ, -α, ὁ, *Androgeus*.
 ἀνελευθερία, disgraceful
 avarice, 112.
 ἀνέλπιστος 2, unexpected.
 ἀνεμος, ὁ, wind.
 ἀνερωτάω, to ask.
 ἀνευ, w. g., without.
 ἀνευρίσκω, to find.
 ἀνέχομαι, to endure [§ 91,
 1].
 ἀνέψω, to boil up.
 ἀνεκουστέω, w. d., to be
 disobedient.
 ἀνὴρ, ὁ, man [§ 36].
 ἀνθεμον, τό, a flower.
 ἄνθος, τό, a flower.
 ἀνθρώπινος, human.
 ἀνθρώπιον, τό, man.
 ἄνθρωπος, ὁ, man.
 ἀνισος 2, unequal.
 ἀνίστημι, to set up, 158.
 ἀνοίγνυμι, ἀνοίγω, to open
 [§ 140, 5].
 ἀνόμιος 2 and 3, unlike.
 ἀνομος 2, lawless.
 ἀνοος, -οος, imprudent, 29.
 ἀνορθόω, to raise up [§ 91,
 1].
 ἀνορύττω, to dig up again.
 ἀνταλλάττω, to exchange.
 ἀντάξιος 3, w. g., of equal
 worth.
 Ἀντίγονος, ὁ, Antigonus.
 ἀντιδικέω, to defend at
 law [§ 91, 4].
 ἀντιλέγω, to contradict.
 Ἀντισθένης, -ους, ὁ, An-
 tisthenes.
 ἀντιτάττω, to set oppo-
 site, 158.
 ἀνύω, complete [§ 94, 1].
 ἀνω, above.
 ἀνώγειν, τό, hall.
 ἀνωφελής, -ές, useless.
 ἀξιόλογος, worth mention-
 ing, 161.
 ἄξιος 3, w. g., worthy of,
 28.
 ἀξιόω, to think worthy, 108.
 δοιδή, song.
 ἀπαγορεύω, to call.
 ἀπάγω, to lead away.
 ἀπαιδευτος 2, uneducated.
 ἀπαλλάττω, to set free
 from.
 ἀπαντάω, w. d., to meet.
 ἀπαξ, once.
 ἀπας, altogether, 43 [§ 40,
 Rem.].
 ἀπειμι, Inf. ἀπειναι, to be
 absent, 167.
 ἀπειμι, Inf. ἀπιέναι, to go
 away.
 ἀπειρος 2, w. g., unac-
 quainted with, 87.
 ἀπειρώς, adv., inexperi-
 enced.
 ἀπελάυνω, to drive away,
 135.
 ἀπέρχομαι, to go away.
 ἀπεχθάνομαι, to be hated
 [§ 121, 3].
 ἀπέχομαι, w. g., to abstain
 from; from
 ἀπέχω, to keep off; (2) to
 be distant from.
 ἀπήνη, ἡ, wagon.
 ἀπιστέω, to disbelieve.
 ἀπιστος 2, unfaithful, 52.
 ἀπλόος 3, simple.
 ἀποβαίνω, to go away.
 ἀποβλέπω, to look upon.
 ἀποχιγνώσκω, to reject, 175.
 ἀποδείκνυμι, to show, 160.
 ἀποδέχομαι, to receive, 89.
 ἀποδημέω, to be from
 home.
 ἀποδιδράσκω, to run away
 from.
 ἀποδίδωμι, to give back,
 159.
 ἀποκαλέω, to call back,
 name
 ἀποκηρύττω, to cause to
 be proclaimed, 122.
 ἀποκρίνομαι, to answer.
 ἀποκρύπτω, to conceal.
 ἀποκτείνω, to kill.
 ἀπολαύω, w. g., to enjoy.
 ἀπόλλυμι, to ruin, 163.
 ἀπόλυσις, deliverance, 109.
 Ἀπόλλων, -ωνος, ὁ, Apol-
 lo.
 ἀποπειράομαι, w. g., to try.
 ἀπαρῶ, to be in want.
 ἀπορος 2, difficult; ἐν ἀπό-
 ροις εἶναι, to be in a
 strait.
 ἀπορρέω, to flow from.
 ἀπορροή, a flowing off.
 ἀποσβέννυμι, to quench.
 ἀποσπάω, to draw away.
 ἀποστέλλω, to send, 130.
 ἀποστερέω, to deprive of.
 ἀποστρέφω, to turn away.
 ἀποτίθημι, to put away,
 161. [135].
 ἀποτίνω, to compensate,
 ἀποτρέπω, to turn away,
 87.
 ἀποφαίνω, to show, 131.
 ἀποφεύγω, w. a., to flee
 away.
 ἀπόχηρ, it suffices [§ 135,
 3].
 ἀποκρῶμαι, to have enough
 [§ 97, 3, (a)].
 ἀπτομαι, to touch, 40.
 ἀπωθέω, to push away,
 142.
 ἀρα; [interrogative, § 187].
 ἄρα, igitur, therefore.
 ἀργαλέος, troublesome, 159.
 ἀργύρεος, made of silver.
 ἀργύριον, τό, silver.
 ἄργυρος, ὁ, silver.
 ἀρέσκω, to please [§ 122, 3].
 ἀρετή, ἡ, virtue.
 ἀρθρόω, to articulate.
 ἀριθμός, ὁ, number, 72.

- Ἀριστείδης**, -ου, ὁ, Aristides.
ἀριστεύω, to be the best, 16.
ἀρκέω, to suffice; Mid. w. d. [§ 98, (b)].
ἄρκτος, ὁ, ἡ, a bear.
ἄρμα, -ατος, τό, chariot.
ἀρμόττω, to fit [§ 105, 1].
ἀρνεόμαι, Dep. Pass., to deny.
ἀροτρον, τό, a plough.
ἀρώ, to plough [§ 98, (c) and § 89, (a)].
ἀρπάζω, to plunder.
ἄρπαξ, rapacious.
ἄρτος, ὁ, bread.
ἀρύω, to draw water [§ 94, 1].
ἀρχή, a beginning, 50; τὴν ἀρχήν, from the beginning.
ἀρχιτέκτων, -ονος, ὁ, architect.
ἀρχομαι, w. g., to begin.
ἄρχω, w. g., to rule, 44.
ἀσεβεία, ἡ, impiety.
ἀσεβέω, w. a., to sin against.
ἀσέλγεια, ἡ, excess.
ἀσθένεια, ἡ, weakness.
ἀσθενέω, to be weak.
ἀσθενής, -ές, weak.
ἀσκέω, to practise, 107.
ἀσπίς, -ίδος, ἡ, shield.
ἄστεγος 2, houseless, 122.
ἀστραπή, ἡ, lightning.
ἀστράπτω, to lighten.
ἄστυ, τό, city [§ 46].
ἄσυννεσία, ἡ, stupidity.
ἄσύννετος 2, stupid.
ἀσφαλής, -ές, firm, 48.
ἀσώματος 2, bodiless, 130.
ἀτάκτως, adv., without order.
ἄτη, infatuation, 142.
ἀτιμάζω, to despise, 44.
ἀτιμία, ἡ, dishonor.
- ἀρρενέας**, adv., exactly, 147.
Ἀττική, ἡ, Attica.
ἀτυχέω, to be unhappy.
ἀτύχημα, τό, misfortune.
ἀτυχής, -ές, unfortunate.
ἀτυχία, ἡ, misfortune.
εὔαινω, to dry [Aug., § 87, 1].
αὐθις, again.
αὐλός, ὁ, flute.
εὐξάνω, to increase [§ 121, 4].
αὐξήσις, increase.
εὖρος 2, dry, 158.
αἴριον, to-morrow.
ἀστέρομος, ὁ, deserter.
αὐτονομία, ἡ, freedom, 90.
αὐτόνομος 2, free.
αὐτός, self [§ 60].
ἀφαίρεσμαι τινά τι, to deprive of.
ἄφραγς, -ές, unknown, 46.
ἄφθονία, absence of envy, 53.
ἄφθονος 2, unenvious, 64.
ἀφήμι, to let go, 167.
ἀφικνέομαι, to come [§ 120, 2].
ἀφίστημι, to put away, 158.
Ἀφροδίτη, ἡ, Venus.
ἄφρων, foolish.
ἄφρογς, -ές, without natural talent.
Ἀχαιός, ὁ, an Achaian.
ἀχαριστία, ἡ, ingratitude.
ἀχάριστος 2, ungrateful, 44.
ἄχθομαι, to be indignant [§ 125, 2].
ἄχθος, -ους, τό, burden.
Ἀχιλλεύς, -έως, ὁ, Achilles.
ἄχρηστος 2, useless.
- B.**
Βαβυλωνία, ἡ, Babylonian.
βάθος, -ους, τό, depth.
βαθύς, -εῖα, -ύ, deep.
- βαίνω**, to go, 31 [§ 119, 1].
βάλλω, to throw [§ 117, 2].
βάρβαρος, barbarian, 72.
βαρὺς, -εῖα, -ύ, heavy, 57.
βασίλεια, ἡ, queen.
βασίλεια, ἡ, royal authority.
βασίλεια, τά, palace.
βασίλειος 2, royal.
βασίλειος, -έως, ὁ, king.
βασίλευς, to be a king, 49.
βασκαίνω, to bewitch.
βαστάζω, to carry [§ 105, 3].
βάτραχος, ὁ, frog.
βδελυγμία, ἡ, dislike, 171.
βέβαιος 3 and 2, firm, 50.
βῆμα, -ατος, τό, step, 72.
βία, ἡ, violence.
βιάζομαι, w. a., to do violence to.
βίαιος 3, violent.
βιβλίον, τό, book.
βίος, ὁ, life, 28.
βιοτέω, to live.
βίωτος, livelihood, 120.
βιώω, to live [§ 142, 9].
βλαβερός 3, injurious.
βλάβη, ἡ, injury.
βλακεύω, to be lazy.
βλέπτω, to injure [Perf., § 88, 2].
βλαστάνω, to sprout [§ 121, 5].
βλέπω, to look at, 63 [second Aor. Pass., § 102, Rem. 1].
βοήθεια, ἡ, help.
βοηθέω, w. d., to help, 175.
βοήθημα, -ατος, τό, help.
βοηθός, ὁ, helper.
Βορρᾶς, -α, ὁ, Boreas.
βόσκω, to feed [§ 125, 3].
βότρυς, -υος, ὁ, cluster of grapes.
βούλευμα, advice, 138.
βουλεύω, to advise; Mid., to advise one's self.

- βουλῇ, ἡ, advice, 28.
 βούλομαι, to wish, 44
 [§ 125, 4].
 βούς, ὁ, ἡ, ox.
 βραδύς, -εία, -ύ, slow.
 βραχύς, -εία, -ύ, short.
 βροντάω, to thunder.
 βροντή, ἡ, thunder.
 βροτός 3, mortal.
 βρώμα, -ατος, τό, food.
 βρώσις, -εως, ἡ, eating.
 βυνέω, to stop up, [§ 120,
 1]. [120.
 βυσσόθεν, from the depth,
 βωμός, ὁ, altar.
- Γ.
- Γάλα, τό, milk [§ 39].
 γαμετή, ἡ, wife.
 γαμέω, to marry [§ 124, 1].
 γάμος, ὁ, marriage.
 Γανυμήδης, -εος, ὁ, Gany-
 mede.
 γάρ, for (stands after the
 first word of the sen-
 tence).
 γαστήρ, ἡ, belly.
 γαυρόω, to make proud, 110.
 γέ, at least, 135.
 γείτων, -ονος, ὁ, neighbor.
 γελάω, to laugh [§ 98, (a)].
 γέλως, -ωτος, ὁ, laughter.
 γέμω, w. g., to be full.
 γένεσις, -εως, ἡ, origin.
 γενναῖος, of noble birth,
 188.
 γενναίως, nobly, 87.
 γέρας, τό, reward, 41 [§ 39,
 Rem.].
 γέρων, -οντος, ὁ, old man.
 γεύω, to cause to taste, 90.
 γεωμέτρης, -ου, ὁ, geome-
 ter.
 γῆ, ἡ, the earth.
 γηθέω, to rejoice [§ 124, 2].
 γῆρας, τό, old age [§ 39,
 Rem.].
- γηράσκω, γηράω, to grow
 old [§ 122, 4].
 γίγας, -αντος, ὁ, giant.
 γίγνομαι, to become, 22
 [§ 123].
 γινώσκω, to know, 34
 [§ 122, 5, and § 142].
 γλαύξ, -κός, ἡ, owl.
 γλυκύς, -εία, -ύ, sweet.
 γλώττα, ἡ, tongue, 23.
 γνώμη, ἡ, opinion.
 γονεύς, ὁ, parent.
 γόνυ, -ατος, τό, knee.
 Γοργώ, -οῦς, ἡ, Gorgo.
 γράμμα, τό, letter, 63.
 γραῦς, ἡ, old woman [§ 41].
 γράφω, to write, 16.
 Γρύλλος, ὁ, Gryllus.
 γυία, ἡ, field.
 γυμνάω, to exercise.
 γυμνός 3, naked.
 γυναικεῖος, belonging to
 women, 88.
 γυναικίον, τό, little woman.
 γυνή, ἡ, woman [§ 47, 2].
- Δ.
- Δαίδαλος, ὁ, Daedalus.
 δαιμόνιον, τό, deity.
 δαίμων, -ονος, ὁ, ἡ, divinity.
 δαίνομαι, to distribute.
 δάκνω, to bite [§ 119].
 δάκρυον, τό, a tear.
 δακρύω, to weep.
 δακτύλιος, ὁ, ring.
 δάκτυλος, ὁ, finger.
 δαμάζω, -άω, to tame
 [§ 117, 2].
 δανείζω, to lend.
 δαρθάνω, to sleep [§ 121, 6].
 δέ, but (stands after the
 first word of the sen-
 tence).
 δεήσις, -εως, ἡ, entreaty.
 δεῖ, it is necessary, 107
 [§ 125, 5].
 δέιδω, to fear [Perf. δέ-
- δοικα and δέδια; Aor.
 εἶδεια].
 δείκνυμι, show [§ 133].
 δειλή, ἡ, evening.
 δειλός, timid, 32.
 δεινός, fearful, 87.
 δεινῶς, terribly, 100.
 δεκάς, decad, 141.
 δελφίς, -ίνος, ὁ, dolphin.
 δένδρον, τό, tree.
 δέομαι, w. g., to want
 [§ 125, 5].
 δέον, τό, duty, 167.
 δέркоμαι, to see [Perf. δέ-
 δορκα, § 102, 4].
 δέρω, to flay [Perf., § 102,
 4; second Aor. Pass.,
 ἐδέρην].
 δέσποινα, ἡ, mistress of
 the house.
 δεσπότης, -ου, ὁ, master.
 δεῦρο, hither.
 δέχομαι, Dep. Mid., to re-
 ceive.
 δέω, to want, 107 [§ 125,
 5]; (2) to bind [§ 98,
 (b); contracted, § 97, 2].
 δῆθεν, namely, scilicet, 167.
 δῆλος 3, evident. [110.
 δηλώω, to make evident,
 Δημήτηρ, -τρος, ἡ, Deme-
 ter or Ceres. [91.
 δημοκρατία, ἡ, democracy,
 δῆμος, ὁ, people, 36.
 Δημοσθένης, -ους, ὁ, De-
 mosthenes.
 δῆτα, certainly.
 διαβολή, ἡ, calumny.
 διαγιγνομαι, to live.
 διάγω, to carry through,
 live. [tend.
 διαγωνίζομαι, w. d., to con-
 διάδημα, τό, diadem, 159.
 διαιρέω, to divide.
 διαίτα, ἡ, mode of life.
 διαιτάω, to feed [Aug.,
 § 91, 2].

9. The third Pers. Pl. Aor. Pass. has the ending *-εν* (instead of *-σαν*); e. g. *τράφεν*, instead of *ἐτράφησαν*.

10. The long mode-vowels of the Subj., viz. *ω* and *η*, are frequently shortened into *ε* and *ο*, as the verse may require; e. g. *λωμεν*, instead of *λωμεν*, *στρέφεται*, instead of *στρέφεται*.

11. The Inf. Act. has the endings *-έμεναι*, *-έμεν* and *-ειν* (*ε* being the mode-vowel and *-μεναι* the ending); e. g. *τυκτέμεναι*, *τυκτέμεν*, *τύπτειν*; verbs in *-άω* and *-έω* have *-ήμεναι* (the *η* arising from the contraction of the mode-vowel *ε* and the final vowel of the stem); e. g. *γοήμεναι* (*γοάω*), *φιλήμεναι* (*φιλέω*); with the ending *-ήμεναι*, that of the Pass. Aorists corresponds; e. g. *τυπήμεναι*, instead of *τυπήναι*. In the Pres. of verbs in *-μι*, the endings *-μεναι* and *-μεν* are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g. *τιθέμεναι*, *τιθέμεν*; *ιστάμεναι*; *διδόμεναι*; *δεικνύμεναι*; *θέμεν*, *δόμεναι*; there is an exception in the case of the second Aor. Inf. Act. of verbs in *α* and *υ*, which, as in the Ind., retain the long vowel; e. g. *στήμεναι*, *δύμεναι*.

12. The Impf. and Aor. Ind. take the endings *-σκον*, *-ες*, *-ε(ν)*, in the Mid. *-σκόμην*, *-ον* (*-εο*, *-εν*), *-ετο*, when a repeated action is to be denoted; hence this is called the *Iterative form*; it regularly omits the augment; e. g. *δινεῖ-ε-σκον*, *βοσκ-έ-σκοντο*, *νικά-σκομεν*, *καλέ-ε-σκε*, *έλās-α-σκεν*, *δό-σκε*, *θύ-σκε*, *στά-σκε*.

REM. 2. In verbs in *-ω*, the mode-vowel of the Ind. is used before these endings; in those in *-άω*, *-άσσκον* is abridged into *-άσσκον*, which as the verse may require, can be lengthened into *-άσσκον*; e. g. *ναιετάσσκον*; those in *-έω* have *-έεσσκον*, seldom *-εσσκον* (e. g. *καλέσκετο*), also *-είεσσκον* (e. g. *ναιετάεσσκον*); in verbs in *-μι* the mode-vowel is omitted.

§ 207. *Contraction and Resolution in Verbs.*

1. A. Verbs in *-άω*. In these, the uncontracted form occurs only in single words and forms; e. g. *πέραον*, *κατεσκίαον*; always in *ύλῶ* and those verbs which have a long *α* for their characteristic; e. g. *διψᾶον*, *πεινᾶον*, *εἶραε* (from *χρᾶ-ω*, to attack). In some verbs, *α* is changed into *ε*, viz. *μενοίνεον*, from *μενοινάω*, *ἦντεον*, from *άντάω*, *δυόκλεον*, from *δυοκλάω*.

2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, by a similar vowel, *α* (*α*) being resolved into *ᾶα* (*ᾶα*) or *ᾷα* (*ᾷα*), and *ω* into *οω* or *ωω*; e. g. *δράσθαι* (instead of *δρᾶσθαι*); *μενοινᾶα* (instead of *μενοινᾶ*); *δρόω* (instead of *δρῶ*); *δρώσι* (instead of *δρῶσι*).

REMARK. In the Dual-forms, *προσανδότην*, *συλήτην*, *συναντήτην*, *φοιτήτην* (from verbs in *-άω*), *αε* is contracted into *η*, and in *ομαρτήτην* and *ἀπειλήτην* (from verbs in *-έω*), *εε* is contracted into *η*, instead of into *ει*.

3. When *ντ* comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g. *ἡβῶντο*, instead of *ἡβῶντα*, *γελῶντες*; in the Opt. also, the protracted *ωοι*, instead of *ω* is found in *ἡβῶοιμι*, instead of *ἡβάοιμι* (= *ἡβῶμι*).

4. B. Verbs in *-έω*. Contraction does not take place in all the forms in which *ε* is followed by the vowels *ω*, *φ*, *η*, *γ*, *οι* and *ου*; e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such forms must commonly be pronounced with *synizesis*. In others,

contraction is omitted or takes place, as the verse may require; e. g. *φιλέει, ἐρέω, δτρυνέουσα; αἰρεύμην, γένευ*. Sometimes *ε* is lengthened into *ει*; e. g. *ἐτελείετο, μιγείη* (instead of *μιγῇ*, second Aor. Pass.).

5. C. Verbs in *-όω*. These follow either the common rules of contraction, e. g. *γουνούμαι*, or they are not contracted, but lengthen *ο* into *ω*, so that the forms of verbs in *-όω* resemble those of verbs in *-άω*; e. g. *ιδρώνται, ιδρώνουσα, ὑπνώοντας* (comp. *ἡβώντα*); or they become wholly analogous to verbs in *-άω*, since they resolve *-οῦσι* (third Pers. Pl. Pres.) into *-όωσι, -οῦντο* into *-όωντο, -οῖεν* into *-όφεν*; e. g. *(ἀρό-ουσι) ἀροῦσι ἀρώωσι* (comp. *δρώωσι*); *(δηϊόοντο) δηϊόοντο δηϊόωντο* (comp. *δρώωντο*); *(δηϊοῖεν) δηϊοῖεν δηϊόφεν* (comp. *δρόφεν*).

§ 208. Formation of the Tenses.

1. The Attic Fut. (§ 83) occurs in verbs in *-ίζω*; e. g. *κτεριοῖσι*. In verbs in *-έω*, the ending *-έω* is often used instead of *-έσω*; e. g. *κορέεις*, instead of *κορέσεις, μαχέονται*, instead of *μαχέσονται*; in verbs in *-άω*, after dropping *σ*, a corresponding short vowel is placed before the vowel formed by contraction; e. g. *ἀντιόα, ἐλώσι, δαμάα*; of verbs in *-ύω*, *ἐρύουσι* and *τανύουσι* occur.

2. The following liquid verbs form the Fut. and first Aor. with the ending *-σω* and *-σα*: *κείρω, to shear off* (*κέρσαι*), *κέλλω, to land* (*κέλσαι*), *εἰλω, to press* (*ἐλσαι*), *κύρω, to fall upon* (*κύρσω*), *ἄρω (ἀραρίσκω), to fit* (*ἄρσαι*), *δρ-νυμι* (*δρ-σω, ὥρσα*), *to excite, διαφθείρω, to destroy* (*διαφθέρσαι*), *φύρω, to mix* (*φύρσω*).

3. The following verbs form the Fut. without the tense-characteristic *σ*: *βέομαι* or *βείομαι* (second Pers. *βέη*), *I shall live*, *δῆω, I shall find*, *κείω* or *κέω, I shall lie down*.

4. The following form the first Aor. without the tense-characteristic *σ*: *χέω, to pour out*, *ἐχενα*; *σεύω, to put in motion*, *ἐσσενα*; *ἀλέομαι* and *ἀλένομαι, to avoid*, *ἡλεύατο, ἀλευάμενος, ἀλέασθαι*; *καίω, to burn*, *ἐκηα* and *ἐκεια*.

5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: *βαίνω, to go*, *ἐβήσετο*, Imp. *βῆσεο*; *δύομαι, to plunge into*, *ἐδύσετο*, Imp. *δύσεο*, Part. *δυσόμενος*; *άγω, to lead*, *ἄξετε, ἄξέμεν*; *ικέομαι, to come*, *ἔξον*; *ἐλέγμην, I laid myself down to sleep*, Imp. *λέξο, λέξο*; *δρ-νυμι, to incite*, Imp. *δρ-σεο(εν)*; *φέρω, to bear*, *οἶσε, οἶστέμεναι*; *αἶδω, to sing*, Imp. *αἶσειο*.

6. In the first Aor. Pass. of some verbs, *ν* is prefixed before the ending *-θην*, as the verse may require, viz. *διακρινθῆτε, κρινθείς, ἐκλίνθη* (§ 111, 6), *ιδρύν-θην* (from *ιδρύω*), *ἀμπνύνθη* (from *πνέω*).

7. Several second Aorists, in order to make a dactyl, are formed by a transposition (*metathesis*) of the consonants; e. g. *ἐδρακον*, instead of *ἐδαρκον* (from *δέρκομαι*), *ἐπραθον* (from *πέρθω*), *ἐδραθον* (from *δαρνάω*), *ἡμζοτον*, instead of *ἡμαρτον* (from *ἀμαρτάνω*). In like manner, on account of the metre, a vowel of the stem is dropped; e. g. *ἀγρόμενος*, from *ἀγερόμην* (*ἀγείρω, to assemble*); *ἐγ-ρετο*, from *ἐγερόμην* (*ἐγείρω, to awaken*); *πέφνον, ἐπεφνον* (*ΦΕΝΩ, to put to death*).

8. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume *ε* (§ 124) in forming the tenses, or are subject to metathesis; e. g. *χαίρω κεχάρηκα* (from *ΧΑΙΠΕΩ*); *βάλλω βέβληκα* (from *ΒΑΑ-*). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the *κ* in single persons and modes, and regularly in

- illness, νόσος, ἡ.
 ills, κακά, τά.
 illustrious, λαμπρός 3.
 imitate, μιμέομαι; = emulate, ζηλώ w. a.
 immediately, εὐθύς, παρα-
 χρῆμα.
 immoderate, ἀκράτης, -ές.
 immortal, ἀθάνατος 2.
 impel, προτρέπω.
 impiety, ἀσέβεια, ἡ.
 implant, ἐμφυτεύω.
 implanted, ἐμφυτός 2.
 impose upon (enjoin),
 προσιτάττω, ἐντέλλω w. d.
 impossible, ἀδύνατος 2.
 impostor, φέναξ, -ακος, δ.
 imprudent, ἀνοος [§ 29,
 Rem.].
 impure, ἀκάθαρτος 2.
 in, ἐν.
 in order to, by Fut. Part.,
 or a final conjunction,
 as ἵνα, ὥς.
 inactivity, ἀπραγμοσύνη, ἡ,
 ἀργία, ἡ, ῥαστώνη, ἡ.
 incite, προτρέπω.
 increase, to, αὐξάνομαι.
 incur danger, κινδυνεύω.
 indeed, μέν; indeed—but,
 μέν—δέ.
 indictment, γραφή, ἡ.
 indolent, to be, δυνέω.
 industrious, σπουδαῖος 3.
 inferiors, ταπεινότεροι, οἱ.
 inglorious, ἄδοξος 2.
 inhabitable, οἰκέω.
 inimical, ἐχθρός 3.
 injure, κακῶς ποιεῖω, βλάπ-
 τω w. a., ἀδικέω w. a.
 injurious, βλαβερός 3.
 injury, βλάβη, ἡ, ζημία, ἡ.
 injustice, ἀδικία, ἡ.
 innate, ἐμφυτός 2.
 innocent, οὐκ ἀδικῶν.
 innumerable, ἀναρίθμη-
 τος 2.
- insane, to be, μαίνομαι, δαιμονίω.
 inscribe, γράφω.
 instead of, ἀντί, ὑπέρ.
 instil, ἐντίθημι.
 instruct, παιδεύω, διδάσκω.
 instruction, παιδεία, ἡ, δι-
 δασκαλία, ἡ, διμιλία, ἡ.
 insufficient, to be, ἐνδεὶς
 ἔχω.
 intellect, γνώμη, ἡ. [ἡ.
 intelligence, σύνεσις, -εως,
 intelligent, συνετός 3, φρό-
 νιμος 3.
 intemperate, ἀκράτης, -ές.
 intend to, μέλλω; also by
 Fut. Part.
 inter, θάπτω.
 intercourse with, διμιλία
 w. d., ἡ, κοινωνία, ἡ.
 —, to have, with, διμ-
 λέω w. d.
 intestines, τὰ ἐντός.
 intimate (of friends), οἰ-
 κείος.
 into, εἰς.
 intoxication, μέθη, ἡ.
 intrust (commit), ἐπιτρέ-
 πω.
 invent, εὐρίσκω.
 invention, εὑρεσις, -εως, ἡ.
 inventor, εὐρέτης, -ον, δ.
 invest a city, περικαθεζο-
 μαι πόλιν.
 invest with (= clothe),
 ἀμφιέννυμι τινά τι.
 invincible, ἀμαχος 2.
 Ionia, Ἰωνία, ἡ.
 irrational, ἀφρων, ἀνοος 2.
 island, νῆσος, ἡ.
 issue, τέλος, τό, κατάλυ-
 σις, -εως, ἡ.
 ivory, ἐλέφας, -αγτος, δ.
- J.
 Javelin, ἀκων, -οντος, δ,
 ἀκόντιον, τό.
- jest, to, παίζω, σκώπτω.
 journey, δρόμος, δ, ὁδός, ἡ.
 joy, χαρά, ἡ.
 judge, a, κριτής, -ος, δ,
 δικαστής, -ος, δ.
 —, to, κρίνω, διακ.
 judgment, to render, δι-
 κάζω; in the, of, πρὸς
 w. g.
 Jupiter, Ζεὺς, δ.
 just, δίκαιος.
 justice, δικαιοσύνη, ἡ, δίκη,
 ἡ; court of, δικαστή-
 ριον, τό.
 justly, δικαίως.
- K.
 Keep, ἔχω; keep off, ἀλέ-
 ξομαι, ἀμύνομαι.
 — oneself from, ἀπέχο-
 μαι w. g.
 — watch, τηρέω.
 key, κλείς, κλειδός, ἡ.
 kid, ἐρίφος, δ.
 kill, ἀποκτείνω; = mur-
 der, φονεύω.
 kind, εὐνοῦς, -ονν.
 kindly, to demean one-
 self, φιλοφρόνως ἔχω.
 kindly-disposed, εὐνοῦς,
 -ονν.
 kindness, εὐεργεσία, ἡ;
 = favor, χάρις, -ιτος, ἡ.
 kindred, οἰκείος, δ.
 king, βασιλεύς, -έως, δ,
 ἄναξ, -ακος, δ.
 kingly nature, βασιλικὸν
 ἦθος.
 know, γινώσκω, ἐπίστα-
 μαι, οἶδα.
 know truly, ἐπίσταμαι.
 knowledge of, to come to
 a, γινώσκω.
 known, well-known, φανε-
 ρός 3, δῆλος 3.
 —, to make, δηλώω.

L.

Labor, πόνος, δ.	leave off, παύομαι.	long, μακρός; = much, πολὺς. [τω.
—, lover of, φιλόπονος 2.	— unrewarded, ἐώω εἰ- ναι ἀχάριστον.	look after (guard), φυλάτ-
—, to, (= work), ἐργά- ζομαι; with toil, πονέω; with the accompanying idea of being weary, κάμνω. [δ.	leisure, σχολή, ἡ.	look at, βλέπω, προσβλέ- πω, ἀντιβ.
laborer, hired, θής, θητός,	—, to be at, to have, σχολάζω.	loquacious, πολυλόγος 2, κωτίλος 3.
laborious, πολύπονος 2.	length, μήκος, -ους, τό; = number, measure, ἀριθ- μός, δ.	lord, κύριος, δ, δεσπότης, -ου, δ. [βάλλω.
Lacedaemonian, Λακεδαι- μόνιος, δ.	lenity, πραότης, -ητος, ἡ.	lose, to, ἀπόλλυμι, ἀπο-
lack, σπανίζω, δέω.	Leonidas, Λεωνίδας, -ου, δ.	loss, to be at a, ἀπορέω.
lake, λίμνη, ἡ.	Lesbos, Δέσβος, ἡ.	Loves, ἔρωτες, οἱ.
land (region), χώρα, ἡ; by or upon land, κατὰ γῆν; native, πατρίς, -ῖδος, ἡ.	lesson, μάθημα, -ατος, τό.	love, ἔρως, -ωτος, δ.
large sum, πολὺς.	lest, after a word denoting fear, μή; = that not, by ἵνα, ὅπως or ὥς μή.	— of pleasure, φιληδο- νία, ἡ.
Larissa, Λάρισσα, ἡ.	let (permit), ἐώω.	—, to, φιλέω, στέργω; = ardently, ἐράω.
lasting, ἔμπεδος 2.	letter, an alphabetical, γράμμα, -ατος, τό.	lover, ἐραστής, -οῦ, δ.
late, ὄψιος, adv. ὀψέ; la- ter, ὕστερον.	letters, γράμματα, τά.	— of labor, φιλόπονος 2. [2.
latter, οὗτος.	liar, ψεύστης, -ου, δ.	— of wisdom, φιλόσοφος
law, νόμος, δ; by law, κα- τὰ νόμον or νομίμως; observant of, νόμιμος 3.	liberate, ἐλευθερώ.	Lybia, Λιβύη, ἡ.
lawgiver, νομοθέτης, -ου, δ.	licentious, ἀκολάστως.	Lycian, Λύκιος.
lawlessness, ἀνομία, ἡ.	lie, a, ψεύδος, -ους, τό.	Lycurgus, Λυκοῦργος, δ.
lay (place), τίθημι; lay by or up, κατατίθημι.	—, to, ψεύδομαι.	Lydian, Λύδιος.
— waste, διαφθείρω, τέμνω.	— (be situated), κείμει.	lyre, λύρα, ἡ, κιθάρα, ἡ.
lazy, to be, βλακεύω.	— in wait for, ἐνεδρεύω.	Lysias, Λυσίας, -ου, δ.
lead, to, ἄγω, ἡγέομαι.	life, βίος, δ, ζωή, ἡ.	
— away, ἀπάγω.	light, φῶς, φωτός, τό; = a light or lamp, λύκ- νος, δ.	M
— round, περιάγω.	lightning, ἀστραπή, ἡ.	Macedonia, Μακεδονία, ἡ.
leader, ἡγεμών, -όνος, δ.	like, ὅμοιος 3, ἴσος 3, πα- ραπλήσιος; = such as, οἶος.	Macedonian, a, Μακεδών, -όνος, δ.
leaf, φύλλον, τό.	likeness, ὁμοιότης, -ητος, ἡ.	mad, to be, μαίνομαι.
lean, ἐσκληκός.	lineage, γένος, -ους, τό.	madness, in a fit of, μαί- νόμενος, δαιμονῶν.
learn, μανθάνω; = ascer- tain, εὐρίσκω, πυνθάνο- μαι.	listen to, ἀκροάομαι w. g.; = to obey, πείθομαι, ὑπακούω.	magistrate, δικαστής, -οῦ, δ.
learning, fond of, φιλομα- θής, -ές.	little, ὀλίγος 3; adv. μικ- ρόν; less, μείων.	magistrates, ἀρχαί, αἱ.
leave, ἐκλείπω, καταλείπω.	live, βίωω, ζάω, βιοτεύω.	magnificent, μεγαλοπρε- πής, -ές.
— behind, καταλείπω.	— with, συγγίγνομαι w. d., συνδιατρίβω w. d.	magnificently, πολυτελῶς.
		maiden, κόρη, ἡ.
		maintain (affirm), φημί.
		majestic, μέγας.
		make, ποιέω; cause to make or be made, make for oneself, ποίεομαι; make one something,

- ἀποδείκνυμι; = place, τίθημι; = take place, γίνομαι. [γεύω.
make an expedition, στρα-
make use of, χρῶμαι τινι.
man, ἄνθρωπος, ὁ, ἀνὴρ, ἀνδρός, ὁ.
 —, old, γέρον, -οντος, ὁ.
man-seller, ἀνδραποδιστής, -οῦ, ὁ.
manage, διοικέω, πολι-
 τεύω; = arrange, δια-
 τίθημι.
manifest, φανερός 3, δηλός 3, σαφής, -ές.
 —, to (show), δηλώω.
manner, τρόπος, ὁ; = custom, ἥθος, τό, ἔθος, τό.
 —, in like, ὁμοίως.
mantle, ἱμάτιον, τό.
many, πολλός.
march, α, σταθμός, ὁ.
 —, to, στρατεύομαι, πο-
 ρεύομαι.
 —, to begin α, (march off), ἐκστρατεύομαι.
mark (evidence), τεκμή-
 ριον, τό.
marry, γαμέω [§ 124, 1].
mass, red-hot, δι᾿απύρος 2.
master, κύριος, ὁ, δεσπό-
 τής, -ου, ὁ.
matter (work), ἔργον, τό.
maturity, ἁκμή, ἡ.
meadow, λειμῶν, -ῶνος, ὁ.
mean (base), κακός 3, αλ-
 σχρός.
means, by no, οὐδαμῶς, ἥκιστα.
Mede, α, Μῆδος, ὁ.
Medea, Μήδεια, ἡ.
Media, Μηδία, ἡ.
Median, Μηδικός.
medical, ἱατρικός.
meet, to, ἀπαντάω; =
 full in with, ἐντυγχάνω
 συντυγχάνω w. d., προς-
 πίπτω w. d.
meeting, α, συνουσία, ἡ.
Megarian, Μεγαρεὺς, -έως, ὁ.
Melitus, Μέλητος, ὁ.
melt, τήκω, 133.
memorial, ἐπὶμνημα, τό, μνήμα, τό.
memory, μνήμη, ἡ.
Memphis, Μέμφις, -ιος and -ίδος, ἡ. [ὁ.
Menelaus, Μενέλεως, -εω,
Menon, Μένων, -ωνος, ὁ.
mention, λόγος, ὁ, μῦθος, ὁ.
mentioning, worth, ἀξιώ-
 λογος 2.
mercenaries, ξένοι, οἱ.
merciful, ἱλεως.
mere, μόνος; adv., μόνον.
message, ἀγγελία, ἡ.
messenger, ἄγγελος, ὁ, ἡ;
 = ambassador, πρεσ-
 βευτής, -οῦ, ὁ; plural,
 πρεσβεῖς.
Messenian, Μεσσήνιος, ὁ.
middle, middle of, μέσος 3.
midnight, μέσαι νύκτες.
might, δύναμις, -εως, ἡ.
mild, πρῶς, -εῖα, -ον, ὁ, ἡπιος.
military years, στρατεύσι-
 μα ἔτη.
milk, γάλα, -ακτος, τό.
Milo, Μίλων, -ωνος, ὁ.
mina, μνᾶ, ἡ.
mind, νοῦς, ὁ, φρένες, αἱ.
 —, to call to, μνημο-
 νεύω τι. [μαι.
mindful of, to be, μέμνη-
minge with, μίσγω, κε-
 ράννυμι.
Minos, Μίνως (Gen. Μί-
 νως and Μίνω), ὁ.
Minotaur, Μινώταυρος, ὁ.
mirror, κάτοπτρον, τό.
misfortune, α, ἄτυχία, ἡ,
 κακόν, τό, συμφορά, ἡ,
 τύχαι, αἱ.
mislead, παράγω, παρα-
 πλᾶζω, ἐξαμαρτάνω.
mix, μίγνυμι, μισγέω, κε-
 ράννυμι.
mob, δῆμος, ὁ.
moderate, μέτριος 3; =
 abstinent, ἐγκρατής, -ές.
moderation, μέτρον, τό,
 μεσότης, -ητος, ἡ.
modern, νέος, comp. deg. of.
modesty, αἰδώς, -οῦς, ἡ,
 σωφροσύνη, ἡ.
money, χρήματα, τά.
 —, travelling, ἐφόδιον,
 τό.
month, μήν, μηνός, ὁ.
monument, μνῆμα, τό.
moon, σελήνη, ἡ.
morals, ἥθη, τά.
more, πλεῖον, πλέον, plus;
 μάλλον, magis (comp.
 much).
mortal, θνητός 3.
most, πλείστος 3.
most of all (especially),
 μάλιστα.
mother, μήτηρ, -τρός, ἡ.
motion, κίνησις, -εως, ἡ.
 —, to be in, κινέομαι
 w. Pass. Aor. [w. α.
mount, to, ἀναβαίνει ἐπὶ
mountain or mount, ὄρος,
 -ους, τό.
mourn, ὀδύρομαι, λυπέο-
 μαι.
 — for, κλαίω, πενθέω.
mournful, λυγρός 3, λυ-
 πηρός 3; = plaintive,
 γοῶδης, -ες.
mouse, μῦς, -ῆς, ὁ.
mouth, στόμα, -ατος, τό.
move, to, κινέομαι; =
 affect, κατακλᾶω τινά;
 moved to pity, to be,
 ἐλεαίρω, οἰκτείρω.

much, πολλός.
multitude, πληθος, -ους,
τό, οί πολλοί.
murder, το, φονεύω.
Muses, Μούσαι, αί.
muse-leader, μουσηγέτης,
-ου, ό.
music, μουσική, ή.
must, δεί, χρή.
Mysus, Μυσός, ό. [ος, ό.
Mytilenæan, Μυτιληναί-

N.

Naked, γυμνός 3.
name, όνομα, τό.
—, to, όνομάζω, καλέω,
άπο-, προσαγορεύω.
nation, έθνος, -ους, τό.
native land or country,
πατρίς, -ίδος, ή.
nature, φύσις, -εως, ή;
kingly, βασιλικόν ήθος.
naval, to engage in a bat-
tle, ναυμαχέω.
Naxian, Νάξιος, ό.
near, παρά; adj., πλησίος
3; adv., έγγύς.
necessary, αναγκαίος 3.
—, to be, δεί, χρή w.
acc. and inf.
necessity, ανάγκη, ή.
neck, δέρη, ή.
necklace, στρεπτός, ό.
need, to, δέομαι w. g.,
χρήζω w. g.
neediness, σπάνις, -εως, ή.
neglect, to, άμελέω w. g.;
= to esteem lightly,
όλιγωρέω; = overlook,
περιοράω; = pass by,
πάρεμι. [ή.
neighbor, γείτων, -ονος, ό.
neither, ούδέ; neither —
nor, ούτε — ούτε, μήτε
— μήτε.
Neptune (Poseidon), Πο-
σειδών, -ώνος, ό.

Nestor, Νέστωρ, -ορος, ό.
net, α, νεφέλη, ή.
never, ούποτε, ούδέποτε,
μήποτε, μηδέποτε, 112.
nevertheless, όμως.
news, άγγελία, ή. [ό.
Nicocles, Νικοκλής, -έους,
night, νύξ, νυκτός, ή.
Nile, Νεϊλος, ό.
Nisus, Νίσος, ό.
no, no one, none, ούδείς,
μηδείς; by no means,
ούδαμώς, ήκιστα; no
longer, ούκέτι (μηκέτι).
noble, έσθλός 3, γενναίος
3, εύγενής, -ές; = hon-
or-loving, φιλότιμος 2.
nobleness of mind, γεν-
ναϊότης, -ητος, ή.
nobly, γενναίως. [οί.
noises, confused, θόρυβοι,
north, άρκτος, ή, βορρᾶς
-ᾱ, ό.
north-wind, βορρᾶς, -ᾱ, ό.
nose, ρίς, ρινός, ή.
not, ού (ούκ, ούχ); with
the Imp., μή; not only,
ού μόνον; not less, ού-
δέν ήττον; not even,
ούδέ (μηδέ).

nothing, ούδέν (μηδέν).
nourish, τρέφω.
Numa, Νουμάς, -ᾱ, ό.
number, άριθμός, ό.
nurture, to, τρέφω; =
educate, παιδεύω.

O.

O that, είθε w. opt.
oath, όρκος, ό.
—, false, επίορκον, τό.
obedient, κατήκοος 2 w. d.
obey, πείθομαι w. d., ύπα-
κούω w. d.
object to (bring as a charge
against), έγκαλέω τί
τινι.

obliged, to be (necessary),
δεί w. acc. and inf.,
αναγκαίος είμί.
oblivion, λήθη, ή.
obscure, άφανής, -ές. [3.
observant of law, νόμιμος
observe (perceive), αισθά-
νομαι w. g. or a.
observe beforehand, προ-
νοέω.
obtain, λαμβάνω, τυγχάνω
w. g.
occasion (cause), αίτιος 3.
—, to (bring), άγω.
odious, αισχρός.
—, to be, άπεχθάνομαι.
Οenoë, Οινόη, ή.
offend, άμαρτάνω.
offer (afford), παρέχω; as
a gift to a divinity, ανα-
τίθημι; = offer sacri-
fice, θύω.
offering, to bring an, θυ-
σίαν ποιέομαι. [ή.
office (in the State), αρχή,
often, πολλάκις.
often as, as, όταν, όπόταν
[see § 183, (b)].
oil, έλαιον, τό.
old, πρέσβυς, -εια, -υ, γε-
ραιός 3; never growing
old, άγηρος.
— age, γήρας, τό. [ό.
— man, γέρων, -οντος,
Olympus, Όλυμπος, ό.
omit, παραλείπω.
once, ύπαξ; = before,
πρότερον; = at a cer-
tain time, ποτέ.
one, any one, some one,
τις; when contrasted
with the other, by εις
μέν or έτερος.
one another, of, άλλήλων.
only, μόνον.
open, to be, άνέωγα.
opinion, an, γνώμη, ή.

- opinion, to be of, νομίζω, ἡγέομαι.
 —, from the, νομίσαντες.
 opposite, ἐνάντιος 3, ἐτεροσ 3.
 oppressive, χαλεπός 3.
 oracle, χρησμός, δ.
 —, to consult an, μαντεύομαι.
 order, κόσμος, δ; = a line, τάξις, -εως, ἡ.
 order that, in, ἵνα, ὥς.
 —, good, εὐκοσμία, ἡ.
 —, to (= to arrange), τάττω, διατ.; = command, κελεύω w. acc. and inf., ἐντέλλω.
 origin, common, συγγενής, -ές.
 ornament, κόσμος, δ.
 Orthia, Ὀρθία, ἡ.
 Oisiris, Ὀσιρις, -ίδος, δ.
 Ossa, Ὄσσα, ἡ.
 other, the (= alter), ἑτερος 3; = alius, ἄλλος.
 otherwise (= another), ἄλλος.
 ought, δεῖ, χρή, ὠφελε.
 out of, ἐκ.
 over, ὑπέρ.
 overhanging (over), ὑπέρ.
 overturn, ἀνατρέπω, περιττώ, ὀφείλω.
 own, ἴδιος 3; his own, τὰ ἑαυτοῦ.
 ox, βοῦς, βοός, δ.
 P.
 Pain, ἄλγος, -ους, τό; = grief, λύπη, ἡ; = severe, ὀδύνη, ἡ.
 painting, ζωγραφία, ἡ.
 palace, royal, βασιλεία, τά.
 pale, ὥχρος 3.
 parasang, παρασύγγης, -ον, δ.
 pardon, to, συγγιγνώσκω.
 parent, γονεύς, -έως, δ.
 Paris, Πάρις, -ίδος, δ.
 park, παράδεισος, δ.
 part, a, μέρος, -ους, τό.
 —, to, μερίζω; take part in, μετέχω w. g.
 participate in, μετέχω.
 parties, both, ἀμφοῖν λόγος.
 pass (= go), πορεύομαι.
 — by, παραβαίνω.
 —, to (of life), διάγω; time in public, ἐν τῷ φανερόν εἶναι.
 passage across, πάροδος, ἡ.
 passion, πάθος, -ους, τό; = evil desire, ἐπιθυμία, ἡ.
 past (what is past), παρεληλυθώς, -νία, -ός.
 path, ὁδός, ἡ.
 pay, μισθός, δ. [δωμ].
 —, to, ἀποτίνω, ἀποδί-
 peace, εἰρήνη.
 —, to make, εἰρήνην ποίεομαι.
 peacock, ταῦς, -ῶ, δ.
 peep up or out, ἀνακύντω.
 Peleus, Πηλεΐς, -έως, δ.
 Pelops, Πέλοψ, -οπος, δ.
 Peloponnesian, Πελοποννησιακός.
 Peloponnesus, Πελοπόννησος, ἡ.
 peltastae, πελτασταί, οἱ.
 penetrate into, εἰσπίπτω εἰς τι.
 people, ὄχλος, δ; = nation, ἔθνος, τό; = multitude, πλῆθος, τό.
 perceive, αἰσθάνομαι, γινώσκω.
 perform, ἐργάζομαι, διαπράττομαι, ἀνύω; = display, ἀποδείκνυμι; = take place, γίγνομαι.
 perfume, μύρον, τό.
 perhaps, ἴσως.
 Pericles, Περικλῆς, -έους, δ.
 peril, κίνδυνος, δ.
 period (time), χρόνος, δ.
 perish, ἀπόλλυμαι.
 permit, εἴω, δίδωμι; it is permitted, ἐξεστί.
 Persian, Πέρσης, -ον, δ.
 person (appearance), εἰδος, -ους, τό; = body, σῶμα, τό.
 persuade, πείθω w. a.
 persuasiveness, πειθῶ, -οῦς, ἡ.
 perverted, σκολιός 3.
 Phaeacians, Φαίακες, οἱ.
 Phanes, Φάνης, -ητος, δ.
 Philip, Φίλιππος, δ.
 philosopher, φιλόσοφος, δ.
 philosophize, φιλοσοφέω.
 philosophy, φιλοσοφία, ἡ.
 Phoenicians, Φοίνικες, οἱ; adj., Φοινίκειος.
 Phorcys, Φόρκυς, -νος, δ.
 Phryxus, Φρύξος, δ.
 Phrygians, Φρύγες, οἱ.
 physician, ἰατρός, δ.
 pieces, to tear in, διαβρίγγνυμι.
 piety, εὐσεβεία, ἡ.
 pillar, στήλη, ἡ.
 pine, ἐλάτη, ἡ.
 pious, εὐσεβής, -ές.
 pity, ἐλεαίρω, οἰκτείρω; to have, on, κατελεῶ τινά. [ἀντί].
 place, τόπος, δ; in, of, —, to, τίθημι.
 plague, to, τείρω.
 plaintiff, κατήγορος, δ.
 plane-tree, πλάτανος, ἡ.
 plant, to, ἐμφυτεύω.
 Plataeans, Πλαταιεῖς, -έων, οἱ.
 Plataea, Πλάταια, ἡ.
 Plato, Πλάτων, -ωνος, δ.
 play, to, παίζω; play at, παίζω.

- plea, λόγος, ὁ.
 pleasant, ἡδύς, -εῖα, -ύ.
 pleasantly, ἡδέως.
 please, ἀρέσκω w. d.
 pleasure, ἡδονή, ἡ.
 plot, α, ἐπερουλή, ἡ.
 — against, ἐπιβου-
 λεύω w. d.
 plunge, ῥίπτω.
 Pluto, Πλούτων, -ωνος, ὁ.
 poet, ποιητής, -ου, ὁ.
 poetry, epic, ποίησις ἐπὶ, ὁ.
 τὰ ἐπη.
 political, πολιτικός 3.
 pollute, μιάινω.
 Polyclētus, Πολύκλειτος, ὁ.
 Pontus Euxinus, Πόντος
 Εὐξείνιος, ὁ.
 poor, πένης, -ητος, πενι-
 χρός 3; = mean, φαῦλος.
 —, to be, πένομαι, πε-
 νητεύω.
 poorly (badly), κακῶς.
 Poseidon (Neptune), Πο-
 σειδῶν, -ῶνος, ὁ.
 possess, ἔχω, κέκτημαι;
 oneself of, κρατέω w. g.
 possession, κτήμα, τό, κτή-
 σις, ἡ, οὐσία, ἡ.
 possible, δυνατός 3; as
 quickly as, ὥς τάχιστα.
 —, to be, ἔξεστι.
 poverty, πενία, ἡ.
 power, δύναμις, -εως, ἡ;
 = influence, ἐξουσία, ἡ;
 to be in the, of, γίγνο-
 μαι ἐπὶ τινι.
 —, it is in one's (pos-
 sible), ἔξεστι.
 practice, ἀσκήσις, ἡ.
 practise, to, μελετάω, ὡς-
 κέω, γυμνάζω; the last
 two, usually of athletic
 exercises.
 praise, ἔπαινος, ὁ.
 —, to, ἐπαινέω.
 prater, ἀδολεσχίας, -ου, ὁ.
 prating, ἀδολεσχία, ἡ.
 pray, εὐχομαι; = entreat,
 ἱκετεύω.
 prayer, εὐχή, ἡ.
 precaution, πρόνοια, ἡ.
 prefer, αἰρέομαι.
 preparation, μελέτη, ἡ.
 prepare oneself, παρασ-
 κενύζομαι; for some-
 thing, εἰς τι.
 present, παρών, ἐνεστώς,
 -νία, -ώς. [ρέχω.
 — (submit, afford), πα-
 —, to be, πύρειμι, ἦκω.
 preserve, σώζω.
 president, προσητάς, -ου, ὁ.
 press into, εἰσπίπτω εἰς τι.
 — on, ἔγκειμαι.
 pretence, πρόφασις, -εως, ἡ.
 pretend, προσποιέομαι,
 φάσκω.
 prevail (exist), εἰμί; (of
 a usage), κεῖμαι.
 prevent, εἰργω, ἀπέχω.
 pride, φρονήματα, τὰ; =
 arrogance, ὕβρις, -εως, ἡ.
 — oneself, to, γαυρόο-
 μαι, ἀγάλλομαι ἐπὶ τινι.
 priest, ἱερεὺς, -έως, ὁ.
 prison, δεσμωτήριον, τό.
 prisoner, αἰχμάλωτος, ὁ.
 private capacity, ἰδίᾳ.
 prize, ἀθλον, τό.
 — highly, to, ποίεομαι
 περὶ πολλοῦ.
 proceed, βαίνω, προβαίνω.
 proclamation, to make,
 ἐκφαίνω.
 procure (= find for), εὐ-
 ρίσκω.
 prodigy, τέρας, -ατος, τό.
 profess, ἐπαγγέλλομαι.
 proffer, παρέχω, ἐπαρκέω.
 proficiency, to make, in,
 προκόπτω, ἐπιδίδωμι
 πρὸς or ἐπὶ τι.
 profit, to, ὠφελέω; what
 does it profit? τί συμ-
 φέρει. [ficiency.
 progress, to make, see pro-
 prohibit, ἀπαγορεύω, ἀπει-
 πεῖν.
 prominent, to be, above,
 προέχω.
 promise, to, ἐπισχέομαι,
 ἐπαγγέλλομαι. [ή.
 promptitude, δεύτης, -ητος;
 properly, ἀξιολόγως.
 property, χρήματα, τὰ, οὐ-
 σία, ἡ.
 Proserpine, Περσεφόνη, ἡ.
 prosper, to, εὖ φέρομαι.
 prosperity, εὐτυχία, ἡ.
 prosperous, to be, εὐτυ-
 χέω, εὐδαιμονέω.
 proud of, to be, σεμνύνο-
 μαι ἐπὶ τινι, ἀγάλλομαι
 ἐπὶ τινι.
 provide for, προστίθῃμι.
 — for oneself in addi-
 tion to, προσπορίζομαι.
 provident, to be, προνοόο-
 μαι w. g.
 provided that, εἰ, ἐάν.
 provisions, ἐπιτήδεια, τὰ.
 prudence, σωφροσύνη, ἡ.
 prudent, φρόνιμος 3; =
 moderate, μέτριος 3.
 public, δημόσιος 3; =
 common, κοῖνος 3; in
 a public capacity, δη-
 μοσία; to pass time in
 public, ἐν τῷ φανερῷ
 εἶναι.
 public square, ἀγορά, ἡ.
 punish, κολάζω, ἀποτίνο-
 μαι; to punish by a
 fine, ζημιόω.
 punishment, τιμωρία, ἡ;
 as a fine, ζημία, ἡ. [μαι.
 purchase, ὠνέομαι, πρία-
 ρυπ, μαθητής, -ου, ὁ.
 pupil, πορφύρεος 3, φοι-
 νίκιος 3 (see § 29).

purpose, for any, εἰς τι.
 pursue, διώκω, ἀκολουθεῖω.
 put the hand to, ἐπιχει-
 ρέω w. d.
 put on, ἀμφιέννυμι, ἀμπέ-
 χομαι.
 put to death, ἀποκτείνω;
 = murder, φονεύω.
 Pyrrhus, Πύρρος, δ.
 Pythia, Πυθία, ἡ.

Q

Quail, α, ὄρνις, -ῦρος, δ.
 queen, βασίλεια, ἡ.
 quick, ὥκως, -εῖα, -ύ. [ψα.
 quickly, ταχέως, τάχα, αἰ-
 — as possible, ὥς τά-
 χιστα.
 quiet (adj.), ἡσυχος 2.

R

Race, γένος, -ους, τό; hu-
 man, ἀνθρώπων γένος.
 rail at, σκώπτω.
 rain, ὀμβρος, δ.
 ram, κριάς, δ.
 rank, α, τάξις, -εως, ἡ.
 rapacious, ἀρπαξ, -αγος.
 rapidly, ταχέως, τάχα.
 rather, μᾶλλον.
 rational, σώφρων, -ονος.
 ravage, δηῶω.
 raven, κόραξ, -ᾱκος, δ.
 reach, ἐφικνέομαι w. g.
 ready, to be (willing),
 ἐθέλω.
 readiness, προθυμία, ἡ.
 reality, in, ἀληθῶς.
 reason, λόγος, δ; with
 reason, δικαίως.
 receive, δέχομαι, λαμβάνω.
 recently, ἄρτι, ἐναγχος.
 recompense (favor), χά-
 ρις, -ιτος, ἡ.
 record together, συγγράφω.
 rectify, εὐθύνω.
 Red sea, Ἐρυθρὰ θάλαττα.

reed, α, κάλαμος, δ, βίψ,
 ριπός, ἡ.
 reflect, διανοέομαι, λογί-
 ζομαι.
 reflection, λογισμός, δ.
 refuge, καταφύγη, ἡ.
 regal, βασιλείος.
 regulate (= prepare), κα-
 τασκευάζω.
 reign over, βασιλεύω.
 rejoice, χαίρω w. d., ἡδομαι.
 release, ἀπολύω.
 rely upon (trust), πιστεύω.
 remain, μένω, διαμ.; con-
 cealed, διαλανθάνω.
 remember, μέμνημαι w. g.
 remembrance, μνήμη, ἡ.
 remote, most, ἔσχατος 3.
 render effeminate, μαλα-
 κῶω; service to (be a
 slave to), δουλεύω w. d.;
 aid to, βοηθῶ w. d.
 renown, εὐκλεία, ἡ, δόξα,
 ἡ, κλέος, -ους, τό.
 repay, ἀποδίδωμι, ἀμεί-
 βομαί τινά τινι; some-
 thing is repaid, τὶ ἀπο-
 λαμβάνεται.
 repel, ἀπωθῶ.
 repent, μεταμέλομαι, or
 impers. μεταμέλει τινί
 τινος.
 report, α, λόγος, δ.
 reproach, to, ψέγω, ἐλέγχω.
 reputable, εὐδοξος 2.
 reputation, εὐκλεία, ἡ,
 δόξα, ἡ.
 —, good, εὐδοξία, ἡ.
 request, to, αἰτέω, δέομαι
 w. g. [εὐχῇ, ἡ.
 —, α, δέσεις, -εως, ἡ,
 requite a favor, ἀποδίδω-
 μι χάριν.
 rescue, σώζω.
 residence, governor's, ἀρ-
 χεῖον, τό.
 resolutely, προθυμῶς.

resolution, α (decree), βού-
 λευμα, τό, ψήφισμα, τό.
 resolve, γινώσκω, δοκεῖ
 τινι.
 respect, αἰδώς, -οῦς, ἡ; to
 have, for, αἰδοῦμαι τινά;
 with respect to, περὶ.
 respectable, ἐξιάλογος 2.
 response, to give α, χράω;
 α, χρησμός, δ.
 rest, the, ἄλλος; = reli-
 quies, λοιπός 3.
 restore, ἀποδίδωμι.
 restore, hard to, δυσπε-
 νόρθωτος 2.
 restrain, εἰργω, ἀπέχω.
 retire, ἀναχωρέω. [ἡ.
 retreat, α, κατὰβασις, -εως,
 —, to, ἀναχωρέω.
 return, ἀναχωρέω.
 reveal, ἐκκαλύπτω; itself,
 δηλόομαι.
 revenge oneself on, or up-
 on, τιμωρέομαι w. α,
 ἀμύνομαι w. α.
 revenue, πρόσδοξ, ἡ.
 reverence, αἰδώς, -οῦς, ἡ.
 —, to, αἰδέομαι, σέβο-
 μαι; highly, περὶ πολ-
 λοῦ ποίεομαι.
 revile, λοιδορέω w. α.
 revolt, to cause to, ἀφίσ-
 τημι; Mid., to revolt.
 reward, ἀθλον, τό, γέρας,
 -ως, τό. [τος, δ.
 Rhampsinitus, Ῥαμφίνι-
 rich, πλούσιος 3, εὐπόρος
 2; be or become rich,
 πλουτέω. [τα, τῷ.
 riches, πλοῦτος, δ, χρήμα-
 ride by, παρελαύνω.
 right (just), δίκαιος 3; =
 dexter, δεξιός 3.
 ring, δακτύλιος, δ.
 ripe, πέπων.
 rise up, ἀνίσταμαι.
 river, ποταμός, δ.

- road, ὁδός, ἡ.
rob, ἀρπάζω; = deprive of, ἀφαιρέομαι.
robber, ληστής, -οῦ, ὁ.
robe, στολή, ἡ, ἱμάτιον, τό.
rock, πέτρα, ἡ.
Romans, Ῥωμαῖοι, οἱ.
room, ἀνάγειον, -ω, τό.
root, ρίζα, ἡ.
rope, κῶλως, -ω, ὁ.
rose, ῥόδον, τό.
rough, σκληρός 3.
royal, βασιλείος; royal dominion, βασιλεία, ἡ; royal palace, βασιλεία, τά.
ragged, τραχὺς 3.
ruin, to, ἀπόλλυμι.
——, to go to, at the same time, συνναπόλλυμι.
rule, rule over, to, ἄρχω, βασιλεύω.
ruler, ἄρχων, -οντος, ὁ.
run, τρέχω; run to, πρὸς-τρέχω.
—— away, διδράσκω, ἀπο-διδράσκω w. a.
—— past, παρατρέχω.
—— in different directions, διαδιδράσκω.
rush, to, ὀρμῶ.

S.
Sacred to, ιερός 3 w. g.
sacrifice, θυσία, ἡ; to sacrifice or offer, θύω; to bring, θυσίαν ποιέομαι.
sadness, λύπη, ἡ.
safe, ἀσφαλής, -ές.
safely, ἀσφαλῶς.
safety, σωτηρία, ἡ.
sail, πλέω.
—— away, ἀποπλέω.
sake of, for the, ἕνεκα, περί.
Salamis, Σαλαμίς, -ίνος, ἡ.
same, the, ὁ αὐτός.
Samian, Σάμιος, ὁ.
Sardis, Σάρδεῖς, -εων, αἱ.
Sarpēdon, Σαρπηδών, -όνος, ὁ.
satisfaction, δίκη, ἡ; to give, δίδωμι.
say, λέγω, φημί, εἰπεῖν.
scarcely, μικρόν; scarcely escape, μικρὸν ἐκφεύγω.
scatter, σκεδάζω, σκεδάνυμι, διασπείρω.
sceptre, σκῆπτρον, τό.
school, see Thales.
science, ἐπιστήμη, ἡ.
sciences, γράμματα, τά.
scourge, to, μαστιγῶ.
scout, α, σκοπός, ὁ.
scythe-bearing, δρεπανηφόρος 2.
Scythia, Σκυθία, ἡ.
sea, θάλαττα, ἡ; by sea, κατὰ θάλατταν.
sea-coast, παραθαλαττία, ἡ.
sea-bird, θαλαττία ὄρνις.
sea-fight, ναυμακία, ἡ.
season, against (unseasonably), παρὰ καιρόν.
secret, κρυπτός 3.
secretly, κρύφα, see § 175.3.
secure, ἀσφαλής, -ές; = firm, βέβαιος 3.
securely, ἀσφαλῶς.
sedentary trade, βανανσι-κὴ τέχνη. [μαι.
see, βλέπω, ὁράω, δέσκο-
—— to it, σκοπέω.
seek, seek for, ζητέω.
seem, δοκέω, φαίνομαι.
seen, not to be, ἀθέατος 2.
seize, συλλαμβάνω; seize quickly, ἀναρπάζω.
self, αὐτός. [ἡ.
self-command, ἐγκράτεια,
self-control, ἐγκράτεια, ἡ.
self-taught, αὐτοδίδακτος 2.
Selinus, Σελινοῦς, -οῦν-τος, ὁ. [μαι.
sell, πικράσκω, ἀποδίδω-
- Semiramis, Σεμίραμις, -ίδος, ἡ.
send, πέμπω, στέλλω, ἀποσ. — back, ἀποπέμπω.
—— forth or out, ἐκπέμπω.
senseless, ἀσύνετος 2.
sensible, συνετός 3; to be, σωφρονέω.
sentence (judicial), κρίσις, -εως, ἡ, δίκη, ἡ.
separate, to, διίστημι, κρίνω; (intrans.), διχα γίγνομαι, διακρίνομαι.
seriously, to speak, σπουδάζω.
serve (= be a slave), δουλεύω w. d.; = render service, ὑπηρετέω w. d.; = become, γίγνομαι.
service (benefit), θεραπεία, ἡ.
——, to render, to, δουλεύω w. d., χαρίζομαι w. d.
servitude, δουλεία, ἡ.
set (place), καθίζω.
set off (of a journey), πορεύομαι. [μι.
set upon (place), ἐπιτίθη-
sever, διίστημι.
shake, σείω.
shame, αἰδώς, -οῦς, ἡ.
shameful, αἰσχρός, αἰεκής, -ές.
shave, ξυρέω.
sheep, πρόβατον, τό, οἷς, οἴος, ὁ, ἡ.
shelter, στέγω.
shepherd, ποιμήν, -ένος, ὁ, νομεύς, -έως, ὁ.
shield, ἀσπίς, -ίδος, ἡ; small, πέλτη, ἡ.
shieldsman, παλταστής, -οῦ, ὁ.
ship, ναῦς, νεώς, ἡ.
shoe, ὑπόδημα, τό.
short, βραχύς, -εῖα, -ῆ.

- shortly, ἐν βραχεῖ,
 shoulder, ὤμος, ὁ.
 shouting, α (calling to),
 παρακέλευσις, -εως, ἡ.
 show, to, δείκνυμι, ἀποδείκ-
 νυμι, φαίνω, ἀποφαίνω,
 φανερόν ποιέω, δηλῶ;
 = offer, παρέχω. [inf.
 shrink from, κατοκνέω w.
 shun, φεύγω w. α.
 shut, κλείω, κατακλείω.
 — in or up, κατακλείω,
 καθεύρω.
 Sicily, Σικελία, ἡ.
 sick, ἀσθενής, -ές.
 sick, to be, νοσέω, ἀσθενέω.
 side, by the, of, παρά.
 Sidon, Σιδών, -ῶνος, ἡ.
 Sidonian, Σιδώνιος.
 sight, at sight of, Part. of
 ὁράω.
 signal, to give α, σημαίνω.
 silent, to be, σιωπᾶω, σι-
 γάω.
 silver, ἀργύρος, ὁ.
 simple, ἀπλός, 29.
 sin, to, ἀμαρτάνω.
 since (because), ὅτε, ἐπεί;
 see also § 176, 1.
 sing, to, ᾄδω.
 single (= any), in a nega-
 tive sentence, οὐδεῖς,
 § 177, 6.
 single combat, to engage
 in, μονομαχέω.
 sink into or under, κατα-
 δύω; sink away (fall),
 πύπτω.
 Sinope, Σινώπη, ἡ.
 sister, ἀδελφή, ἡ.
 sit on, ἐφίσζανω w. α.
 slave, δοῦλος, ὁ.
 —, to be α, δουλεύω.
 slave-labor, δουλείον ἐρ-
 γον.
 slavery, δουλεία, ἡ.
 slay, ἀποκτείνω, φονεύω.
- sleep, ὕπνος, ὁ.
 —, to, εὐδῶ, καθεύδω,
 δαρδάνω.
 small, μικρός 3, ὀλίγος 3.
 smell, to, ὁσφραίνομαι.
 — of anything, ὅζω.
 Smerdis, Σμέρδης, -ιος, ὁ.
 snare, παγίς, -ίδος, ἡ; lay
 snares for, ἐνεδρεύω.
 snow, χιών, -όνος, ἡ.
 snow-storm, νιφετός, ὁ.
 so, οὕτως; = this, τοῦτο.
 so far from, ἀντί.
 so that, ὥστε [§ 186].
 soar upward, ἀναπέτομαι.
 sober-minded, σώφρων,
 -ονος. [ὁ.
 Socrates, Σωκράτης, -ους,
 soldier, α, στρατιώτης, -ου,
 ὁ.
 solitude, ἐρημία, ἡ.
 some, ἐνιοι; some one,
 τις; something, τι.
 sometimes, ἐνίοτε, ποτέ.
 son, υἱός, ὁ. [τό.
 song, ᾠδή, ἡ, μέλος, -ους,
 soon, τάχα.
 sooner, πρότερον; = ra-
 ther, μᾶλλον.
 sophist, σοφιστής, -οῦ, ὁ.
 Sophocles, Σοφοκλῆς, -έους,
 ὁ.
 sorrow, λύπη, ἡ.
 soul, ψυχή, ἡ.
 sound, to the, of, see
 § 167, 7.
 sound-mindedness, σω-
 φροσύνη, ἡ.
 source, πηγὴ, ἡ.
 south, μεσημβρία, ἡ. [ὁ.
 sovereign, ἀρχων, -οντος,
 sovereignty, ἀρχή, ἡ.
 sow, to, σπείρω.
 spacious, sufficiently (=
 sufficient), ἱκανός 3.
 sparing, to be, φείδομαι
 w. g.
- Sparta, Σπάρτη, ἡ.
 Spartan, α, Σπαρτιάτης,
 -ον, ὁ.
 speak, λέγω, φθέγγομαι;
 speak seriously, σπου-
 δάζω.
 spear, δόρυ, τό [§ 39].
 spectator, θεατής, -αῦ, ὁ.
 speech, λόγος, ὁ, μῦθος, ὁ;
 freedom or boldness of,
 παρρησία, ἡ.
 speedily, τάχα, ταχέως.
 Sphinx, Σφίγξ, -γγος, ἡ.
 spirit, νοῦς, νοῦ, ὁ, φρόν,
 -έρος, ἡ.
 splendid, λαμπρός 3, πο-
 λυτελής, -ές. [ὁ.
 sportsman, θηρευτής, -αῦ,
 spread, διασπείρω.
 spring, belonging to the,
 ἐαρινός 3.
 spring from (= be, or
 originate from), εἰμί,
 γίγνομαι.
 square, public, ἀγορά, ἡ.
 stadium, στάδιον, τό.
 stag, ἐλάφος, ὁ, ἡ.
 stage, σκηνή, ἡ.
 stand, to, στήναι, ἐστάναι.
 — firm, ὑπομένω.
 state, α, πολιτεία, ἡ, πό-
 λεις, ἡ.
 —, relating to the, πο-
 λιτικός 3.
 station, to, τίθημι. [ἡ.
 statuary, ἀνδριαντοποιία,
 statue, ἀνδριάς, -άντος, ὁ.
 steadfast, ἐσθηκώς, -υία, -ές.
 steal, κλέπτω; steal away,
 ἀρπάζω.
 steersman, κυβερνήτης,
 -ου, ὁ.
 Stesichorian, Στησιχόριος.
 Stesichorus, Στησίχορος, α.
 still (yet), ἐτι.
 stillness, ἡσυχία, ἡ.
 stir (move), to, κινέω.

stolen, κλόπιμος 3.
stone (made of stone), λίθινος 3.

—, to, καταπετρόω.

stranger, ξένος, δ.

stratagems, to be exposed to, ἐπιβουλευόμεαι.

street, ὁδός, ἡ.

strength, ῥώμη, ἡ, ἀλκή, ἡ.

stripes, πληγαί, αἱ.

strive (= endeavor), πειράσμαι; = seek, ζητέω.

— for or after, ὀρέγομαι w. g., διώκω w. a.

strong, ισχυρός 3; = firm, βέβαιος 3, ἀσφαλής, -ές.

study, to, μανθάνω.

stupid, ἀσύνετος 2, τετυφωμένος 3.

subject to, ὑποχος 2.

subject, to, χειρόμαι w. a., δουλῶ w. a.; subject to oneself, καταστρέφομαι.

subjugate, χειρόμαι, δουλῶ.

submissive, ταπεινός 3.

submit (present, afford), παρέχω.

— to (serve), δουλεύω.

subsistence, τροφή, ἡ.

subvert, ἀνατρέπω.

success, εὐτυχία, ἡ; = riches, πλοῦτος, ὁ, δόλος, ὁ.

succor, to, παραστήναι, συμπονώ w. d.

such, τοιοῦτος 3 [§ 60].

such as, οἷος [§ 182, 7].

suffer, πάσχω; = permit, περιοράω w. Part.

suffering, πόνος, ὁ.

sufficient, ικανός 3; to be, ικανῶς ἔχω.

sufficiently, ικανῶς.

suitably to (conformably), κατά.

sum, large (much), πολὺς.

summer, θέρος, -ους, τό.

sumptuousness, πολυτέλεια, ἡ.

sun, ἥλιος, ὁ.

superior, οἱ κρείττονες.

supping, while, Part. of δείπνω w. μεταξύ.

suppose, ἡγέομαι, νομίζω.

supremacy, ἡγεμονία, ἡ.

sure, ἀσφαλής, -ές, ἔμπειρος 2.

surely, ἀτρεκέως; by οὐ μή (see § 177, 9).

surpass, νικάω τινά, ὑπερβάλλομαι τινά. [ρί.

surrounding (around), περσian, Σούσιος, ὁ.

swear, ὀμνῶμι.

— falsely, ἐπιπραΰω.

sweat, ἰδρῶς, -ῶτος, φ.

sweet, ἡδύς, γλυκύς, -εῖα, -ύ. [δξύς.

swift, ταχύς, -εῖα, -ύ, ὠκύς,

swiftly, τάχα.

swim, νέω.

sympathize, ἐλεαίρω.

sympathy, be moved to, ἐλεαίρω.

Syracuse, Συράκουσαι, αἱ.

Syracusan, Συρακούσιος, ὁ.

Syrian, Σύριος, ὁ.

T.

Take (receive), λαμβάνω; = capture, αἰρέω.

— care, ἐπιμέλομαι.

— from, ἀφαιρέομαι τινά τι. [τι.

— heed to, εὐλαβεομαι

— hold of, ἄπτομαι w. g.

— in charge, λαμβάνω.

— place (be done), γίνομαι.

taken, to be, ἀλίσκομαι.

talk, to, λαλέω, κωτῖλλω.

tame out, ἐξημερόω.

taste, to, γεύομαι w. g.

teach, διδάσκω τινά τι.

teacher, διδάσκαλος, ὁ.

tear, α, δάκρυον, τό.

tear, to, ῥήγνυμι.

— in pieces, διαβρῆγνυμι. [δ.

Telamon, Τελαμών, -ῶνος,

tell, λέγω, φράζω.

Tempe, Τέμπη, -ῶν, τό.

temperate, ἐγκράτης, -ές.

temple, νεώς, -εῶ, ὁ.

temple-robber, ἱεροσθολός, ὁ.

tend (feed), βόσκω.

tent, σκηνή, ἡ.

terrible, δεινός 3.

terrify, καταπλήττω, ἐκπ.

testimony, μαρτυρία, ἡ.

Teucer, Τεύκρος, ὁ.

Thales, Θαλῆς, ὁ (G. Θάλεω, D. -ῆ, A. -ῆν);

Thales and his school, οἱ ἀμφὶ Θαλῆν.

Thamyras, Θάμυρις, -ιος and -ίδος, ἡ.

than, ἡ; also by the relation of the Gen. after a comparative.

thank, to, χάριν εἰδέναι.

that, in order, ὥς, ὅπως.

theatre, θέατρον, τό.

Theban, Θηβαῖος, ὁ.

Thebes, Θῆβαι, αἱ.

theft, κλοπή, ἡ.

Themistocles, Θεμιστοκλῆς, -έους, ὁ. [τος, ὁ.

Theophrastus, Θεόφραστος, ὁ.

therewith, μετὰ τούτου.

Thermodon, Θερμῶδων, -οντος, ὁ.

Thermopylae, Θερμοπύλαι, αἱ.

Thesprotia, Θεσπρωτία, ἡ.

Thessalian, Θετταλός, ὁ.

thief, κλέπτης, -ον, ὁ, κλώψ, -ωπός, ὁ.

thievish, κλόπιμος 3.

- thing, *χρῆμα*, τό, *κτῆμα*, τό.
 think, *ἡγέομαι*, *νομίζω*, *δοκέω*.
 — about, *φροντίζω* w. a.
 thirst, *δίψος*, -ους, τό.
 —, to, or be thirsty, *διψάω*.
 thirsty, *αἰσος*.
 thoroughly, to understand, *διαγιγνώσκω*.
 though, *καὶ ἂν*; also by a Part., see § 176, 1.
 thought, *νόημα*, τό.
 thoughtful, *φρόνιμος* 3.
 Thracian, *Θραξ*, -ᾱός, δ.
 throne, *θρόνος*, δ.
 —, to ascend, *εἰς βασιλείαν καταστῆναι*.
 through, *διὰ*.
 throughout, *ἀνά*; = wholly, *πάντως*.
 throw, *ρίπτω*.
 — a bridge over, *ἀναζεύγνυμι*.
 — down, *καθίημι*.
 — into disorder, *ταράττω*.
 — out (as words) *ρίπτω*.
 thus, *οὕτως*.
 thwart, *ἐναντιόομαι* w. d.
 Tigranes, *Τιγράνης*, -ου, δ.
 tile, *πλίνθος*, ἡ.
 till, *ἕως*, μέχρι.
 time, *χρόνος*, δ; right, *καῖρος*, δ; life-time, *αἰών*, -ῶνος, δ; at the same time, *ἅμα*; to pass time in public, *ἐν τῷ φανερῷ εἶναι*.
 Tissaphernes, *Τισσαφέρνης*, -ους, δ.
 to-day, *τήμερον*.
 together with, *ἅμα* w. d.
 toil, to, *μοχθεύω*.
 to-morrow, *αὔριον*.
 tongue, *γλῶττα*, ἡ.
 too (also), *καί*; denoting intensity, *ἄγαν*, or by the comp. deg.
 tooth, *ὀδούς*, -όντος, δ.
 top, *ἄκρος* 3 [§148, Rem.9].
 touch, to, *ἅπτομαι* w. g., *θιγγάνω* w. g.
 towards, *πρός*.
 town, *πόλις*, -εως, ἡ.
 trade, a, *τέχνη*, ἡ.
 tradition, *λόγος*, δ.
 traduce, *διαβάλλω*.
 tragedy, *τραγῳδία*, ἡ.
 train (exercise), to, *ἀσκέω*.
 transition, *μεταβολή*, ἡ (see degenerate).
 travel; to, *πορεύομαι*.
 — abroad, *ἀποδημέω*.
 travelling-money, *ἐφόδιον*, τό.
 treason, *προδοσία*, ἡ.
 treasure, *θησαυρός*, δ.
 treasures, *χρήματα*, τά.
 treaty, *συνθήκη*, ἡ.
 tree, *δένδρον*, τό.
 triad, *τριάς*, -άδος, ἡ.
 trial, to make, of, *πειράομαι* w. g.
 tribute, *φόροι*, οἱ.
 trivial, *φαιδλος*. [ἡ].
 Troezen, *Τροιζήν*, -ῆνος, ἡ.
 trophy, *τρόπαιον*, τό.
 trouble, *πόνος*, δ.
 — oneself about, *φροντίζω* w. g.
 troubled, to be, *λυπέομαι*.
 troublesome, *χαλεπός* 3, *λυπηρός* 3, *ἀργαλέος* 3.
 Troy, *Τροία*, ἡ.
 true, *ἀληθής*, -ές, *ἀληθινός* 3; = faithful, *πιστός* 3.
 truly (really), *ἀληθῶς*; to know truly, *ἐπίσταμαι*.
 trumpet, *σάλπιγξ*, -ιγγος, ἡ.
 trumpeter, *σαλπικτής*, -οῦ, δ. [τεύω].
 trust, to, *πεύδομαι*, *πιστεύω*, or by truth, *ἀλήθεια*, ἡ.
 —, to speak the, *ἀλήθεύω*.
 turn, to, *στρέφω* (trans.); = devote oneself to, *τρέπομαι*. [τήμι].
 — away, *τρέπω*, *ἀφίστημι*.
 — to, *προτρέπω*.
 tusk, *ὀδούς*, -όντος, δ.
 twice, *δῖς*.
 tyrant, *τύραννος*, δ.
 Tyrtæus, *Τυρταίος*, δ.
- U.
- Ulcer, *έλκος*, -ους, δ.
 Ulysses, *Ὀδυσσεύς*, -έως, δ.
 unacquainted with, *ἀπειρος* 2 w. g.
 unadvisedly, *εἰκῇ*. [2].
 unchanged, *ἀμετάβλητος*.
 uncle (by the father's side), *πάτρις*, -ως, δ.
 under, *ὑπό*. [φέρω].
 undergo, *ὑπομένω τι*, *ὑπο-υφίσταμαι*.
 underneath, to be, *ὑπείκει*.
 understand, *ἐπίσταμαι*, *οἶδα*. [γνώσκω].
 —, thoroughly, *διαγιγνώσκω*.
 understanding, *νοῦς*, δ, *φρένες*, αἱ.
 undertaking, *ἔργον*, τό.
 undone, *ἀπρακτος* 2.
 uneasy, to render, *ταράττω*.
 uneducated, *ἀπαιδευτος* 2.
 unexpected, *παράδοξος* 2, *ἀνέλπιστος* 2.
 unfortunate, *ἀτυχής*, -ές.
 —, to be, *δυστυχέω*.
 ungrateful, *ἀχάριστος* 2.
 unhappy, *ἀτυχής*, -ές.
 unharmed, *ἀπῆμυν*, -ονος.
 unintelligent, *ἄνοος*, *ἀσύνετος* 2.
 united, to be, *ὁμονοέω*.
 unjust, *ἀδίκος* 2.
 unknown, *ἀφάνης*, -ές.
 unrewarded, *ἀχάριστος* 2.

unseemly, αἰσχροῦ, ἀει-
κῆς, -ές.
until, μέχρι, πρὶν.
unvarying, διηνεκῆς, -ές.
up, ἀνά; lay up, κατατί-
θημι.

upon, ἐπί. [μαι.
upward, to soar, ἀναπέτο-
usage, νόμος, ὁ.
use, to, χρᾶσμαι.
—, to be of, συμφέρω.
—, to make, of, χρᾶσ-
μαί τι.
useful, χρήσιμος 2, ὠφέλι-
μος 2.
—, to be, ὠφελέω.
using, χρήσις, -εως, ἡ.
utter, to, λέγω; = emit
as a sound, προίημι.

V.

Valuable, πολυτελής, -ές,
τίμος 3.
value more, or more high-
ly, περί μείζονος ποιέο-
μαι.
vehement, δεινός 3.
venture, to, τολμάω.
verdant, to be, θάλλω.
versed in, ἀγαθός, ἐμπει-
ρος 2.
very, λίαν, σφόδρα; also
by the Comp. or Sup.
of the adjective.
vessel, πλοῖον, τό.
vice, κακία, ἡ, κακότης,
-ητος, ἡ.
victory, νίκη, ἡ.
village, κώμη, ἡ.
vine, ἀμπέλος, ἡ.
violate (as a treaty), ἁλώ.
violence, βία, ἡ.
violence, βίαιος 3, σφοδρός
3; = severe, ἰσχυρός 3.
violently, σφόδρα, λίαν,
ἰσχυρῶς.
virtue, ἀρετή, ἡ.

virtuous, ἀγαθός 3, σπου-
δαῖος 3.
visible, δραστός 3.
voluntarily, ἐκουσίως.
voluptuous, τρυφητής, -οῦ.
W.
Wage war with, πολεμέω
w. d.
wait, περιμένω.
walk, to, βαίνω.
wander about, περιπλα-
νᾶσθαι.
want, to, θέω, θέομαι w. g.
—, be in, σπανίζω w. g.,
χρῶμαι w. g.
war, πόλεμος, ὁ.
—, to carry on, πολεμέω.
warlike, πολεμικός 2.
warning, σωφρονισμός, ὁ.
warrior, στρατιώτης, -ου, ὁ.
war-song, παιάν, -ᾶνος, ὁ.
wash, νίπτω, πλύνω.
wasp, ψήν, ψηνός, ὁ.
watch, to keep, τηρέω.
water, ὕδωρ, ὕδατος, τό.
way (road, journey), ὁδός,
ἡ; = manner, τρόπος, ὁ.
wax, κηρός, ὁ.
weak, ἀσθενής, -ές.
weaken, to, τείρω, ἀμαυρόω.
weal, σωτηρία, ἡ.
wealth, πλοῦτος, ὁ, χρή-
ματα, τά.
wear (have), ἔχω.
— out, τείρω.
weary, to be, κάμνω.
weep, to, κλαίω.
welfare, σωτηρία, ἡ.
well, καλῶς, εὖ; do well
to, εὖ πράττω, εὖ ποιέω,
εὐεργετέω; to be well,
εὖ ἔχω.
well-disposed, εὖνοος.
well-known, ὁλῆος 3, φα-
νερός 3.
well-ordered, εὐτακτος 2.

west, ἑσπερος, ὁ.
what? τίς, τί.
whatever, ὅστις, ὅσπερ.
when, ὅτε, ἐπεὶ.
whence, ἐξ ὅ.
whenever, ὅταν. [πῇ;
where, οὐ, ὅπου; where?
wherever, οὐ, ὅπου w. opt.
whether, πότερον.
while, expressed by the
Part. [§ 176, 1].
whip, μύστιξ, -ιγος, ἡ.
whither? πῇ; [τίς.
who, which, ὅς; interrog.,
whoever, ὅστις, ὅσπερ.
whole, πᾶς, σύμπας, ὅλος 3.
wicked, κακός 3, πονηρός 3.
wife, γυνή, γυναικός, ἡ,
γαμετή, ἡ.
wild beast, θηρίον, τό.
willing, ἐκόν, -οῦσα, -όν.
—, to be, βούλομαι,
ἐθέλω.
willingly, ἡδέως.
wind, ἄνεμος, ὁ.
wine, οἶνος, ὁ.
wing, πετρών, τό, πτέρυξ,
-γος, ἡ. [τό.
— (of an army), κέρας,
winter, χειμῶν, -ῶνος, ὁ.
wisdom, σοφία, ἡ, σωφρο-
σύνη, ἡ.
wise, σοφός 3.
wisely, σοφῶς; = well, εὖ.
wish, to, βούλομαι, ἐθέλω.
with, σύν, μετά w. g.
within, ἐντός w. g.
without, ἄνευ w. g.
witness, μάρτυς, -υρος, ὁ, ἡ.
wolf, λύκος, ὁ.
woman, γυνή, γυναικός, ἡ.
—, old, γράυς, γράδς, ἡ.
wonder, to, θαυμάζω.
wonderful, θαυμαστός 3.
wont, to be, ἐθίζω.
word, λόγος, ὁ, ἔπος, -ους,
τό, ῥῆμα, τό.

work, ἔργον, τό.

— for, to, δουλεύω.

— out, ἐξεργάζομαι.

— with, συμπονέω.

world, κόσμος, ό.

worship, to, προσκυνέω,

αἰδέομαι.

worst, to, χειρόομαι.

worthy, ἄξιος 3; to think

worthy, ἀξιόω.

worthless, ἀνάξιος.

wound, to, τιτρώσκω; =

strike, πλήττω.

write, γράφω.

wrong-doer, ἀδικῶν.

wrong, to do, ἀδικέω, κα-

κῶς ποιέω..

X

Xenophon, Ξενοφών, -ών-

τος, ό.

Xerxes, Ξέρξης, -ον, ό.

Y.

Yarn, νῆμα, τό.

year, ἔτος, -ους, τό, ἐνιαυ-

τός, ό.

yet, ἔτι, πώ.

yet even now, ἔτι καὶ νῦν.

yield, εἰκώ.

young, νέος 3.

young man, νεανίας, -ον,

ό, νέος, ό.

youth, νεότης, -ητος, ή,

ἡβη, ή.

[ό.

—, α, νεανίας, -ον, ό, νέος,

Z.

Zealous, σπουδαίος 3.

zealously, σπουδαίως; to

be zealously employed,

σπουδάζω.

Zeno, Ζήνων, -ωνος, ό.

Zeus, Ζεύς, ό [§ 47, 3].

Zeuxis, Ζεύξις, -ίδος, ό.

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